Isaiah - Commentaries by Gordon Henry Hayhoe

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Address—G.H. Hayhoe

The President, it's on my heart to speak of two things, particularly hitherto and henceforth. And there are two scriptures that I had particularly on my mind, and I trust with the Lord's help we can look at them first. One brings before us hitherto, the other one brings for us. And forth with every one of us there's a hitherto up to this moment, there is a henceforth, if the Lord leaves us here, and we would surely desire that the henceforth also might be for Him. And surely we can say or saying, as we often do, we'll praise Him for all that is past and trust Him for all that's to come. Well, he'd like to turn then to First Samuel, Chapter 7. I'd like to begin at the third verse. And Samuel spake unto all the House of Israel, saying, If you do, return unto the Lord with all your hearts, then put away the strange gods Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Balaam and Ashtaroth, and served the Lord only. Samuel said gather all of Israel to Mizpah. And I will pray for you unto the Lord. And they gathered together unto Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said, There we have sinned against the Lord. Samuel judged the children of Israel in Mizpah. When the Philistines heard that the children of Israel were gathered together to Mesbah, the Lords of the Philistines went up against Israel. When the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry under the Lord our God for us, that he will save us out of the hand of the Philistines. Samuel took a sucking lamb and offered it for a burnt offering fully unto the Lord. Samuel cried unto the Lord for Israel, and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew dear to battle against Israel. But the Lord thundered with a great Thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel. The men of Israel went out to Mizpah, and pursued the Philistines, and smote them until he came unto Beth Car. Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto the Lord helped us. So here we have this beautiful little expression. Hitherto the Lord helped us. We see a situation in the nation of Israel. Taylor had come in. Things weren't as they should be. The ark of God had been taken from its place too, as much that would indeed humble them and cast them down. But isn't it very lovely to see that there was a turning to the Lord on this occasion? A Recognizing of Him, and of His goodness, and of his grace. And so we we process that this time will be a time of blessing to each one of us. Tells us in the opening verses of this 2nd 7th chapter that the ark of the Lord had been carried away out of Shiloh. People had really departed from the Lord, but the Lord's heart hadn't changed toward His people. It's very wonderful in the Scripture to notice that God's assurances of love for his people are at times when we might least have expected it. Was when a wilderness was completed with all its failures that we read? Yeah, he loved the people. All his Saints are in thy hands. It was when Jeremiah was announcing judgment upon them for their departure that we read that wonderful verse. I'll love thee with an everlasting love. Therefore with loving kindness have I drawn thee. It was when children, when the disciples were just about to display their unfaithfulness and forsake the Lord and flee, that we have those wonderful words in. John 13. He says having loved his own, which were in the world, he loved them unto the end. The only church that it mentions the Lord's love to his people is the one who's the last one, the one where we might say we'd expected the least. It says as many as I love our rebuke and chasten. So if there's anyone here and you feel well, I've got called toward the Lord. I wonder if he still loves me Well, I want to assure you the very beginning of this meeting that he loves you with an unchanging.

Love, He wants to draw you back to Himself, encourage you, and sure you can, surely you can say too, as Israel did. He, or hitherto the Lord has helped us. Where would any of us be, brethren, if it hadn't been for His help, His grace, His goodness to us in spite of all that we are? Well, Samuel speaks to them now. On this occasion failure had come in. But as I say, the Lord's love toward them the same. And Samuel sought to draw their hearts back to himself, but he saw that there was a hindrance. And perhaps as we look at our own lives, perhaps as some of us are sat in these meetings and we have thought of how we too have grown cold, we have lost our first love. You don't love the Lord and follow Him like we should. Perhaps we might say, well, I think my heart has been stirred. I do want to live more for Him. What we find here that Samuel says that he says. Put away, therefore, if he returns, if you do return unto the Lord with all your hearts, then put away the strange gods and asterisk from among you. I don't think there are any of us that have idols like they had in their poems, but we can have idols. We read that in First Epistle of John. Little children, keep yourselves from idols. Perhaps to say briefly, an idol is anything that comes between. Our souls and the Lord. That gives something to a place, a place to something that puts out the Lord. And we can be taken up with so many things that become idols to us. Well, when Samuel said this, there was an action on the part of the people. And brother, and I hope our hearts have been stirred that if there is anything in my life or in your life is hindering us, going on to the Lord, hindering us living for him. Henry is giving him his rightful place in our life, that we'll have the grace to do what it says they did. They put away those strange gods, little children. Keep yourselves from idols. Oh, may the Lord give us grace to do this, because the Lord must have first and only place in our hearts He's worthy. He's done everything that love could do to win that place in our hearts. And He's jealous for that place, that in all things He might have the preeminence. So they did, they put away these things, and then it says they served the Lord only. You have a lovely little hymn that expresses this. Take down our hearts and let them be forever closed to all but thee. He might have that place. It's interesting when the Millennial Temple is built, it speaks about the Eastgate, the place where the Lord entered, and it says no one should enter by that gate. It was shut to everyone else but Him. Shout to everyone else but Him all there's a place in our hearts that no one else should get. Belongs to the Lord. He must have the preeminence willingly gathered together here it says, and they acknowledge that they had sinned. And then it tells us that. Samuel drew water and poured it out before the Lord. Well, I'm sure all of us can understand what this means. There's a verse that says we're like water spilled upon the ground which cannot be gathered up again. And to me it is pouring out of water was just an expression of their own helplessness. Perhaps you use the expression yourself. Oh, I just felt like water in the presence of that problem. I just felt I couldn't do anything. Well, that's really the position that they were taking. And as the possession the Lord wants us to take. Now in the world there's. Group called Promise Keepers and they're making promises and making the promises sound quite nice, but. Bible tells us not to have any confidence in the flesh. Never make a promise that you're not going to do something, because we're most likely to do it. The children of Israel

did that, and before they Moses had received the 10 commandments, they were breaking the first one. Peter made a promise. He said even if all the other disciples denied the Lord, he never would. Was he sincere? I'm perfectly sure that he was very sincere. I know he loved the Lord. He didn't know his own heart. And we don't know our own hearts too. Scripture says he that trusteth in his own heart is a fool. So I think the little picture here of pouring out water was they put away the strange God as they might have felt, but we really accomplished something. We put this out of our life. But when he's going to judge them and he says just took water and poured it out, were helpless.

Oh, let us forever remember this and look up to the Lord daily and say, Lord, keep me. I can't keep myself. He's the only one that can keep us from stumbling, and He's able to, and to Him that is able to keep you from falling and present you faultless before the presence of His glory with exceeding joy. Well, when this took place, why then another element comes in here and they were worried about this. These are the Philistines. I think most of us know who the Philistines were. They were the inhabitants of the land before the children of Israel entered, and they were ones that the children of Israel seemed unable to put out. I believe they bring to us the power of the enemy from within, and how often we see that the enemy works not only from without, but from within. And so the Philistines gathered together against Israel. And as soon as you make a decision that you want to please the Lord, that you want to follow him and acknowledge him, or you're going to find that Philistines are going to gather together against you, it'll work out something that's going to make it very hard for you to put the Lord 1St and to give him the first place in your plans. Maybe a very near friend, somebody that you really have had a good friendship with and really liked them, could even be someone because. Because the Philistines dwelled in the land. They weren't people from outside the land. They dwelled in the land. Maybe some friend. I know a dear girl long ago. She really showed a nice desire to please the Lord, but she kept one friend, one friend that really constantly kept dragging her back. And that friend was, in the end, the means of hindering her. And so tells us here the Philistines gathered together, and the children of Israel were afraid. Well, might they be afraid Philistines were too strong for them? Giants Goliath was a giant of the Philistines. In fact it was a whole family of giants and then been for the goodness of God, they never could have overcome those giants. They're still giants in the land too. Still those that are too much for us, but not for the Lord. And so they gathered together and they say to Samuel sees not to pray for us. Well, we do need to pray for one another. With remarked how the Lord. Brings before us in his word how Samuel prayed for the people here. Now Paul prayed for the Saints when they were going on. Well, this was at a point where you might say they'd done a lot of wonderful things. They put away the strange gods. They'd come to Samuel and said, pray for us. It was left. It was very nice, but he needed to pray for them. Let's pray for those who were going on well, pray for the ones who show a desire, because Satan knows that and he came out. In the in the Philistines. And they gathered together great hosts of them. And it tells us here. What did Samuel do? Ninth verse. And Samuel took a sucking lamb and offered it for a bird offering holy unto the Lord. And Samuel cried unto the Lord for Israel, and the Lord heard him. I think this sucking lamb speaks of dependence. Oh, how needful this is. That we learn this thing in our life dependence upon the Lord and we constantly recognize that without Him we can do nothing. Paul also could say, though I can do all things through Christ, which strengtheneth me, what is often said, I never measure yourself and say, I think I can do that because the Lord may let you realize you can. The Greek question is not whether you can do it. But does the Lord want you to do it? Does the Lord want you to do it? And if He wants you to do it, He'll give you the strength to do it. He'll never say to you, I'd like you to do that little service for me, but I don't know whether I can give you the strength to do it if He wants you to do it, as the verse says. No man go to warfare at his own charges. Was there ever a young man that went to enlist in the services and the services? The officer? Said to him, Well, you can provide your own uniform, you can wrap your own health. If you can provide your own ammunition, we'll accept you never. They said if we accept you, you become our responsibility and we'll look after you. No man goes to warfare at his own charges. And so when Samuel offered up this sucking lamb to me, it brings before us the thought of dependence. Said we can't handle these Philistines, but if we're dependent on the Lord, he can look after this whole situation.

And he did. And he did. Tells us the philosophy Philistines came. And they came in full power too. But it tells us here. 10th verse. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the Lord thundered with a great Thunder on that day upon the Philistines, and discomforted them, and they were smitten before Israel. The Lord took the whole matter in his hands. He took care of them. Oh, what confidence does I say, Brethren, these meetings are coming to a close. And sometimes I think of the time the children of Israel. Or at least the disciples are meant to say went up into that mount of transfiguration. They saw the Lord Jesus transfigured before them. I would think it was perhaps one of the brightest and happiest experiences of their life. And then when they were going to put Moses and Elias on the same ground with the Lord, cloud said, the cloud overshadows them in the voice of the Father said. This is my beloved son. Hear him. Now when the cloud was passed, they saw no man save Jesus only. I often thought that when that happened, they thought we can meet anything. Now we've had this wonderful experience. We just can handle every problem that comes up. When they came down from the mount, the first problem they met they couldn't handle. The first problem they met, they couldn't handle. This man came along with a child that had an unclean spirit and they couldn't cast him out. Isn't it so? And you'll often find us I'd in my own life. One time I thought I really had a wonderful Christian experience and the Lord let me realize how very weak I was The very next day. Oh, you know, we have no strength of our own. And so tells us here. They were smitten before Israel because they had recognized they were thoroughly dependent on the Lord. They're sucking lamb and we need to just look to the Lord in dependence. Every moment of the day, with good little verse we can pray over and over again. Preserve me, O God, for indeed do I put my trust. Whatever you see a difficult situation coming, don't say I think I can handle that. But preserve me, O God, for indeed do I put my trust. Bill tells us here in this 12TH verse. Then Samuel took a stone, he set it between Mizpah and Shan, called the name of it Ebenezer, saying, Hitherto hath the Lord helped us? And as we look back on our lives, we look back on our time here. I think we can all say this. Hitherto the Lord hath helped us so many times we have found ourselves. Difficult situations, situations that were overwhelming in themselves, and we had to confess that we weren't very strong Christians. That we were just like the children of Israel. He had neglected the Lord, The ark had been neglected. They had taken up with strange gods. Oh, and they looked in their past. They might well be humbled. But here they say, hitherto the Lord has helped us, and we can look back and praise Him. It's a little song. Slather heat again. We'll praise Him for all that is past and trust Him for all that's to come. Before we turn on though, I wish to say again. Let's not forget this very important lesson that I believe is brought before us here, that the path of blessing is the path of obedience and dependence. Recognize their own health is just pouring out the water. They offered up this sucking lamb. They were dependent on the Lord. The Lord took care of the whole situation and a Philistines were defeated. And great blessing came as a result. Now the other one, perhaps a well known 1, is in Second Corinthians chapter 5. 2nd Corinthians, chapter 5. Beginning at the 14th verse. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we know man after the flesh, yeah, though we have known Christ after the flesh.

Yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature. Creature, or there is a new creation, old things are passed away. Behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath committed to us the ministry of reconciliation, to which that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ. As though God did beseech you by us. We pray you in Christ's stead be reconciled to God. We have made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Well, I'm sure you noticed the word henceforth. I believe it comes in three times. Here the hitherto of our life is past. Up to this moment we have certainly proved the goodness of God, medicine, our sins, and saved us. You know how many mercies have followed us. But there is the henceforth. The Lord leaves us in a very short time. We'll be going our own ways, back to our own homes, back to our business, back to the assemblies where we come from. There's a henceforth. If the Lord leaves us here may not be very long. I hope it won't. We're looking for the Lord Jesus to come. We can't change the past. The hitherto is past, forever past. We can't change one thing that has taken place there. But we have the henceforth of our lives, and Paul is Speaking of this. He has talked in this chapter about the judgment seat of Christ when all is going to be made manifest, and he sought to live in view of that time. He couldn't change the past, as I say, but there was a henceforth in his life and where he began, it says. In the 14th verse. For the love of Christ constraineth us. Because we thus judge that if one died for all, then we're all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Well, here what here we see what gives us the power for the path that's yet ahead of us. And what is that? Well, it's the enjoyment of the love of Christ. You know, brethren, just to illustrate this, I've often used the illustration of a magnet because this verse doesn't say the love of Christ should constrain us. It states that as an absolute fact. Why is it so then you say that we are not always constrained by His love. We allow other motivations to come into our lives. We don't follow the Lord like we should. We don't live for Him like we should. But it says here as an actual fact, the love of Christ constraineth us. Well, Susan, I were to have a magnet here in my hands, and there were some nails here on the floor. I wouldn't stand here and say, now what this magnet should. I wouldn't use the word should. I would say this magnet moves nails. And you say, well, they're not moving much the matter. They're not moving. I don't see anything. You say this magnet moves nails. What is the problem? What is the difficulty? There's nothing wrong with that magnet. It has all the force within it that's necessary. But the nails are too far away, they're not close enough. And sometimes, brethren, we're like Peter. We follow a far off and we don't feel the constraint of His love. We acknowledge our hearts are cold. Is it because His love is diminished toward us? Never, never. As we said at the beginning, it's always the same. And He assures us of at Evening Times we most need it. So I say to you, what was the real good magnet this? Nothing wrong with this magnet. Well, what would I do? I get close, James says draw an eye to God and he will draw nigh to you. So I bring the bag that down and I get close to those nails and they jump. They jump right up to the magnet. There is plenty of pull in the magnet.

Just the that the magnet needed to be close and you know we do. We're like Peter. Sometimes I say we follow a far off Peter. Did the Lord love Peter when he was following a far off? Yes, yes, He said, I prayed for thee that thy faith failed not he knew he'd get discouraged when this happened and well, he he might well we might too if he looked at ourselves. And so the magnet comes down. Those are aluminum nails. There you could have the most powerful magnets that you like. The aluminum nails would not move. Wasn't there rusty nails There doesn't make any difference whether they're rusty or whether they're shiny and the magnet comes down. They feel the pool of that magnet. You get pretty rusty too. Sometimes we allow the influences of the world to make it pretty rusty, and we're not fresh as we should in that. But all how wonderful, isn't it very often true? We come to a meeting, our hearts were cold and we come away and the hearts. 3rd Because magnets come close, we have felt the warmth of the love of Christ constraineth us. Constrains us, drawing power that we should not live unto ourselves. Where will those nails go? Do they have a pre designed plan where they're going to go? Do they choose where they're going to go? You know, and the magnet comes close. They just go wherever the magnet takes them, magnet moves them around. As long as they're close to the magnet, they're moved. And the Lord has various plans for each one of us, to every man his work. He didn't put us all in the same assembly. He didn't put us all in the same school, the same university. For us all the same, John, He put us in the place where He wanted us, and that we could be for him. The love of Christ constraineth us, that we should not live unto ourselves, but unto Him who died for us and rose again. How much time have we got left for this henceforth, henceforth, I don't know, you don't know. Lord may take us away very soon at his coming. It'll be a wonderful thing. But you know it's a privilege to live in this world for Him, and He's left us here, brethren, for that purpose, that we should not live unto ourselves, but unto Him who died for us and rose again. So he will direct you. He gives you direction in His word. Were decisions that we make according to His Word, there are also things that as we're near to Him, He shows us His mind and will. And so we need the two things in our lives, the reading of the Word which gives us positive direction and end prayer for all those very little situations that arise in life. Lord, what shall I do in this situation? And he gives us guidance. So it says we should not live unto ourselves. But unto him who died for us. And rose again. Yes, he paid an awful price, a tremendous price, and we might belong to him. Were redeemed with the precious blood of Christ. There he says another thing. Wherefore henceforth know we know man after the flesh, He, though we have known Christ after the flesh, it now henceforth know Him no more. Perhaps that little phrase might be a little difficult. It just simply means that when the Lord Jesus was here after the flesh, He was born of the tribe of Israel, and He said He was sent to the lost sheep of the House of Israel. But now his salvation goes out to the ends of the earth. We know him as the one who's head of new creation, Benny, Mamdi and Christ. I believe the correct translation is there is a new creation in that new creation. You and Jen Paler 1. Can inform societies of. Those of similar trades, you're interested. If you're a mechanic, you might belong to that kind of a club or something, or your businessman, you might belong to another. What is it that brings us together? It's not because we have a common trade or something. It's because God has brought us into the family of God. As I looked at this audience, I don't believe there's one person in this room that I would even know if I hadn't been brought into the family of God. And being brought into the family. Of God I am brought into that circle of fellowship, the fellowship of the Saints of God. What a marvelous place we're brought into, so it says. Old things are passed away. Behold, all things are become new. And that it gives us here a little bit of what our possession really is. We're ambassadors in this world, and as we're ambassadors in this world, we're here to represent heaven. This is an ambassador in a country is there to represent his country, not part of it. He doesn't take part in the voting, doesn't take part in his political affairs.

Our brother Gil used to say we're we are interested. That, he said. We're not involved. We care about what's going on. We should. Involved because we belong to heaven. And what a message we have to this world. Telling them about how sinful man can be reconciled and can be made the righteousness of God in Christ. Were brought into We who were once far off are in such a perfect place of acceptance, wholly and without blame before him in love. Well, I'd just like to turn to before we close through passage in the end of Matthew, if I could just speak of it. As for the present we've talked about hitherto and we've talked about henceforth. I just like to look at this little passage here in the end of the Matthew, the last chapter and the 16th verse. Then the 11 disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw him, they worshiped him. But some doubted. Jesus came and spake unto them, saying, All power is given unto me in

heaven and in earth. Who ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. Amen. Here we see something that we can enjoy, if I might put it in this way for the present. We were once far off. We've been brought nigh. There was a hitherto, there is a henceforth. Here's something very beautiful. The Lord Jesus was risen from the dead, and He wanted His disciples to be gathered around Him. He had said where two or three are gathered together in my name, there am I in the midst of them now in resurrection. They didn't choose the place where they would meet Him. They must listen carefully to his directions. There was a mountain where Jesus appointed. And so I trust each one of us. We won't be making our own choice. We'll be saying, Lord, what wilt thou have me to do? We'll be following the directions of His precious word and He will show us how we're to meet together. I won't go into it in detail because there isn't time, but we know that we have been speaking about gathering as members of the body of Christ, that one loaf on the table. The privilege of remembering the Lord Jesus and His death until He comes. Well, these 11 disciples must have listened to the Lord's instruction, because every one of them were there going to be lovely if all those who were redeemed of the blood of Christ were around him. He went, they came together, and when they saw Him, they worshiped Him. When we gathered yesterday around the Lord Jesus and he remembered him and in his death, but I believe in the measure in which we saw him there in our midst by faith in that measure, there was really worship in our hearts. It couldn't help but be so. I have to thank the Lord of glory, Creator of the universe, the head of the body of the church gaining to be in the midst of two or three. Gathered to his precious name, and in the other case he showed to them his. Anthony side here. We don't read this but they were gathered when they saw him. They worshiped him. But it says some doubted. Well, it wasn't a perfect company, was it? And I'm sure that as we sat there yesterday. We had perhaps some doubts come into our minds too. Not doubts perhaps about salvation, but doubts about a lot of other things. Why did the Lord allow this happen? Why did things turn out this way? Our minds wandered and we a lot of doubts come into our minds. But I think the Lord's answer was very beautiful because He knew. You know, when doubts come into your mind, other people may not know. They may think you're sitting there and they may not know that the Lord knows. Says a verse in the Bible that says, I know the thoughts that come into your mind. Every one of them. Well, the Lord answered it, and his answer to me is very beautiful. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Know the way. This verse comes to me as if the Lord saw me sitting there and he knew there was a doubt in my mind. He just caught a hold of my shoulder and said, Gordon, I know what's going through your mind.

I could very easily remove that problem. Everyone. I will. I have all power in heaven and earth. And if I'm leaving that difficulty in your life, why? It's my perfect will. I'm not saddle everything. All power is given unto me. There is no situation that this troubling us and bothering us that the Lord couldn't remove if it were his will, but he may leave it there and He may say like he said to Paul, for Paul would just love to have got rid of that thorn in the flesh, whatever it was. And the Lord said, My grace is sufficient for thee, for my strength is made perfect in weakness. Oh, how wonderful to have that answer from the Lord. So he said Jesus came, as I say again, that little expression, just as if he saw me sitting there. I'm one of the little companies 11 There, but I'm one of the little company. He knows what's going through my mind and has it where he says to me, Gordon, don't let that trouble you. I have all power. I could take it away. Oh, how good it is just to trust him. You praise him for all that's past, trust Him for all that's to come. There is a hitherto how good he's been. There is a henceforth, but there is a. And are we trusting them in the present? Are we trusting Him right now? Or are we burdened down with some big problem or trial comes into our life? So all power is given unto me and have them and in earth. Then he gives them a little service, and there's a little service for every one of us, brethren. When solitarsis was saved. Two questions that he asked. He said, Who art thou, Lord? And then he said, Lord, what wilt thou have me to do? What wilt thou have me to do? He has something to do for each one of us. A little service he has for you, you can do better than anybody else. Because if he gives it to you, he'll give you all the grace that's necessary. You don't call it your own charges. It's not going to call you to do something that's too hard for you to do. If he wants you to do it, he'll give you the grace and the strength. We go at his charges. So it says, Low powers given unto me, and heaven on the earth. Go ye therefore, and teach all nations. Then he speaks about baptism. We won't talk of that, except to mention that it's having the name of Christ placed upon us, bearing His name in this world. I like to just call attention to this last verse also, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the age. Well, may our hearts be willing to be obedient, not just in some things, but in all things. But that little phrase at the end, I think is very precious. And I like to think of this passage in two ways, the enjoyment of his presence collectively and the enjoyment of his presence individually. When you gather according to His word, then we have His promise of Himself being there in the midst of two or three are gathered together in my name, There am I in the midst of them. That's His presence collectively. But when we leave, when we return to our homes and so on, then we have another little promise that He's going to be with us individually. Isn't that very precious? Some of us are going to get in our cars. Does that mean we're going to leave the Lord's presence? Well, collectively you won't be around him, but individually we can enjoy His presence. Individually, every Christian can enjoy his present. Individually, sisters can enjoy it as they hold other things at home or whatever. Brothers can enjoy it, can enjoy it in business. And we should always be conscious of His presence with us, though I am with you always. Even. And we're not realizing his presence. He's still there. He walked with the two on the road to Emmaus, didn't realize he was there, thought it was only a stranger, but he was there. He was listening to their conversation. He comforted their hearts. Well, brethren, what a wonderful Savior we have. We have, as I say, the hitherto. And I think all of us who belong to the Lord, as we look back, we can we count all his. Dear old brother who had a He was a cripple. He was lame most of his life, and had a very somewhat difficult life one time, and he gave up that little song that many of us know. When upon those billows you were Tempest tossed. When you are discouraged, thinking all is less, Count your blessings, name them one by one. Says Let's sing a ton by ton. He said, Count your blessings, name them one by one. And it will.

Surprise you what the Lord has done rather than we can count them ton by ton. And he didn't have an easy life either, but he counted them ton by ton because he walked in the joy of the Lord. He knew the Lord would never leave him nor forsake forsake him. Well, may the Lord help us. You can't change the past, but we can say how good He's been. We can enjoy his presence collectively as we gather around him individually every day. We look forward to the future, and say henceforth may He give us grace to live not unto ourselves, but unto him who died for us and rose again. That's how we sing that little hymn. Lord, we are thine bought by thy blood. Think it's. Gotten the number. 52 Thank you. Lord, we are thine blood, thy blood. Watch the poor hill tea, slaves of sin. Matched us for God. And made thighs. Dwell with them. Thou hast our sin. Full land rings born. Well. As Browns land from. The burning, torn. We all that. We are all. Lord, we are thy. Thy flames we are. Ourselves. To be. Wait. Praying. Our hearts are long. And let us. Here at all. Save thy mind display. In all thy gracious. And may chime. Expect the day. When thou shalt out. That.

Ottawa Conference: 1982, Blessings

Address—G.H. Hayhoe

I'd like to read a few scriptures. First of all, dear young people from. Isaiah chapter 64. Isaiah chapter 64. And the eighth verse. But now, oh Lord, thou art our Father, we are the clay, and thou our Potter, and we all are the work of thy thy hand. And then would you turn over to Romans chapter 12? Romans chapter 12 and 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 service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. And then in Acts chapter 22. Acts Chapter 22. And the tenth verse. And I said, What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And then First Thessalonians. Chapter 5. First Thessalonians, chapter 5. And the 23rd verse. And the very God of peace sanctify you wholly. And I pray God, your whole spirit and soul and body be preserved, blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Well, dear young people, the thought that was on my heart this afternoon was to speak of how these things apply to every part of our lives. It's a very blessed thing to begin with, the realization that the Lord is the Potter and that we are the clay, that He has a right to do just as He pleases us with each one of us. And it's a very blessed thing to know that what He pleased us to do is bless us. It may not be an exact. The way that we would choose because it says in Isaiah chapter 55, my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways above your ways and my thoughts above your thoughts. And so we might have a certain plan for our lives, a certain idea that we think would be the best. But you know, God's plan may be different for us. And are we willing to put ourselves into his hand as the Potter, and we just as the clay, and willing to recognize that He can do as he wishes and that he truly wants to bless us there? Used to. My father used to say this. He said every failure in our lives is the result of not believing in the goodness of God. And you know if we really believe that. God was good and that He really was seeking our blessing than we would find it easy to yield to Him. But the great work of the enemy, dear young people, is to get a doubt into our minds as to whether what God is planning for us is really the best. If it wouldn't be a little better if we had some idea, some way that we could plan our own lives instead of submitting to His plan. In our lives, well, when we look at Calvary and we see how much he loved us, we see the great cost by which he redeemed us, then it's not hard for us to bow to a love like that. I often think of how when God created man and put him in the garden of Eden, he created him, a responsible God conscious being.

Composed of three parts, spirit, soul and body, The spirit is the God conscious intelligent part of our being, the soul is the seed of the emotions and appetites and desires and the body is the physical God made us in. This way, and he made man not like the Lord creation. He gave the Lord creation instincts. And you know how animals and other of the lower creation do things by instincts. Those instincts don't change because they're God-given for the preservation of the animal and for their good. But he didn't intend that to be the way with man. He gave man a God conscious part to his being. He told Adam what would be for his good in the Garden of Eden and told him that if he didn't follow his directions it would not be for his good. Adam didn't believe what God said, Eve didn't believe what God said. They thought they were going to find something apart from His will. They listened to the tempter who suggested that God was holding back something that was really for their good, but in reality they found out that it was not solved. What God hath given them was for their good and by disobeying God. They only reap the result of it. It's true they became wise having the knowledge of good and evil, but it's a sad thing to have the knowledge of good and evil and not have the power to do good nor the power to refrain from evil. There are more people that are miserable in this world because of a bad conscience and because they know, in spite of all their arguments, that they are sinners and they're doing what's wrong and that they're not answering to God. And many of them. Are wrecking their lives. Many of them are just frustrated and everything because they don't recognize that they do have a responsibility to God. They're not like the lower creation. Man is a triune being. I say spirit, soul and body. But you know, when man sinned in the Garden of Eden, God did something very wonderful. To me, it's just as if he said, well you've spoiled this world through your sin, but I'm going to invite you to another place that you can't spoil and at infinite cost. A far greater cross than creation. For when God created this world, he only had to speak the word he commanded and it was done. He spake and everything was ordered according to his plan and this whole universe. Upon God's plan. And so man spoiled this world, and he's fallen spirit, soul, and body. He is a fallen creature. But now through redemption, God has found a way so that you and I can be brought into a relationship with Him, that we can have fellowship with Him, that we can do His will, that we can yield ourselves to Him. And find that blessing that He intends us to enjoy in this world, and then in that coming day of glory, to be spirit, soul and body in His presence. Everything in eternal joy. I say again, He's invited us to that place. The cost was the cost of giving His Son. And the Lord Jesus did that mighty work on Calvary's cross in order that we might be fitted to be there. But we find further, after God had made the promise of the coming Redeemer, after he had shown His grace to man, even though he had failed, we find that man still departed again from God farther and farther. And there's a very sad picture presented to us in Romans chapter 1. And there we see. Man in his departure from God in the three parts. Of his being. And we can see the very same thing today. It says even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind. Man doesn't like to retain God in his knowledge. And so it's a very serious thing. And I warn you, dear young people. When man gives up God, God gives up man.

And the Scripture says, woe unto them in that day when I depart from them. It's a very serious thing to allow your mind to become the plaything of the devil, to allow him to take control of your thoughts and not to retain God in your knowledge. Then too it says. That he gave them over to vile affections. Why? Well, he just wanted to let their affections go loose. And isn't that a great deal of the philosophy of today? Or you just have to indulge yourself as you see best, make your own roles and do your own thing. No one's to tell you what is right, and if you have desires to do things, the only happy thing is to do them well. It's a sad thing when God gives man over to vile affections to just go on in that way and just speak to people who have given themselves over to immorality. Or drink, or any of those other abuses of humanity. Have they found satisfaction in them? Oh, no, no, indeed they haven't. Friends. And then too, it says they dishonored their own bodies between themselves, and God gave them over to that. What a picture of the world in which we live. I don't need to tell you young people about this. These are the three things you hear everywhere, whether it's at school, whether it's in the workshop. Whether it's with your friends on the street or whatever, that's what you hear. Man thinks is he like? He allows his emotions and desires to go after what he likes, and he uses his body the way he likes. Is that the way it should be with us? Well, when the Lord met Saul of Tarsus on the road to Damascus, there was a complete change took place in his life. He no longer was to be controlled by his own desires. He desired now that there would be a new master in his life. Was read to us yesterday when those two disciples heard the voice of the Lord Jesus. And saw him walking there by. They said, Master, where dwellest thou? In other words, they said, Lord, we desire to dwell in thy company. Dear young people, there is no happier

portion for you in this life than to walk through life in the company of the Lord Jesus. Does he care about everything in your life? Does he just care whether you're saved and fit for heaven and then let you do the rest? Oh no. I. Tell you that he cares for everything in your life. I've enjoyed reading First Timothy in that connection as though God says that he has something that he has planned in connection with this life. And then it shows us there what his order in connection with all the things that have to do with this life, whether it's in our relationships to one another, to authority in the assembly. Even bodily exercise, it's all spoken about because now God has brought us into a relationship with himself. He cares about everything in your life and mine. Well, it tells us in in Romans chapter 12. 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 your intelligence service. God gives us as believers an intelligent service to render to him, to just commit ourselves to him and render to him an intelligent service. And when Saul of Tarsus was saved, again, I repeat, he said, Lord, what wilt thou have me to do? Is this the desire? Have you presented yourself to the Lord in this way? And I'm going to. Be not conformed to this world. It could be applied, I suppose, to many outward things, but if you notice the context in which it is spoken, it has to do with an entirely different sort of thing in that chapter. That chapter shows that the whole plan of the natural man is to draw a circle, put himself in the center of the circle, and do everything for himself. That's the world. All is in the world. The lust of the flesh and the flust of the.

And the pride of life, it's all self. And you're in the center of that circle and you live for self. But there's something wonderful happens when you get saved by there's a new center to your life altogether. And that is the blessed one that we've been talking about, the Lord of glory, the one who went to Calvary for you, the one who said, Father, forgive them for they know not what they do. The one who said to that thief, this day, shall thou be with me? In paradise, and now there's a new center. There's a new will in your life, and it's to do the will of God. It's to seek His will in connection with everything in your life. And so I'm not going to deal with a lot of negatives here, so to speak, but I'm going to talk about what it means to positively in your life seek to do the will of God and that it affects every part of your life. It's a very happy thing to think that there's someone who really seeks your good. And there is, there is. Wouldn't you like to have a friend that you could go to and they knew all about you? You could pour out your heart. I've often said there's very few people you can pour out your heart to because if you tell them everything, they'll never think quite as much of you because they just can't know everything about you and feel the same towards you. But there's one person and he knows all about you and he invites you to pour out your heart. Him to just come to him and tell him everything and know that he is concerned, that he cares. And more than that, his name is wonderful Counselor, the mighty God, the Everlasting Fathers, the Everlasting Father, the Prince of Peace. You know, schools more and more are recognizing that they have to have counselors, they have to have people that they can. Young people can go to and get some advice in connection with their vocation in life and all this kind of thing because they recognize that young people do need some guidance and they have guidance teachers and so on. But there's one that you and I can turn to who knows far more than any of them. One who knows you through and through, who's walked through this world ahead of you and is the captain of our salvation, bringing us home. The glory who makes you, as some of our brothers have been bringing before us, makes each one of us individuals has a special place for us. Just like the High Priest, he had a separate stone on his heart for everyone of the tribes of Israel. And you are an individual, maybe in a family. We find it hard. To just treat each one of our children as individuals. But God has a vast family and you're an individual in his family. He knows all about your spirit, soul and body. He knows all about your emotions, your desires and everything. And he is seeking your good and blessing. And just before I speak of a few of these things I say, are you willing? Are you willing to present yourself to the Lord and. Lord, here I am. Thou art the Potter, I am the clay. I just want to be guided in my life by thee. I want thee to plan for me, whether it's my job, whether it's where I live, whether it's the company of Christians I associate with, or whatever it may be. What I desire in my life, Lord, is to have thy plan. Do you think he'll say, well, I'm, I'm going to make your life really a very sad one? Well, it's true there may be hardships, there may be difficulties along the way, but I'd rather go over a rough Rd. in good company than the best highway in Canada and not be in good company. I don't mind rough roads when I'm in good company. Sometimes it can even be a little bit of fun going over a rough Rd. in good company and there can be a joy. Paul and Silas sang in the prison. It was a rough Rd. but they sang. Why? Well, because they had the Lord with them, the three Hebrew children in the fire, they could rejoice, and even in the fire because the Lord was with them. And I tell you, he'll never leave you nor forsake you. Well, I just like to turn to a few scriptures in connection with. Having the Lord Jesus in our lives, in everything. Let's turn first of all to 1St Corinthians. Second Corinthians chapter 8.

And the fifth verse. And this they did not, as we hope, but first gave their own selves to the Lord, and unto us by the will of God. When Paul said not as we hoped, he meant it was almost more than he could have expected. It was almost more than he could have expected. And so, you know, we desire the best for every young person, but it's almost more than we can expect to think when we hear young people say. Say, well I just want to give myself totally spirit, soul and body to the Lord. I want to acknowledge His claims over me. Notice He says two things, first to the Lord and then unto us. Well we've had those two things before us, first giving ourselves to the Lord and then as it says in first John chapter 3 and verse 16. In fact, I just like to quote John 316 and 1St John 316. In John 316 says God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Lord Jesus was the one who came down, and He was the Father's gift. The Father gave His Son first John chapter 3 and verse 16 is. In this was manifested the love of God toward us, in that He laid down His life. For us, and we ought to lay down our lives for the brethren. We ought to lay down our lives with the brethren. That is, God in love gave his Son, and he says we ought to give ourselves for one another. Is this path of selfishness a happy path? Did you ever find anybody who had given himself in service to the Lord's people that ever felt sorry that He had done so? Oh dear young people, I beseech you to 1St give yourself to the Lord, and then give yourself for the Lord's people. Give yourself for the Lord's people, or it may be a life of sacrifice, but it's more blessed to give than to receive. It's good to be given the privilege of giving because God gave so much for us. And so this is the very first one, and I just wish to apply it to if there's anyone here that's not saved. Is there any young person here and you haven't yet given yourself to the Lord? The devil's saying, don't yield, don't yield. You'll have to give up too much. Oh, what he gives you is far, far more. When Paul realized that he had things that he once valued, when he met the Lord, he said, what things were gained to me? Those I counted lost for Christ. And if the devil's telling you? Well, you've got to give up this and that. If you get saved, I want to present the positive side to you. What will you gain by receiving Him? You will gain salvation, peace with God, a home in heaven 1 to guide you in the pathway of life. One who cares for you, One whom you can turn to in every need. I wouldn't trade places with anyone. Who doesn't know the Lord Jesus as Savior? When you give yourself to him, if you do, you'll be brought into new companionships too. I've often said, as I look over a number of people like this, very, very few of you I would ever have known if the Lord hadn't saved you and saved me. That's what's brought us together. We've been brought into the family of God and in some measure we, I trust, have given ourselves to Him and to one another by the will of God. Now I'd like to turn to 1St Corinthians 7. 1St Corinthians 7 and verse 20. Let every man abide in the same calling wherein he was called. Art thou called being a servant? Care not for it, but if thou mayest be free, use it rather. For he that is called in the Lord being a servant. For a slave is the Lord's freeman. Likewise also he that is called being free is Christ's servant. For Christ's slave you are bought with a price. Be not G the servants of man, brethren, let every man wherein he is called therein abide with God.

Is God interested in your occupation of life? I know many of you young people are doing a little planning as to what you intend to do in life. Is God interested in this? Are these verses just written about how we come to the meeting and how we read the Bible? No, this has to do with our occupation in life and God has an interest in that too. When the gospel was preached in Corinth, there might have been people who were slaves there and they might have felt very badly. They might have said, oh, there's nothing I can do for the Lord because I'm a slave to an ungodly master. And what can I do for the Lord? Well, I won't turn to it. But in Colossians he tells the slaves he said not to do service with. Not to do eye service as men pleasers, but he said. In singleness of heart is unto the Lord, knowing that of the Lord, ye shall receive the reward of the inheritance, for ye serve the Lord. Christ here was a poor slave, and he looked at his ungodly master, and he said, I have a higher master, I am serving the Lord. And so he could turn that humdrum job that was so distasteful to him. Into a happy thought that he was actually living a life of service to the Lord. And rendering A testimony to his ungodly master. And God perhaps might use that to the salvation of his master. And now I say for you too. I believe there's a little important consideration in this verse, and that is. Let every man abide. Let every man wherein he is called therein abide with God. And I just want to say to you, dear young people, in thinking of the line of work that you should take up. Ask the Lord to keep you so that you don't choose some line of work where, when you have perhaps spent a lot of time preparing for it, you find that you can't fully glorify God in that particular position. There are things in which a Christian finds that he cannot really glorify God. He might be involved in something. Some union or association or some? Dishonored to the Lord, perhaps expected to tell lies or do things this kind. He can't abide in such a calling with God. And you know, it's very important, dear young people, that you ask the Lord what he wants you to be into. Do a little bit of planning in your life with the Lord's help so that you get into some line of work where at the end of the day. You can do like 1 businessman that I heard about. Many years ago in the days when they had those old royal top desks that perhaps some of you have seen, he used to make tabot when he pulled down his roll top desk at night and went home to say Lord Jesus come. I thought that was very nice. And another man that I knew too, he said he knew another person and he had on his desk. Yes, Lord. Just two words. Yes, Lord, He wanted to do his work. In such a way that he was saying yes to the Lord because if he was asked to do something dishonouring to the Lord, he couldn't say yes to the Lord. He'd have to say yes to his boss and no to the Lord. So be very careful, dear young people. The Lord can put you in a line of work where you can glorify him and it'll be a happy thing when the end of the day comes to be able to say. Lord Jesus, come. To be able, as you do your work day by day, to have the consciousness that you can abide in that calling wherein you are called with God. We're not all called to the same line of work. And God has those who are fitted for all kinds of different things. And we thank Him for it. He has given us all different. Shall I say different bends to our nature? In fact, I believe that when it tells us about the parents helping the children that it speaks about the parents. It says train up a child in the way he should go, and when he is old he will not depart from it. We can think of this in a spiritual way. We can also think that as parents we have a little responsibility in connection with helping our children in getting into something where they can glorify God. Well then there's another one, a question that we might ask, and that's in Jonah chapter 1.

Verse one. Now the word of the Lord came unto Jonah the son of Amiti, saying, Arise, go to Nineveh that great city, and cry against it, for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa. And then if you turn over to the third chapter. And the word of the Lord came unto Jonah the second time, saying, Arise, go on to Nineveh that great city, and preach unto it the preaching that I bid thee. So Jonah arose and went unto Nineveh, according to the word of the Lord. Well, I just wish to apply this passage about where we live. Jonathan Monaco to Nineveh. And you know, you might say, I don't like it in a city where I am. I'm going to go somewhere else. I assure the Lord said to go there. Perhaps he wants you there, all you say. But the conditions here are so difficult. Well, they certainly weren't desirable for a man of God in Nineveh, were they? But that's where God sent him because he had a work for him to do. And just because the place where you live is a difficult spot. A place where it's hard to live for Christ does not mean that that's not where the Lord wants you. He has a place for each one of us. And sad to say, poor Jonah chose Tarshish, which was the center of commerce. If you read about King Solomon, you would find that the ships of Tarshish brought all kinds of treasures. Up to King Solomon, it was really a place where you could. Shall I say, get wealthy? You could get along and you could have all the pleasant things of life, you young people. Is that the way you're making your choice about where you live? Are you saying, well, I want to live in a place where I can really have all the luxuries and pleasures and good things of life? Or are you willing to listen to the voice of the Lord if he says, arise and go to Nineveh? Well, God was patient with Jonah. Jonah, you know, had to learn by sad experience about his mistake. Some of us in life have had to learn by sad experience that we've made mistakes. We thought we were going to find the thing we wanted, and it was only a disappointment. So in the word of the Lord came to him the second time he went there. And as a result of his visit there, the whole city of Nineveh was spared. What a blessing Jonah was in Nineveh. And to be in the place where the Lord wants you is everything. I've enjoyed that passage in Acts chapter 20 where Paul was speaking to the elders of Ephesus and he said this. He said that his great desire was that he might finish his course with joy and the ministry that he had received of the Lord Jesus to testify the gospel of the grace of God. Those were the 2 great desires in Paul's life. That he might finish his course with joy. All Christians don't. All Christians don't. All dear young people, if you want to find the path that the Lord has for you, it'll be a happy ending. Paul, it's true, he was beheaded at the end of his life, but he finished his course with joy. He was given a service for the Lord and he fulfilled it. He kept the faith. He didn't compromise. He didn't give up. And I say again, the Lord has a place for every young person in this room, a place where he wants you to live, and instead of planning it yourself, look up and ask Him. Lord, where do you want me to be? I want to be in the place that's pleasing unto Thee, while I say it may not always be the easiest place, but when Jonah obeyed the voice of the Lord. What a wonderful result. Think of the blessing that came to Nineveh when Jonah went down there, and who can tell what blessing it will be for you to be in the place where God wants you to be, where He has something for you to do, and then to go on in that path with joy?

Well then there's another one too I want to look at, and that is in Proverbs chapter 19. Proverbs chapter 19, just the last part of the 19th of the first verse of the 14th verse. Pardon me. Proverbs 19, verse 14 And a prudent wife is from the Lord. Well, here again we find a prudent wife is from the Lord. You know, sometimes we can look around. And we can make a decision based on. Good looks now our, our emotions are stirred or something like that. But let's remember this spirit, soul and body. First of all, you want to displace the matter intelligently. Is that really the person the Lord would have you to be associated with, to be your partner in life? And you ask the Lord about it and you don't let your emotions go ahead of that. Don't let your emotions go ahead of God's will, dear young people. Many, many young people have done that. They've let their emotions go 1St and then afterwards they begin to think well. Maybe that girl isn't the one for me and there's been a lot of frustration and sad to say, if it comes to the time and you get married, then it's for life. What a serious thing. How very important that you should seek the Lord's mind. Your decision should be in that order, spirit, soul and body. And so here we find. Where does a prudent wife come from? From the Lord, or make it a matter of prayer. To your young people, and don't forget that order again, spirit that is you really get before the Lord. You look over the situation. Is the girl suited to you? Is she the one who has Is the boy suited to you? Don't let your emotions go until you have. First of all, considered this carefully in the Lord's presence and don't let your body go till the marriage. Don't let your body

go until the marriage. Keep thyself pure. Remember God has. A plan for you, and it's a happy plan. It's a blessed plan. Dear young people, may the Lord help you in this decision. It's going to make or break your life. The partner you have is going to make or break your life. Be sure it's the one the Lord has for you. So remember that order again, spirit, soul and body. And then again, perhaps we could turn to Luke chapter 22. Luke chapter 22 and the seventh verse. Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? Well, he didn't say Lord, can we just hunt for a nice building? Now they asked the Lord, Where wilt thou that we prepare? And I believe there are some young people, perhaps some older ones here today too, who are exercised. Where would the Lord have me to be to remember Him in His death? For this was the very spot where the Lord instituted the Feast of Remembrance. It was so very important that they should ask the Lord. Where he would have them to prepare. And so they did. And he said nothing about whether there would be a nice group of people. He said nothing about what the building would look like or something. They were to be gathered around the person, and they were to be gathered according to His word. And so I just command this to you. Many people seek out a company of Christians that they like, that they feel that they can get along with. That they can work with. But God chooses our friends for us, and it's good for us. I remember what the Lord said to Gideon when he was going to go out. The Lord said, Whom I say shall go with thee, shall go with thee, and whom I say shall not go with thee, shall not go with thee. Gideon didn't choose the company that he associated with the Lord. The Lord did the choosing. And may the Lord grant that we will, everyone of us, ask the Lord this question. Now there's no doubt the Lord wants you, if you're one of his, to remember Him in his death. But it is very good that we should be exercised as to where the Lord would have us to be gathered. And when the disciples asked this, the Lord.

Gave very, very specific directions to them. They only had. In simplicity, follow the directions. And it says, they went and found as he had said unto them, and they made ready the Passover. And so is there anyone here who's exercised about this? May the Lord give you to follow the direction of His word. Remember again the order, spirit, soul and body, not just saying, Well, I like those people. And I'm going to take myself there, putting the emotions. And then the body. But remember, the Spirit comes first. I pray God, your whole spirit and soul and body may be preserved blameless. If you want to do what's pleasing to the Lord, seek His will before you take the first step. Ask the Lord to show you in the light of His Word what He would have you to do and where He would have you to be. And if you do that, you'll certainly never, never be disappointed. Many of us can say that there has been many exercises that we have had to go through, but what a joy and what a peace to be in the path that God has marked out for US1 Time there was a disappointment came among the disciples. And Peter said, Lord, to whom shall we go? Thou hast the words of eternal life. He didn't have his eye on people, he had his eye on the Lord. And he said, Lord. I want to be where thou art, and that's the whole thing. It's His presence that makes the place, just as His presence will make heaven. Well, I just want to turn before I close this for a minute to First Peter chapter 5. First Peter chapter 5, verse 6. Humble yourselves, therefore unto the mighty hand of God, that He may exalt you in new time, casting all your care upon Him, for He careth. For you be sober, be vigilant, because your adversary, the devil as a roaring lion, walketh about seeking whom he may devour. Well, perhaps this is the hardest one of all. At least it is for me. And perhaps it's for some young people here too. And that is submission. We come to certain decisions in life. We decide, we'll say about these different things, we receive the Lord as our savior, we decide about the place we're going to live, we decide about the company we'll be associated with, even decide about a partner. But one of the things that I find hardest, and perhaps there's some young people here that are finding it hard too, and that is submission. That's one of the hardest things when God brings something into our life that doesn't look like the best to us, but it is what he sees is right. It's awfully hard to look up and say, Lord, not my will, but thine be done. And so I want to say this about these verses. They speak to my own heart. Did you ever have a care and you bring it to the Lord? You want to leave it there and you say I can. Every time I pray about it, I take up again, and I really want to leave it there, but I don't. I carry it away with me. Well, I've often said, remember that the sixth verse, the sixth verse is part of the same sentence as the 7th. It says, Humble yourselves therefore unto the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you. What? Of being able to cast our care upon the Lord. It's to humble ourselves under His hand, whatever He orders. And I've sometimes had to say to myself, when something adverse and difficult to receive came into my life, supposing the Lord came and stood right beside you and said, now listen, Gordon, I'll change these things and I'll make them just the way you'd like them. I know the way you'd like them, and I'll change the whole thing and make it just the way you like. But it's not my will for you. Would I say, oh please Lord, change it the way I like, I think it would work out. Or would I say, Lord, just help me to submit? Just help me to say yes, Lord, just help me to leave it with thee. I want to tell you that then and not till then, can you cast your care on the Lord.

There may be young people that are going through just that. And you notice what the next verse says. Be sober, be vigilant because the adversary, you're the devil is a roaring lion walketh about seeking whom he may devour. And when is he going to devour you? Some people have applied the roaring lion, the persecution. I see the roaring lion is discouragement, A discouraged Christian. The devil's right there and said, why? If God loves you and cares for you, and he is really the Potter, why has he let this thing turn out this way? Why? And the devil comes along and he gets you discouraged. You lose sight of the Lord. You start to say, well, I'm going to have to choose my own way. Say, I've seen many dear young people do that. I beseech you, dear young people, don't do it. Don't do it. Just bow before the Lord and say, Lord, just help me to take it from thee and there will be a peace that will come into your heart. The peace of God that passes all understanding. The peace Jesus left with his disciples, the peace with which the Lord Jesus went forth from Gethsemane to Calvary because he was submissive. To His Father's will. How May God grant your young people that your spirit and your soul and your body may be preserved blameless? Your spirit in the fact that you look up and you want to acknowledge the Lord Jesus as the captain directing your life, the soul that you don't let your emotions run after things that are not according to His mind and will, and that your body takes. Shoe into the places and into the path. That's according to His will. It says in the last verse. I believe it is in First Corinthians 6. Ye are not your own. You are bought with a price. Therefore glorify God in your body and in your spirit, which are gods.

Kentucky Conference: 1984, Come Drink Be Satisfied

Address—G.H. Hayhoe

Isaiah chapter 55, beginning with verse one. O everyone that thirsteth, come me to the waters, and he that hath no money, come ye buy and eat. Yeah, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me. And Ichi that which is good, and let your soul delight itself in fatness. Incline

your ear and come unto me. Hear, and your soul shall live, and I will make an everlasting covenant with you. Even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God. And for the Holy One of Israel, for he hath glorified. Thee seek ye the Lord, while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be. That goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where two eyes entered. For ye shall go out with joy, and be LED forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the Myrtle tree. And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. I'd like you to turn also with me please to. The Gospel of John in the 4th chapter and the 13th verse. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life. And the 7th chapter of John. 7th chapter of John. And the. 37th verse. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him 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 spake he of the Spirit, which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified. And then just one more passage in the very last book in the Bible and the last chapter. Revelation chapter 22. Revelation chapter 22. And verse 17. And the Spirit and the Bride say, Come, and let him that heareth say, come, and let him that is athirst come, And whosoever will, let him take the water of life freely. Well, in our chapter that we have read here in the 55th of Isaiah, we find an invitation to come and have a drink of that water that truly satisfies. Oh, dear friends, how wonderful it is that God's heart is yearning for the blessing of man. When God created this world, He created it beautiful, and He gave it to Adam and Eve to enjoy. He told them that they could enjoy all the trees of the garden that he had given them, but just one little command so that they would recognize His rights. But they reached out for that which was forbidden, and so they lost the enjoyment of that which He had been provided. But immediately we find God going to work. And so the very first words that God.

God spoke after sin had entered the world. Are these Adam? Where art thou? God became a seeking God, and dear friends, he still a seeking God. He may be seeking someone in this room, someone who doesn't yet know him as the one who can truly fill and satisfy your heart. And he's seeking you. But at Calvary's cross, a work was done to meet your soul's need. But perhaps you haven't yet come to that Savior. The work has been accomplished, the Lord Jesus on the cross cried, it is finished, and the blood, as we had last night, is on the mercy seat. God has provided a way of approach and it's open for you. But have you come? And he's seeking you tonight, and He wants you to find that full and free pardon that He so freely offers. And so the question that we want to bring before you tonight. Is what shall I then do with Jesus? Which is called Christ. Pilate asked that question when he had the Lord Jesus before him, and the people that listened made an awful answer. They said let him be crucified. And I want to ask you tonight, what is the answer of your heart? What shall I then do with Jesus? Do you joyfully answer and say I've received him, he's my savior, He has pardoned me. Or are you still trying to go on without him? Are you still rejecting his love? And. Grace. Well, dear friends, he hasn't given up on you. The Lord hasn't yet come, and the door of mercy is still wide open. But it does tell us in the Gospel of Luke when once the master of the house hath risen up and shut to the door, then shall they begin to knock, saying, Lord, Lord open to us. There won't be a hall in this whole state large enough to contain the people that would like to have one more opportunity, just like. Having tonight, yes, when the Lord has shut the door, then people will be wide awake as to their need. But why, dear friend, would you not come now? Because God has set a time limit upon the message of pardon and salvation. And I don't know when that time is, but I do know one thing that He says now is the day of salvation. And I want to ask you, what do you expect to lose by receiving the Lord Jesus? Well, thank God. God, you will lose something, and that is you'll lose your sins. Because it says you'll cast your sins behind his back. He'll cast them into the depths of the sea. Wouldn't you like to be rid of your sins? Wouldn't you like to know that they're gone? Like the young people sometimes sing? You ask me why I'm happy and I'll just tell you why, because my sins are gone. Wouldn't you like to know that in the depths of your heart? Oh, you say the Lord wants to take away other things from me. No. God is a giving God. That's what that woman in the 4th chapter of John had to find out. She didn't know that God was a giving God. And so he is tonight. Surely we can see the evidence of it in all the good things He gives us in creation. But now he wants to do something more. I've sometimes thought like this, that when sin entered the world and spoiled it, God said as it were, You've spoiled this world by your sin. But I have an invitation to you for something better than what you have spoiled. Oh, isn't that wonderful, friends? Sometimes our children spoil things, but we usually didn't offer them something better than what they had spoiled. But that's what God does. That's the heart of God. Friends, when man spoiled this world through. Sin, he said, I'm going to open heaven to you. It'll cost me a great deal. And it did. But still he didn't stop at the cost. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And so this beautiful passage here in the 55th of Isaiah is just a little sample as I read in the other verses here. There's the call to. Satisfy your thirst. When that sinful woman came to the Lord Jesus, why He wanted to satisfy her thirst. When a group of religious people came up to Jerusalem to keep the feast, the Lord knew that their religion would never satisfy their hearts. And so on the last day, and it was the last feast of the year, the whole cycle of feasts had gone by. There had been There were 7 feasts in the land of Israel, and they all gone by except the last one. And the Lord waited till the last day of the last feast, and he said to those religious people, Is there anyone that's still thirsty? If any man thirst, let him come unto me and drink. And so here we find he's inviting people that are thirsty, A sinful woman who was trying the path of sin to satisfy her inward thirst. He said, I'll give you water that will really satisfy.

Springing up into everlasting life, religious people. And then he couldn't close his book. Without giving one final invitation, the very last book in the Bible, in the last chapter, he's still issuing the invitation. He's still saying come and so do your friends. He's saying it tonight and would to God that your heart would be opened to receive that pardon. That he wants to bestow that pardon from sin. Because without that, you and I could never enter the courts of glory. Sin has spoiled this world, and God's not going to. Let it spoil heaven, if it entered there, it would spoil it. But he says there shall in no wise enter into it anything that defileth neither whatsoever worketh abomination or maketh the lie, but they that are written in the Lamb's book of life. And it speaks two of those who have washed their robes and made them white in the blood of the Lamb. That's the only way, dear friend. Well, isn't this a lovely call here? Hull, everyone that thirsteth. Has life really satisfied you? Someone said that every person of Adam's race has either found out or will find out that the world can't satisfy. Perhaps there are young people here tonight and you haven't found that out yet. You say, well, life is before me and I am going to have a good time, but oh, how many a young person has come to realize. That trying the different things this world has to offer. Has not satisfied. Oh dear friend, if that's what you're

doing, I can tell you what Jesus said, and it's true. Whosoever drinketh of this water shall thirst again. You will never, never. And all the things this world has to offer find it that which really satisfied. You'll always be after something else. Because it's not possible that this created, this created world in which we live can really satisfy. The Creator himself alone. Can satisfy, but tonight the Lord is given the invitation. You know, Isaiah is often spoken of as the gospel prophet. And you know, I like to read so many very wonderful things in the gospel, in the book of Isaiah that really present the gospel to us. If I could express it as though God couldn't wait until his Son had done the work. And so he tells us in some little way what's in his heart. It was many years after Isaiah wrote that the work of redemption was accomplished at Calvary. But it says in the 1St chapter of Isaiah, Come now and let us reason together, saith the Lord. Though your sins be a scarlet, they shall be as white as snow. Though they be red like Crimson, they shall be as wool. And sometimes. We have good news. We can hardly wait till a time. It's really supposed to be told out. We want to tell it before it's so good. And dear friends, God wanted to tell it. And as soon as sin entered he, he mentioned it away back there in the Garden of Eden, when he said that the seed of the woman would bruise the serpent's head. When he called out Abraham, he said, in thy seed shall all the families of the earth be blessed. And here in this Isaiah, the prophet, he says, are your. Sins of scarlet, they shall be as white as snow. He didn't tell how because redemption hadn't yet been accomplished, but he showed that he was a pardoning God. He was one who wanted to pardon. In the 53rd chapter he tells us prophetically how this would take place and announces about the coming into this world of His blessed Son, the Lord Jesus, and tells us about the work that he was going to do. And those verses so well known to many of us. In the 53rd of Isaiah where it says. It says He was wounded for our transgressions, He was bruised for our iniquities, The chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, We have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all. Well, that was written hundreds of years before the work was done, but God, if one can speak reverently, 1. To tell beforehand what His blessed Son was going to do. And then in this lovely chapter that we have tonight, he's giving this invitation. Is there someone here tonight? And there is in your heart an inward thirst. You've been trying different things. You're like the woman who came to Jesus and she had that issue of blood, and she tried everybody else before she came to Him. Isn't that like our hearts? We just try everything before we come to Him.

We try pleasures, we try religion, we try all kinds of things before we come to him. Our proud hearts don't like to come and say I can't do anything myself. I need Jesus. He's the only one. But you know, God has to bring us friends to the end of ourselves. He has to bring us to the point where we say I'm bankrupt, I have nothing. I can't pay the debt of sin. He has to bring us, I say, to that point. It says in the 33rd chapter of Job he looketh upon men, and if any say I have sinned and perverted that which is right, and it profited me not, he will be gracious. He will deliver him from going down to the pit. I have found a ransom, that is. God himself is not listening for you to say. I'll turn over new leaf. I'll try and. Do better, I'll give some money to the church. No, that's not what he's listening for. He's listening to hear you say from your inmost heart, I have sinned to take your true place before him because there's joy in the presence of the angels of God over 1 Sinner that repented. Now of course I know this, that after you're saved, you're going to want to please the Savior. Someone wrote a little poem that goes like this. I could not work my soul to save for that my Lord has done, but I would work like any slave for the love of God's dear Son. And God is not wanting works from you until you have come to the Lord Jesus. People came to the Savior when he was here upon earth and said to him, what shall we do that we may work the works of God? And you know what the Lord Jesus said? He said this is the work of God. That you believe on him whom he has sent, that's what he wanted. That's the first thing you can do that is pleasing to God is to believe what God says about His blessed Son. And so this invitation goes out to you tonight. Are you thirsty? Is there something lacking in your life? Do you long for the knowledge of forgiveness and pardon? Perhaps some sorrow has come into your life. Some loved one has been taken away. Some sad event and you said, oh, I wish I had peace, perhaps as you stood by the death bed or in the cemetery. In the cemetery and saw a loved one buried, it all came up in your mind, am I ready? Where would I be if this were my case? Oh friends, it's because you haven't had a drink of the water of life. You don't have the Savior. If you knew him as your savior, you would have peace in the presence of death because the scripture says all things are yours, whether life or death. It says again, Oh death, where is thy sting? Oh grave. Where is thy victory? The strength of sin is the law, but thanks be unto God, which giveth us the victory through our Lord Jesus Christ. There is that victory, there is salvation. Well, it says here, You don't have to pay. He that hath no money. Let him. It says, he that hath no money, Come ye by and eat. Yeah, come by wine and milk without money. Money and without price. You see, I don't quite understand that. It says to buy and it says to buy without money. How could you buy without money? Well, I've done that. I've gone into the store to buy something and a friend put the money down on the table and I didn't pay. It wasn't that price didn't have to be paid, but I didn't pay it. It was somebody else that paid it for me. And dear friends, that's just exactly what the Lord Jesus did. He came down to pay the price and people say, oh, that's too cheap. Well, it isn't that the price is low. The price is far greater than I could ever tell you. I'll never fully know what the Lord Jesus suffered on Calvary's cross when he paid the price of sin. Sometimes when a friend pays something for you, they don't want you really to know how much it costs because.

They were glad to do it, and they don't want you to know. And dear friends, you'll never find out and I'll never find out how great the price of sin was. But one thing I'm absolutely sure is that Jesus paid it all. Because as we had the other night, he cried. It is finished. And the Bible clearly assures us that the blood of Jesus Christ, His Son, cleanseth us from all sin. Dear friends, the work of redemption was a greater work than the work of creation. As you think of this wonderful world in which we live and all the marvels of God's creation, you look up into the starry sky and you see those vast orbs, many of them far larger than this earth. And you know that God was the creator of them all. And how did he create them? The Bible says he spake. And it was done. He commanded, and it stood fast. He could put all those mighty orbs in space just by speaking. But to fit one soul for. Heaven was a greater work than the work of creation. He couldn't fit your soul or mine from heaven for heaven unless the price of sin was paid, and there was only one who could do it. We hear the Lord Jesus in the garden of Gethsemane just before he went to the cross, and he said, O my Father, if this cup may not pass from me, except I drink it, Thy will be done. There was no possible way of that. My sins or your sins could be put away unless the Lord Jesus went to Calvary's cross and paid the debt. Oh, dear friends, never, never think that it's too easy because it wasn't easy for the Savior. He had to pay the price and He did it. He paid the price and He's offering it to you freely. And he asks you a question here, Wherefore do you spend money for that which is not bread and your labor for that which satisfieth not? Doesn't it amaze you sometimes how much money is spent in this world for entertainment? You know, it's really tremendous and it's growing all the time. All kinds of new forms of entertainment are coming out. And it amazes you sometimes people that say they don't even have enough money to buy. Food for their natural bodies. They still seem to have money for those kind of things. Oh, yes. Man can't be alone with his thoughts. He's afraid to face reality. And so he must be entertained. He's got to have something to take his mind off himself and his problems and his troubles. And so he lives in an unreal world full of pleasure and entertainment. And you know, it's the way, as our brother said, it's just the way, Satan. Dressed up this world, the Bible speaks of this world as Satan's palace. And it says when a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he cometh, he taketh all his armor wherein he trusted and divideth the spoil. And Satan's trying to dress up this world so you'll think it's a nice place to be and not think of what's beyond. But there's a stronger person that came and he defeated Satan. He went to Calvary and. When he defeated Satan and he set his captives

free, the Lord Jesus has set the ones who believe free, and He has given us pleasures that abide. He's given us a drink of the water of life, and he wants to give you a drink tonight. He wants you to receive from that fountain that so freely flows, and he's asking here. Wherefore do you spend money for that which is not bread, and your labor for that which satisfies? Oh, how hard people will work for that which will not satisfy one man. His ambition was to be a millionaire and a friend of mine said to him, and what will you do when you get your $1,000,000? And this was his candid remark. He said I'll be the most miserable person on earth. He knew it wouldn't satisfy, but the only pleasure was in striving for it. And how true. Is the people that have the things in this world they have found they don't satisfy they can't my friend, but there's one who can give you a drink of the water of life. Yes, he can do more than that. Just like he said to the woman in the 4th of John, he can put the well in your heart so that when she had met the savior, it tells us in the 4th chapter of John, she left her water pot and went into.

The city, I like the way someone put it. They said she left her water pot and went away with a well. Yes, dear friend, she came to get a drink from Jacob's well, and she knew that she had to do this every day because she thirsted again. But the Lord said, I'll, I'll give you a drink of that which will satisfy a well of water springing up into everlasting life. And so she went away and she invited others too that. They might come and meet that person who had met her need. And that's what I'm trying to do tonight. I'm just a Sinner saved by grace myself. And I'm just happy to have the privilege to tell you that the one who saved me can save you. He's mighty to save. That work of Grace, that work of redemption on the cross of Calvary is sufficient to meet your need. And you can come tonight because he's never turned anyone away who came. He says him that cometh. To me, I will in no wise cast out and he'll invite you. He'll receive you. He'll just come. So he says, Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. He asks you to listen. I'm glad that you've come in tonight to listen to the gospel, but you know, you might hear my voice and nothing more, A young man said to me one time. He said I often went to the meeting. I went there to satisfy my girlfriend because she wanted me to come. And then he said one time as I sat in the meeting, he said I just felt as if the Lord was really speaking to me. And he said that day I got saved. And dear friends. May hear my voice. You may have come here to please a friend. I'm glad you're here if you did. I'm glad that boy came, even though it was to satisfy his girlfriend. But the day at last came when he heard more than the preacher's voice. He heard the voice of the Lord Jesus himself calling him, and his heart responded. And he came, and he received the Lord Jesus. And I hope tonight, if you've just come for some other purpose, that you will hear something beyond my voice. I hope. You'll hear the Savior saying, come unto me, all ye that labor and are heavy laden, and I will give you rest because he's calling you tonight. I'm just the instrument. I'm trying to carry the message from him. That's all I can do. Paul said now then, we are ambassadors for Christ as though God did beseech you by us. We pray you in Christ's dead be reconciled to God. He said I'm just a representative. And I have the privilege of carrying a message, but the message is from the heart of God. And so it says, Incline your ear, and come unto me here, and your soul shall live. If you're not saved, you know as far as you're standing before God is concerned, why you're dead in trespasses and sins. You don't possess that new life that he gives, but that's what God does. It says he that believeth on the Son hath everlasting life, and he wants to give that gift to you. It's a gift. It says the gift of God is eternal life through Jesus Christ our Lord. It's a gift. I say it's not just something that's offered as a bargain. Many people think of salvation. And they rather. Think of it like that, as though it were in terms of a bargain. It's very easy, but you do have to do something. You know, if you go into a store and you see something that's worth $50 and it's offered for five, that's a bargain, but you still have to pay something for it. It's not a gift, it's a bargain. But salvation isn't a bargain. It's free, friends. It's offered to you without money and without price. It isn't that. It isn't worth what God says it's worth. Why? The Scripture speaks of the unsearchable riches of Christ, but it's offered freely. Oh, it says, incline your ear and come unto me. It's an invitation to come to a person. It's not just accepting a certain number of facts that you might believe historically. There are many things that we believe historically, and I suppose most people in this room believe that Jesus did come into this world and that he was born in Bethlehem. Him and that he did die upon the cross of Calvary. I expect you believe that Paul stood before Agrippa and said, King Agrippa, believeth thou the prophets? I know that thou believest. Did that mean that King Agrippa was a saved man? No, he even himself said almost Thou persuadest me to be a Christian. Sure, you can believe things in a historical way.

But the scripture says if thou shalt believe in thine heart. That God hath raised him from the dead. Thou shalt be saved. Believing in the heart means that you believe it's for yourself. You might have a swimming pool here, and you might have a very good lifeguard there, and it might be written up in the paper that this lifeguard had saved many people, rescued them when they would have otherwise been drowned. And so you read it. You read it with great interest, but it doesn't mean anything to you because you weren't one of those. People, But supposing that when you see that you were one of the people that he rescued, if it hadn't been for him you would have drowned, does that not mean a great deal more to you? You say to your friends, I was one of those people. He rescued me. And dear friends, that's what I want to tell you tonight. He rescued me from my sins. He saved me from hell, which my sins deserved, and he has washed me and made me one of his children. And believing in your heart means. That you see that that work was for you, Paul could say, the Son of God who loved me and gave himself for me. So he wants you to hear, and your soul shall live, receive everlasting life. And then I like the end of this third verse. I will make an everlasting covenant with you. Even the sure mercies of David, God's offering to give a promise to you. And what is the promise that he wants to give? He wants to give you not only the promise that if you believe you'll be saved, but that he will never let you go. It says an everlasting covenant, and it says all the promises of God in him are Yeah, and in him Amen to the glory of God by us. It is all God's promises are not depending upon something in me they depend upon. This was the work of the Lord Jesus on the cross. Sufficient to put away our sins? Was God's God satisfied? In the work that his son accomplished, well, he was. He was because his word says. His word says that he He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace is upon him, and with His stripes we are healed. It says He was delivered for our offenses, and was raised again for our justification. And another lovely verse in Hebrews 10 says, by one offering He hath perfected forever them that are sanctified. Yes, that work. Is sufficient. It's efficient for your needs. You can't have too many sins that his blood can't blot them out. The blood of Jesus Christ, His Son cleanseth us from all sin. Will. God wants you to get this promise. He doesn't want you to go to this room doubting, dear friends, He wants you to accept what he says here. I will make an everlasting covenant with you, even the sure mercies of David. It doesn't depend upon your feelings either. It depends upon the work that the Lord Jesus accomplished. Your feelings really have nothing to do with it. The question is, is the work of Christ enough? Does the blood cleanse from all sin? Suppose and I lived in a house and you said to me, Gordon, do you own that house you live in? Well, I say I feel pretty good about it. I've lived there for quite a while and I really have pretty good feelings about it, so I think it must be mine. Wouldn't you think I was kind of funny to talk that way? But I might say to you, well, yes, I own it and I could show you the title deeds for it and they're registered in the registry office. Why? It doesn't matter about my feelings. The question is, are those papers that I have? Really bona fide papers and is it registered in the registry office? And so, friends, your feelings have nothing to do with it. The question is, has the work of Christ been accepted before God? And when you believe, why, how blessed to know that your name is written in heaven? That's God's registry office. It says rejoice that your names are written in heaven. Another verse says the Church of the first born, which are written in heaven. You see, I'm a church member.

Well, my church role is up in heaven. That's where it is. And I didn't have to join it because the Lord added to the church daily, such as should be saved. That's where the church role of true believers is. It's up there in heaven. And if you know the Lord is your Savior, why, you're part of his church. Your name is written there. Oh friend, don't let the devil get you doubting if you've taken the Lord Jesus. You're entitled to know that you're saved. We had a lovely verse today in our Bible reading, it says. Says it says these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life. You can know it. But then the next verse says I've given him for a witness to the people, a leader and commander to the people. We know we need that in our pathway here. Since I've been saved, there's been a lot of things that have risen in my life that I needed direction. But I learned in the Bible that the Savior who saved me is the captain of our salvation, bringing many sons to glory. He can be trusted. He knows the way through this wilderness world which we pass. Are you having problems and you're trying to? Solve them yourself. Oh, why won't you come to the Lord Jesus? And let him save your soul. And then he will be a leader and a commander. That is, he'll show you the way. He doesn't show it to us all at once. You know, the day we get saved. Why He shows us that the work of redemption is complete. But all through life he's still the one. He says my sheep hear my voice, and I know them, and they follow me. And he says, he putteth forth his own sheep. He goeth before them. And if we run ahead of him, it says, he says, thou shalt hear a voice behind thee saying, this is the way, walk ye in it. When ye turn to the right hand or to the left, oh, we have a wonderful savior. He saves. He directs us. And if we're so impatient we run ahead of him, He he comes behind us. Sometimes our children would run ahead of us when they were small. When we'd see the danger, we'd see them make a wrong turn or get into some position where they were in danger. We didn't like them running ahead of us, but we didn't just forsake them because they did. And we call to them and said. This is the right way. We pointed it out. That's the kind of a savior that we have. He's a leader and He's a commander. And Oh dear friend, I'll tell you this that He's, He'll bring me home to glory. He'll not let you down long away. He paid too much for you. That price that He paid at Calvary. And then it goes on in the sixth verse. It speaks of other nations beside Israel in the fifth verse because God was dealing with that special nation. But now. The grace of God goes out beyond Israel, and I'm a Gentile and he saved me. And so God in his goodness and grace was intending to reach out beyond that favored nation. But now the sixth verse says. Seek ye the Lord, while he may be found. Call ye upon him while he is near. Now there is a time, as we said at the beginning, when the door will be shut, when people will come and knock, saying, Lord, Lord, open to us. And so there's a time limit here, and I must press it upon you with all earnestness. Seek ye the Lord, while he may be found. I know that if you'll come tonight, he'll save you, because he says now is the accepted time. But I can't tell you that he'll. Tomorrow, because two things might happen. The Lord Jesus might come or death might overtake you. Many years ago, DL Moody preached in Chicago and there was a huge audience listening to him. And at the end of the meeting he told the people to go home and think it over and come back next week and make their decision. Well, that week the Great Chicago Fire took place. The meeting place where they gathered was burned down. And he never. Saw the most of those people again. Many of them were burned to death and they didn't, they couldn't come back the next week. And he said afterwards, he said I'd give my right arm if I could call that back. He said I'll never do that again. And friends, I'm not going to tell you to go and think it over. Why should you think it over? If you were drowning, you wouldn't say to the person who came to rescue, well, give me a day to think it over. You're just glad that they came and they came right where you were and they wanted to. Ask you, you. And so people say, well, I don't like to be pushed. Well, if I was drowning, I wouldn't care if he pushed me around or what he did as long as he rescued me. And dear friends, people talk very strangely about this because they don't realize that it's God's goodness. Now, I'm not going to push you, but I say the Lord wants to push you. He wants to bring you in before it's too late.

It was the same love that spread the feast that sweetly forced me in. And that's what he does by his spirit. He catches you by the arm, as it were. My brother was over in England one time and he got off the train at one of the stops to buy something at the little stand at the side of the road. I wasn't too accustomed to the way the trains operated, and he didn't notice that the train was just starting to move, but the guard saw it and he grabbed him by the arm. Pushed him in the door and he said I was awfully glad of that push. He would have been left with his family in the train and he himself outside. Well, dear friends, if God is catching a hold of your arm tonight and giving you a little push, yield. He's doing it for your good. He wants you to be saved. Seek ye the Lord, while he may be found. Call ye upon him while he is near, because he says my spirit shall not always. Strive with man. There will be perhaps a day when God will stop striving, when he'll as it were, let you alone. But it says, woe unto them in that day when I depart from them. Well, it speaks of the solemnity of deciding now. Then it says, Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him, and to our God, for he will. Abundantly pardon. I ask you, are you determined to go on in the paths of sin? Are you determined? Are you saying right now as you sit, I want to live in my sins for a little bit longer and then I would like to be saved? Oh, friend, that's exceedingly dangerous because the wages of sin is death, and after death, the judgment. It'll be an awful thing to meet God as a judge. When the judgments begin in Revelation, it says that. The Tabernacle of God was opened in heaven and John saw the ark of his testimony. And I think that's a very solemn verse that when God brings that awful judgment, he opens heaven and shows what our brother was talking about last night. There is the there's the mercy seat and the blood was on it as though God were saying, I didn't want to act as a judge. I. Put the blood on the mercy seat so they could approach. And he says just before the judgment falls, God says there was the way of approach provided, but they wouldn't have it. Oh, how dreadfully solemn, dear friends. And so I plead with you tonight, Let the wicked forsake his way and the unrighteous man his thoughts. Perhaps you have all kinds of thoughts and you say, well, I have a lot of questions. I've had people say that to me, but I've got a lot of questions. Well, dear friends, I plead with you, you can go on questioning forever and you can find yourself in a lost eternity with all those questions unanswered. The most important question tonight is just one what shall I then do with Jesus? Which is called Christ, and you're not going to be called upon. To answer a whole lot of questions in that day. But the great question will be, what did you do with Jesus? A little hymn says, What shall I do with Jesus? What shall the answer be? Someday your heart will be asking, what will he do with me? Dear friends, it's intensely solemn. Are you going to cling to your thoughts? And your ways. God wants to have mercy upon you. He wants to. Abundantly pardon. Don't you love that word? I do abundantly pardon. When God pardons, he pardons fully and completely. We're not that way with our friends. Sometimes they say they're sorry and kind of half heartedly we we forgive them, but we don't forget. But God casts our sins into the depths of the sea. He says your sins and iniquities, I will remember no more. This is the kind of a God that wants to be your savior. A Savior God who provided the Lord Jesus to wash away your sins, He'll abundantly pardon. And it says, for my thoughts are not your thoughts, neither are your ways my ways. I've heard people say, well, there's so many things about what God does that I don't understand. But you know, God is above us, isn't he? God is a man. God is not a man. It says you and I are.

Hear about God is supreme. Can you think of a person who can control this whole universe? That controls this vast universe, knows all about us, numbers, the hairs of our head. There's so many things about God that are beyond our mind. How foolish to think that unless we could understand all God's ways that we wouldn't receive the salvation that He offers. Do you ever go to the doctor and say doctrine? I can fully understand my condition and all about these treatments and medicine. Why, I don't want anything from you. No, dear friends, you're glad that there is somebody that does understand, who knows a little bit more than you about things, and who is able to help your condition. Well, the

doctor might fail, but the great physician, he'll never fail if you'll come to him and just commit it all to him and say, Lord, there are many things I don't understand. But one thing is very, very clear to me, I'm a Sinner and I need a Savior and salvation has been provided. And so that's what God wants to bring to you tonight, that pardon that He has to offer. Many of the questions in life will not be answered till we get home to glory. It says you know, it says his footsteps are not known. Another verse says his ways are past finding out. So I'm content to leave a lot of things that I don't understand till that coming day. But one thing I do understand and as someone said, I'm not going to let the things I don't understand what spoil the things I do and I understand. Very, very simply that I am a Sinner and that Jesus died for me. And so he says, my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. And then he tells about, you know, the rain coming down, and the snow from heaven and returning, not hit her. That is, God sends the rain down, and He sends it for a purpose of blessing upon his earth. The Bible says He sends his rain upon the just and upon the unjust, in spite of the fact that man doesn't appreciate all his goodness. Why? He sends it, and it accomplishes the purpose that he please us. And you may have heard the gospel 100 times. And it doesn't mean because you reject it that heaven is not going to be full. There won't be any empty seats in heaven. The Bible talks about that place. It speaks about just in a figurative way. It says, and I saw 4 and 20 seats, and upon the seats 4 and 20 elders. And they represent the redeemed, because they're saying thou art worthy, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. The Bible tells us that. My house may be filled. God's house is going to be filled, but hell will not be. The Bible says Hell and destruction are never full. Heaven. Hell is not going to be filled. Perhaps you'll be there. I hope not. But heaven's going to be filled. And the purpose of God's grace in sending this wonderful message is that my house may be filled, it says. And so here he says that just as the rain comes down and accomplishes the purpose of God, so the message of pardon goes out. It accomplishes the purpose of God. And I'm just sorry for you if you reject it, because God's house is going to be filled. Are you going to fill one of those seats? Are you going to be in that company that will sing? Thou art worthy, for thou wast slain, and hast redeemed us a God by thy blood out of every kindred and tongue. And people and nation, by matchless grace, I'll be there, not because I'm any better than you, but because I've been washed in the blood of the Lord Jesus, the blood of the Lamb. And I'm going to sing about his worthiness. And He wants you to be there too. He wants you to be among that number. Well, it's going to accomplish His purpose. It says it won't return to him void, but God is just waiting until the last one closes in. He has purposes of grace and he's waiting. One brother said to me, I'd like to be preaching the gospel when the last soul gets saved. He said, wouldn't it be wonderful you're preaching the gospel? The last soul says yes to the Lord Jesus and he comes and takes his own away. It's going to happen sometime, friends, and it might be tonight too. And God is offering this salvation to you. Will you come?

Well then it says here in this 12TH verse, he shall. Shall go out with joy and be LED forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. You can go to this meeting with joy in your heart and knowing that your sins are forgiven. You can go out of this room with peace in your heart, because it says, being justified by faith, we have peace with God through our Lord Jesus Christ. It says you shall go out with joy. And be LED forth with peace, because if you receive the Savior, you're not going to go to here alone. The Lord's going to lead you out. He's going to take your hand. And he's promised, as we had the other day, He's promised, I'll never leave thee nor forsake thee. He'll always be with you. And He wants you to go out of this meeting just exactly that way, where the joy of salvation in your heart and knowing that the Lord Jesus has taken your hand and as the captain is going to lead you. Home to glory all perhaps you say, but oh, I just see some mountains in the way. It's easy for you to talk that way, but there's just some big mountains that I, I just don't know. I, I don't know whether I can handle this affair or that affair. But it says the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. God will take care of those difficult situations, those problems that you think. Impossible. They are not impossible to God. He is able for them. And so how often God has come in and problems that we saw, God turned those very problems into a blessing in our lives. We all have those mountains, but faith can remove the mountains. The Lord can undertake. And so I ask you, don't let anything hinder you. Don't let the devil put obstacles in your way. Our brothers spoke the other night about Naaman. He saw a problem. He said he he didn't want to go back into the House of ramen, the House of a heathen God. And the prophet said go in peace. In other words, God would take care of the problem that he saw ahead. And you may see a problem. But I can say if you receive the Lord Jesus as your Savior, why his name is wonderful counselor, the mighty God. The Everlasting Father, the Prince of Peace. He can take care of that problem, He can take care of that difficulty, and He'll lead you forth with peace. He'll put joy into your heart. And so just as we had those different verses, God wants to do that. He wants to give you friends a drink of the water of life. And let me say again, the close of this meeting, the Bible closes with the final invitation. It says the Spirit and the Bride say, come. We who are Christians would love to meet. Our Savior, we're longing to see his blessed face. And so the Spirit of God and the Bride say, come. And it says, let him that heareth say come. And so we who know this wonderful Savior, we're saying, come, whosoever will let him take the water of life freely. And won't you come to the Lord Jesus tonight? Oh, it's terrible if you should reject him, that you should say no to him. And I must say. In closing, that if you reject him, it's not just missing salvation, but it's to meet him as a judge. And have you thought of the awful, awful solemnity of meeting the one who has the nail prints in his hands, who died on Calvary's cross to save you and to mediate him there at that great white throne, and hear him say, depart from me, curse it into everlasting fire. Oh, I hope no one in this room. We'll have to meet him as a judge tonight. You can meet him as a Savior tonight. You can say yes to the Lord Jesus tonight. You can just come as a Sinner and he'll abundantly pardon. The work is done, the blood has been shed, and salvation is offered. May God grant. Does anyone who hasn't come that you will come tonight and receive Him. He wants to save you and he wants to save you now.

Conference: 1985, Out Times in His Hands

Address—G.H. Hayhoe

People, and I believe they can be a prophet to us because scripture says whatsoever things were written aforetime were written for our learning. So in the 44th chapter of Isaiah and the 24th verse. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord. That made all things, that stretches forth the heavens alone, that spreadeth abroad the earth by myself, that frustrated the tokens of the liars, and maketh diviners mad. That turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of His servant, and performeth the counsel of his messengers. That sail to Jerusalem thou shalt be inhabited, and to the cities of Judah ye shall be built. I will raise up the decayed places thereof that saith to the deep Be dry, and I will dry up thy rivers, that saith of Cyrus. He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the temple thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have Holden to subdue nations before him, and I will loose the loins of kings to open before him. The two leave gates, and the gates shall not be shut. I will go before thee and make the crooked places straight. I will

break in pieces the gates of brass, and cut in Thunder the bars of iron. And I will give thee the treasures of darkness and hidden riches of secret. That thou mayest know that I, the Lord which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else. There is no God beside me. I girded thee, though thou hast not known me, that they may know from. The rising of the sun, and from the West. That there is none beside me. I am the Lord, and there is none else. Well, as I said, I'd like to look at a few scriptures when we see God's ways and dealings with the nation of Israel. And perhaps they can be a help and an encouragement to us. Because as we look at these scriptures, we'll see that God knew everything beforehand, could name a man before he was born and tell what he was going to do. And then too, how he not only was working behind the scenes in all this, but then too, when Israel were finally carried into captivity, he set a limit on the time that they would be in captivity. Then he prepared the heart of his servant Daniel in that captivity, and he prepared the heart of Cyrus later on, although he wasn't born at this time to fulfill exactly what God had said he would do. Brethren, when we think of these things, it ought to fill our hearts with Thanksgiving and praise when we know that we belong to Him. It's often been said that the heart craves understanding and love, and how marvelous it is that there is One who knows all about us. And as it tells us in the 4th chapter of Daniel, he doeth according to his will among the in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say, What doest thou? Are any of us upset and troubled by things that are going on? Well, isn't it marvelous that God gives us a view into the background here before this man Cyrus was ever born, gives him his name, and tells what he's going to do in very minute detail? Willis ought to encourage our hearts, and it ought to strengthen us in that blessed comfort that our times are truly in his hand. And I say again, that's what the heart craves. Is understanding to feel that there's someone who really understands? Or if there's someone who does understand, do they have power to help us? Well, the one who understands us perfectly, who wants your body and mind before it was ever born, because it tells us in the 139th Psalm thou didst behold my substance, yet being unperfect. And in thy book all my members were written, which in continuance were fashioned when as. There was none of them. That's the God with whom we have to do. He knows all about your body. He knows about your emotions. He knows the situation in which you're found, and He cares. And oh, how blessed to know that He has displayed His love. He has told it out in all its wonderful fullness by giving His Son, and in spite of all our unfaithfulness and shortcomings.

That love never changes. He's behind. All the scenes and brethren, this ought to encourage us because we know that men of the world are full of uncertainty. They say what's going to happen? Does anybody care? But there is one who knows what's going to happen. There's one who tells us in his word about the future and speaks with assurance long, long before all the prophecies that had to do with the Lord Jesus, humiliation and what he would do when he. Here upon earth were all fulfilled to the very letter and to the very day. Well, I say again, I'm mentioning these things because not just to trace the history of Israel, but perhaps in some way it might speak to our own hearts. And I hope it'll speak to mine so that we will have peace as we repeat those words and know that they're not only true of the psalmist David, but they're also true of us. As in the Psalm, I think it's the 33rd Psalm. I'm not just sure. Or 29th perhaps. I'm not exactly sure of the Psalm, but when that is mentioned in the Psalm, it says my times are in my hand. It's made singular in the Scripture. The hymn writer has made it plural so that we could sing it together. But each one of us can take it for ourselves, and we can rejoice in the knowledge. That it is for us. And be able to say, my times are in thy hand. Learnt these words, very wonderful. Thus saith the Lord thy Redeemer, and he that hath formed thee from the womb, I am the Lord that made all things. First of all, speaks to them and says the Lord thy Redeemer. And I hope everyone in this company tonight can say, as we have in First Peter chapter 1, we're not redeemed with corruptible things as silver and gold. But with the precious. Blood of Christ, how marvelous it is to be among the redeemed, to be among those who in the coming day will join in that song that's recorded in the 5th chapter of Revelation. Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation. Well, here we find the prophet addressing himself or the Lord addressing himself to Israel through the prophet and telling them these things. And I might say it was a point in Israel's history where things were at quite a low. If you read in the 1St chapter of Isaiah, it isn't a very complimentary picture of the condition of the nation. It says the whole head is sick and the whole heart is faint. He said the ox knoweth his owner and the *** his master's crib. But my people doth not know. My people doth not consider. So it wasn't at a bright time in Israel's history. It was at a sad time in Israel's history. Yet he was. Their Redeemer and so. Well, perhaps we we looked in might indeed get discouraged, but all that unchanging love, that love that is never ending and that redeemed us at so great a cost. And then he says, I formed thee from the womb. I am the Lord that maketh all things. He not only made you and I, but He made everything in this world. As we look around, we look up and we see the stars. We look around and see the vast creation. Just to think that the one who is my Redeemer is the one who made all things and who upholds all things by the word of his power, well, these things might well fill our hearts with peace and joy. To know that He has such feelings toward us. He had those feelings toward Israel. And now in Christianity, we're in a nearer place than Israel will ever occupy, because as believers. Now we're members of His body, we're part of this church, that church that will be presented another day without spot or wrinkle or any such thing. What a place we have been brought into. And it says that stretching forth the heavens alone that spreadeth abroad the earth. By myself. Yes, He's in control. He's made everything. He upholds all things He.

Then he says He frustrates the tokens of liars and maketh diviners mad. Isn't it true that man often forecasts and says what will happen, but he can never speak with certainty because God can change things just so easily. Tells us that when he sends the snow, it says He saith to the snow, be thou on the earth. Likewise to the small rain and the great rain of his strength He sealeth up the hand of every man. That all men may know his work. Men have all their plans made and then God just dumps some snow down those tiny snowflakes and the whole city has to change their plans for a day. How wonderful it is to know the rain has a father. And as I often drive along and it starts to snow, I think isn't that a wonderful thing to know? It was my father that told the snow to come down and that he is in charge of everything and that He's caring for me. And He's caring for you, and He wants us to be in the good of this. Whatever plans and purposes man may make, whatever the fortune teller may say or what he may think, God is the one who's in control. He makes the miners mad and it says turneth wise men backward and maketh their knowledge foolish. This is the one that is speaking here to the encouragement and blessing of His people, Israel. And then it says. That confirmeth the word of his servant, and performeth the counsel of his messengers. That saith to Jerusalem, Thou shalt be inhabited. Now we might say at the time this prophecy was given, Israel was inhabited. Israel was still in their land, and Jerusalem was inhabited. Why does it speak in this way? Well, God was foretelling that there would be a time when His people, because of their sin, as it's recorded in the prophet Jeremiah, would be carried into captivity. But God looks over all that lapse of years over 2. 100 years I believe, and tells us that he is going to cause Jerusalem to be inhabited before they were ever carried into captivity, before Cyrus was ever born. Doesn't this give you an eye piece in our souls to know how well God knows the future and how he can speak of things that are not as though they were in. And so tells us. That saith to the deep, Be dry, and I will dry up thy rivers. That saith of Cyrus, He is my shepherd. You read on in the 45th chapter. It says in the. A fourth verse For Jacob my servants sake, and Israel mine elect, I have even called thee by thy name. I have surnamed thee, though thou hast not known me. Well. Of course he didn't know him, because he wasn't even born at this time. It wasn't until a long, long time later that there was a child born into a certain family, and they named the child Cyrus, but they didn't know. When they were

doing it, that they were fulfilling what God had said almost 200 years before. Oh, how marvelous to see these ways of God and to lay hold of them in our souls by faith. And it says here that he would be my shepherd and perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the temple thy foundation shall be laid, As I say in the city. He was standing at that time. The temple was standing at that time, and it wasn't until sometime after that it was destroyed. But with the Lord's help, maybe we'll be able to notice. Sometime how that Cyrus was the. One who later commanded them a city to be rebuilt. And this is all recorded in the book of Ezra and in Nehemiah. But to God everything is the eternal present known unto God are all his works from the beginning of the world. And so he names this man and tells what he would do. He says that he he calls him his anointed. He said, I hold in his right hand, and I will loose the loins of. And open before him the two leave gates. So we know that God allowed this man to prosper and rise up to a position of great authority. And he might have thought it was by the strength of his own army. He might have thought that it was all by his own wisdom. But God had already decreed that this would take place. And the Lord was the one who opened everything up, who opened the two leave gates, who enabled him to get.

Into the position of power for as it tells us. The most High rules in the kingdoms of man, and appoints over it whomsoever he will. So it tells us in the third verse. And I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord which call thee by thy name, am the God of Israel. Yes, this man Cyrus was to learn that God had a special interest in that special people. They were His, and even to this very day, as we know. About all the trouble in the Middle East. God. God has his eye upon that place and we know that He has foretold what is going to happen there and in a coming day. Not Washington DC, not Moscow, not Sunbreed city in this world, but I mean great city of the nations who seem to be great today. But it will be Jerusalem, the city of the great king and the most High rules in Jacob until the ends of. The earth. And he says in this fourth verse, for Jacob, my servant's sake. It touches my heart when I read this because I think all of us who have been acquainted with the history of Jacob would hardly speak of him as his servant. We would say, well, that man was really a great deceiver and schemer that tried to work out everything for himself, but God was behind it all. And when Jacob started out on his path of self will, the Lord stood on the top of the ladder and talked to Jacob down there. And told him while he was there lying on a pillow of stones, that he was going to be with him and not forsake him and bring him back. So how wonderful that God calls himself the God of Jacob and Israel mine elect. We find that after Jacob had done his planning and scheming for 20 years than the Lord had to do with Jacob, and Jacob wrestled all night. And in the morning? The sun rose, and he called the place Peniel, which means the face of God, and there the sun rose upon him again. And the Lord changed his name, and he said, your name is not going to be called Jacob, which means, I believe the supplanter, but your name is going to be called Israel, a Prince with God. These ways of God with His people surely touch our hearts. And then it goes on to say in this fifth verse, I am the Lord, and there is none else. There is no God beside me. I girded thee, though thou hast not known me, that thou mayest know from the rising of the sun and from the West, that there is none beside me. I am the Lord, there is none else. That is, these things don't only have to do with the nation of Israel. They are true in United States. They are true in Canada. Canada now that is God is still upon the throne, and faith looks up and sees the Lord Jesus, as we have in Hebrews chapter 2 it says. That that God has taken that one, the Lord Jesus, and crowned now we see not yet all things put under him, but we see Jesus, who has made a little lower than the angels for the suffering of death, crowned with glory and honor that he. By the grace of God should taste death for every man or everything. So faith looks up and sees the Lord Jesus there, crowned with glory and honor. Well, as I say, this prophecy in the 45th of Isaiah was long before this man was born, long before he accomplished the things that God said he would do. And he tells him that he knew about him before. He gave his name and told what he would do during his lifetime. Now if you'll turn over with me to Jeremiah chapter 40. 25 I guess is. 25 Jeremiah chapter 25 and the eighth verse. Therefore thus saith the Lord of hosts, because ye have not heard my words. Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing and perpetual desolation.

Wherever I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the candle. And this whole land shall be a desolation and an astonishment. And these nations shall serve the king of Babylon 70 years. It shall come to pass when 70 years. Are accomplished that I will punish the king of Babylon and that nation. Saith the Lord for their iniquity, and the land of the Chaldeans, and will make them perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all it is written in this book which Jeremiah hath prophesied against all nations. For many nations and great king shall serve themselves of them also, and I will recompense them according to their deeds, and according to. The works of their own hands. Well here we see now Israel had gone on in their path of self will and. Setting aside the rights of God and not listening to His prophets. And then God tells him that the time had come now that He was going to allow Nebuchadnezzar to come up against the nation of Israel, against Judah, particularly the 2 tribes, and carry them away into captivity. Well, we know very well that this took place. It's nice to see in the 1St chapter of Daniel the Daniel accepted. Their circumstances from the Lord. First chapter of Daniel says the Lord gave Judah into the hands of the king of Nebuchadnezzar. And in our part, when we know that God rules in the Kingdom of man and that he's behind the scenes, then we can see that whatever happens that the Lord is over at all. And that gave peace to the heart of Daniel in the captivity. I think it's very lovely. To see in that first chapter the spirit that he has. First of all, he recognizes that the Lord had allowed them to be carried away captive into the land of Babylon. Secondly, it says the Lord gave Daniel favor and tender love with the Prince of the eunuch. The very attitude that the Prince of the eunuchs had toward him, he accepted that the Lord had allowed that. You may say, well, my employer has a very bad attitude toward me. Well, we can take everything from the Lord. In one of the psalms, I think it's the 106 Psalm, it tells us in that Psalm in the first part of it that God wouldn't allow anyone to do harm to Abraham. It says that he said touch not mine anointed and do my prophets no harm. There were only a few in that land, but he wouldn't allow anybody to do harm to them. But later on in the same Psalm, it says. Speaking of their time of sojourn in Egypt. He turned their hearts to hate His people, to deal subtly with His servants. The very God who in that Psalm is telling that He wouldn't allow anybody to do harm to Abraham and Isaac and how he cared for them in that land, is the very God who when they were in Egypt and turned and worshiped their idols and got down very low, that God allowed the attitude of the people to turn against them just as before He had kept the attitude in another way. Well, no doubt Daniel had learned some. Some of these things, because we'll see when we read in Daniel that he was a person who read the Scriptures and he no doubt realized that these things were all in the hands of God. And so I say again, if there is somebody who has such an attitude toward you, isn't there a peace in being able to say, well, the Lord has allowed it and He has a purpose in it? You might say, well, whatever could be the good purpose that He would allow that. To be shown toward his people that they people would hate his people and put them under *******. Well, I would just suggest this. God didn't want them to stay in Egypt. And if it had been too comfortable, they would have just wanted to stay there. And brethren, don't you think sometimes the Lord stirs up the nest too? He doesn't want us to be too comfortable in this world. He says this is not your rest, it is polluted.

And if there's some unpleasant situation that has come into your life, if you take it from the Lord, maybe He'll use it to draw your heart and mine heavenward so that we'll realize what He wants us to know, that this is not our rest. He's not going to make it a bed of roses for us. He is telling us that He's gone away. This world is a place of tribulation. Unto you it is given on the behalf of Christ, not only to suffer to believe in Him, but. Also to suffer for His sake. So we find in that first chapter of Daniel, he accepted the situation that he was carried down into Babylon as from the Lord. He accepted the attitude of Melzar toward him, the chief of the eunuchs. He had brought him into favor and tender love. And there is something else too. Maybe this speaks to the boys and girls. When Daniel did very well in his studies in the College of Babylon. And came out on top, he and his three friends, Shadrach, Meshach and Abednego, they didn't pat themselves on the back and say we're just smarter than these other Chaldeans. We're after all, we're Jewish extraction and we we're really a superior people. Now it says the Lord gave Daniel knowledge and skill and understanding. Oh, how wonderful it is, brethren, when we take everything from him. Can help you in your school lessons, it can help you or He can allow otherwise because He may want you in an altogether different place than what you first thought. It's blessed when we see His hand in these things. And then the second point I wanted to notice in this 25th chapter of Jeremiah was that when God did in his governmental ways, allow the nation of Israel to be carried into captivity, He set a limit. On the length of time, he didn't just make it an indefinite period, it was a set time so that it couldn't go any further. Just like he says to the sea here shall I proud waves be stayed? He doesn't allow the sea to go any further than his plan. And if there is a hurricane or something, where? It's allowed to come up on the land. God has allowed that because He's the one who sets the bounds. Of the of the waters. And he's the one who's in control. And so God told Jeremiah that they were going to be carried into captivity. And perhaps when they got down there, they might have said, we'll probably never get free from this captivity. These people are much stronger than we are. We're unarmed. How can we ever expect to get out of this captivity? Well, God said I've set a limit. It's only going to be so. Long and you have already named the man that's going to set you free. And I've told what he's going to do, and he's not going to do it for price or reward. You're not going to have to pay him even to do it. He's just going to do it because he's my servant and I'm your Redeemer. Oh, how lovely it is to trace these things in the ways of God and to see that this is only set before us. As an example. This is what God is doing all the time. When? When we find that Herod arrested James and Peter, God allowed him to take away the life of James, but he wouldn't allow him to do anything to Peter. He he let Peter go free. James work was finished, but Peter's wasn't. And Herod could never never go any farther than God allowed. And he answered the prayers of the Saints and said Peter free to do a work that God still had for him. To do now let's turn over to Daniel and we'll see God working now in the heart of Daniel in the 9th chapter of Daniel. If you notice, then God told all these things beforehand. Then when he announced the captivity was going to come, he set a limit on the length of time. But now we see him working in the heart of his servant Daniel, and bringing him into that right state of soul so that he could bring about that blessing that he wanted. Because God not only does things outwardly in the world, but He also works in the heart of man, and He works in the heart of His own. And I think it's very lovely to see what we have in this 9th chapter of Daniel.

Says here. The first verse in the first year of Darius the son of Ahaz of the Lord came to Jeremiah the prophet that he would accomplish 70 years in the desolations of Jerusalem. And I set my face unto the Lord God to seek by prayer and supplications and fasting, and sackcloth and ashes, and I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the. And mercy to them that love Him, and to them that keep his commandments. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments. Either have we hearkened unto Thy servants, the prophets, which spake in Thy name, to our kings, our Princess, our fathers, and to all the people of the Lamb. O Lord, righteousness belongeth unto thee, but unto us confusion of faces. As at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near and that are far off, through all the countries whither thou hast driven them because of their trespass, that they have transgressed against thee. O Lord, to us belong with confusion of face to our kings, to our Princess, and to our fathers, because we have sinned against thee. Him in the 13th verse, as it is written in the law of Moses. All this evil has come upon us, yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. And the 16th verse Oh Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O Lord, O our God, hear the prayer of thy servant and his supplications, and cause thy face. To shine upon thy sanctuary that is desolate for the Lord's sake. Well, here we find God now working in the heart of Daniel. He might have easily said, well, God is set, has said that he is going to bring us back after 70 years and he's going to bring us back. So I can just rest upon that. But there's more than this. We find that Daniel is in a suited state of soul and he takes the humble place before the Lord. That's always the place of blessing. We find that when the Sinner is willing to take his place. As guilty before God, then God's heart is full of blessing. He delights to receive the repentant Sinner and to bless him. Bless him according to his riches in glory by Christ Jesus. And brethren, I believe it's true about us. The Lord wants to bless us, but it's often our own state of soul that's the hindrance. Where there's so much self will about us, there's so much of pride in our natural hearts. That often when the Lord wants to bless us, the hindrance is within. But we see here God working in the heart of Daniel, and it seems to me that Daniel was perhaps the one who was the least guilty. It is quite remarkable that in the book of Daniel we don't find, as far as I know, any recorded failure in the life of Daniel of all the people to take this humble place and to acknowledge these. Things you would say, well, he was one who was really an example of godliness, but you know when he got into the presence of the Lord. Why, he was immediately conscious of his all nothingness, not only the failure of God's people around him, but he associates himself with them and he says we have sinned. We know that Job was a perfect and upright man, one that feared God and God. Evil. But he thought he was better than others and he looked down upon others. Those friends that came, he even looked down upon them and said he wouldn't put their fathers with the dogs of his flock. And he looked around and thought that he was such a person. He said my heart will not reproach me as long as I live. I was eyes to the blind, I was feet to the lame. I did all kinds of good things. And he didn't realize how much self righteousness there was in his heart.

And God had to bring him to the point where he discovered what he really was in the presence of God. You know, you might say, but didn't God say about him that he was a perfect and an upright man? Well, I would say this. If God has preserved any of us from many outward sins, it is not because our hearts are any better. I've often used the illustration that if I had two rotten eggs sitting here on this. On this table and I dropped one of them on the ground here. You might say, oh, that's a horrible smell. I just hate the smell of rotten eggs. But the other one is no better. The other one is no better. And they only have to drop it on the floor, and you'd find out that it's just as bad. And you know, sometimes we have to get into the presence of God to discover that we are no better than others as to our hearts. And man looks on the outward appearance, but the Lord looks on the heart. And he says the heart is deceitful above all things and desperately wicked. Who can know it? I, the Lord, search the heart, if I had that other egg. Broughton and I held it up to you and said, tell me, is that egg rotten or not? You couldn't tell by looking at the shell, could you? But you'd soon find out if I dropped it on the floor. And it only takes the circumstances to bring out what's in our hearts. I I thank God that I was brought up in a Christian home. I thank God that he kept me from a lot of outward sins, but he had to let me see that underneath the shell my heart was no better than anybody else. And I think it's very beautiful to see. With Daniel

here, that when he got into the presence of God, he not only read the Word, which was a very good thing about him, and discovered God's promises of goodness to his people. And you know, I like to read the Word and read about God's promises to His people and the glory that awaits us. I often think of that beautiful verse that says that when the Lord Jesus comes, he'll come to be glorified in his Saints. To be admired in all them that believe there will not be a St. in that group that comes when the Lord Jesus comes out of heaven. That won't be just perfect with and like Christ. And it's nice to look forward to that and to think of our standing in Christ and where God has placed us. And so faith can look on to that time. And so Daniel here knew that God's promises toward his people were promises of blessing. And he counted, in spite of all the breakdown and failure of the people of God, he counted upon God's faithfulness. And brethren, could I even say it as to a testimony gathered to the name of the Lord Jesus? If we're always looking at the people, we might easily get despair into despair because we are ourselves. Fail, and others fail too, and we see the breakdown, the ruin that has come. But oh, how good it is to, as it says about about Balaam. When he looked on the people, he wanted to curse them, but God turned it into a blessing. And he had to say from the top of the rocks I behold him. He hath not beheld iniquity in Jacob, nor perverseness in Israel, to see God's people as he sees them. And then too to. Know that as regards the testimony, why has there been a testimony preserved for the glory of God? It's surely in weakness. But why has it been preserved? Because we're better Christians. Now when God preserved a testimony in Jerusalem, he said that he would preserve a light in Jerusalem for his servant David's sake. For his servant David's sake, not because the 2 tribes were better, but. For his servant David's sake, you know this gives you peace, brethren, about God's faithfulness, how he views his people as to our standing, and then even the testimony to know that it's God's faithfulness that preserves the testimony. Well, I think we see something very beautiful here in the case of Daniel and how he identifies himself with the people of God. Confesses the sins as his own and counts upon God. To come in not because they deserved it, but to come in in His grace for the blessing of His people. What is grace? It's the unmerited favor of God, and every blessing that you and I know or will know for all eternity is sovereign grace. It isn't deserved, even since we're saved.

By God still deals with us in grace. Because if there's any desire in your heart to please the Lord Jesus who put it there, you didn't put it there yourself. Neither did I, but he put it there and he's going to have all the glory. And even when the rewards are given out at the judgment seat of Christ, those who receive them who are just going to cast their crowns at his feet and say, thou art worthy. Well, I think if there was anybody that had a sense of grace in his soul. It was Daniel. And so I just want to mention this again. You see back in Isaiah that God before long before their captivity, he said. I'm going to rebuild Jerusalem. I have the person picked out who's going to open the doors and let the people go back. And he's not going to do it for price or for reward. He's not going to ask for any pay. He's just going to do it because he's my servant, he's my anointed. And then when the people sunk lower still, why then he said they're going to have to go and the captivity. But I'm going to set a limit on the length of time. It's only going to be. For a certain prescribed length of time. And we know that that cell, we are here in a world of sorrow. But isn't it good to know it's only for a certain length of time? We don't know the time the Lord does, and we're waiting for His coming at any moment. But the Lord knows the time that He's going to come and give that shout, and faith counts upon him. So Daniel found out, or at least. Jeremiah announced the 70 years. Then 70 years later, Daniel is reading his Bible and he discovers this wonderful verse that told that the captivity was to last 70 years. And so he got down on his knees and said, Lord, but we're not deserving of it at all. We haven't behaved ourselves like we should down here in Babylon. How can we ever claim a blessing like this? And he humbles himself, and then God comes in. Now if you turn over to Ezra. Well, the book of Ezra. Five books before the Psalms. The first chapter. Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled. The Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all the Kingdom, and put it also in writing, saying Thus saith Cyrus king of Persia. The Lord God of heaven hath given me all the kingdoms of the earth. And he hath charged me a bill of him in the House of Jerusalem, which is in Judah. Who is there among you of all his people? His God Be with him, and let him go up to Jerusalem, which is in Judah, and build the House of the Lord God of Israel. He is the God which is in Jerusalem. And whosoever remaineth in any place where he saw adjourneth, let the man of his place help him with silver, and with gold, and with goods, and with beasts. The free will offering for the House of God, which is, that is in Jerusalem. Then rose up the chief of the fathers of Judah, and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised to go up to build the House of the Lord, which is at Jerusalem. And all that were about him strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things. Beside all it was willingly offered. Also Cyrus the king brought forth the vessels of the House of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the House of his gods. Even those did Cyrus king of Persia bring forth by the hand of Mithridath the treasurer, and numbered them unto Shesh Bazar the Prince of Judah. And this is the number of them 30 charges of gold, 1000 chargers of silver, 9 and 20 knives, 30 basins of gold, silver basins of a second sort, 410 and other vessels. 1000 All the vessels of gold and of silver, or 5400 These did Cheshire bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

Now we find that God does just exactly what he had said before this man was born. He told what he was going to do. He named him and said that he was going to do just this. And now we find he's doing it. The he didn't know, I'm sure, that he was fulfilling the word of the prophet because man doesn't always know that he's fulfilling the word of God. It's a verse that says we can do nothing against the truth but for the truth and whatever men do without realizing it, they're only fulfilling what God has said they would do. Even when they scoff at the Lord's coming, they're fulfilling the word that says that's just what they. In the last days, if they throw aside restraint today, that's only what God said they would do in the last days. And so man without realizing it, fulfill the word of God. And I doubt very much if if Cyrus really knew that he was fulfilling the word of God, but he did know that that the God of the people of Israel. Perhaps because of the faithful testimony of Daniel. Who had been so bright a testimony there in the court of in the court of Nebuchadnezzar and Belshazzar and later Darius. He probably realized that there was a reality to the God of Israel because he had spoken so loudly at different times. But now he he does this. And as it says, I didn't read all in that 45th chapter of Isaiah, but if you read on there, you'd see that he did it without price or reward. He didn't ask anything. Instead of this, he told the people that they could send back any of the silver or the gold that they wished. And he even went and took the vessels that Nebuchadnezzar had carried and brought down into Babylon, those that Belshazzar had used to praise the gods of gold and silver and brass and iron and wood. Now he comes out with these and says, and you can take these vessels back too. What a what a God we have. How wonderful to see His hand working behind the scenes in control of everything. Brethren, I say again, I'm only Speaking of these things and perhaps for myself as well As for you. It's so easy for us to get overcome by the cares of this life. Remember how the Lord Jesus said that we could be ensnared by the cares of this life and the deceitfulness of riches and the lust of other things entering in. And how often those things do come in. But as I read things like this, and perhaps they speak to you too, it shows us that we can rest in peace in the circumstances of our lives and know that the hand of God is in the circumstances, whether it's in our home life, whether it's in the nation, whether it's in our personal lives. Our times are in thy hand. Oh, how blessed then to see all this word doubt. And after he had made the proclamation, now we see something further to God works in the hearts of the people. He was not only working in the heart of Cyrus, He's not only working in the heart of Daniel down there in Babylon. Because as far as we know, Daniel was a very old man. And I don't believe that

Daniel did come back himself, but we see him working in the hearts of all these others and stirring their hearts up to come back to Jerusalem to rebuild it. So we see God working in the hearts of unconverted man. We see him working also in. The hearts of his own. Isn't it nice what it says here in this fifth verse? Then rose up the chief of the fathers of Judah, and Benjamin, and the priests, and the Levites, and all them whose spirit God had raised, to go up to build the House of the Lord, which is in Jerusalem. Yes, the Lord stirred up their hearts and made them willing, and they go back. And in the chapter that follows, we see that God takes account of the very. Number of these people. He's a God of great detail. He mentions the number of these different families that came up, and I've been sort of struck by the fact it says in the 65th verse of the 2nd chapter, beside their servants and their maids, of whom there were 7330 and seven, there were among them 200 singing men and singing women.

Their horses were 7. Hundreds, 30 and six there are mules, 240 and five they're camels, 430 and five, their *****. 6720. Isn't it nice to see that God records all those things? As I read those things, I think, isn't it marvelous to think that he's even interested in our conveyances, whether we have a car or not, whether we're able to get a boat or not. Mentions all the different means that they had of getting around. That they could make this journey. Well, he cares about it. The Lord Jesus is head over all things to the church, which is His body. And in the 28th chapter of Matthew, when the Lord met with his own in that appointed place, and they came and saw him, it says when they saw him, they worshiped him. But some doubted. And isn't it often true that we gather, we gather by grace around the Lord? Jesus, and we can't help but worship Him when we see Him, and faith sees, as it were, the marks in his hands and feet inside, seizing those emblems, that which represents to us his death for us. But even in such a grand occasion as that, perhaps there can be doubts come into our mind, all kinds of doubts about various things. And I like the way it's recorded there in the 28th of Matthew in that. Happy meeting there around the Lord and the appointed place, it says. When they doubted, it says, And Jesus came and said unto them, That's perhaps rather strange phraseology because the Lord was there in the midst, and there were just eleven of them. What would it mean that Jesus came and said unto them, Well, I like to think of it like this, that He knew just who those people were because He knows the thoughts that are going through our minds. As you sit in this audience, I don't know the thoughts about the Lord knows all the thoughts that are going through your mind and mine. And He came to each one of those people that had doubts. This is what He said to them. All power is given unto me in heaven and in earth. That's the answer to every doubt. I don't believe it to be possible for you or for me to lay the heart. A few of these things that we've looked at tonight and not realize that the One who is our Redeemer, the One who's head of the body, the Church, has all power in heaven and in earth. Brethren, that's the answer to every. The reason we have doubts is because we question his power to handle the problems. They're insurmountable to us. They're more than we can handle, but they're not insurmountable to him. He has. He's in control of everything. He knew the problem was going to come long before it came. He ordered the instrument that brought the problem, and he also orders the way of relief from it. That says. You will not suffer us to be tempted above that we are able, but will with the temptation make a way to escape, that we may be able to bear it. And then when the time came for Him to bring them back, how lovely it is to see here how He takes account of those whose hearts stirred them up, counts in detail all that which they brought up to contribute to the House of the Lord, and even talked about the animals that carried them. Does He care about all the details of? From mine, whether we have enough to carry on, whether we have proper transportation. Oh, how wonderful to have such a God as we have. We sing sometimes, why should I ever careful be since such a God is mine? He watches or me night and day, and tells me thou art mine.

Buena Park Conference: 1985, The Secret of Godliness

Address—G.H. Hayhoe

Let me turn first of all to Isaiah chapter 43 and verse 21. This people have I formed for myself. They shall show forth my praise. Then again in the 60th chapter of Isaiah. Isaiah chapter 60. Verse 21. Thy people also shall be all righteous. They shall inherit the Lamb forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become 1000, and a small one a strong nation. I, the Lord, will hasten it in His time. Then could we turn to 1St Corinthians chapter 10 and verse 31? Whether therefore you eat or drink, or whatsoever ye do, do all to the glory of God. And in Second Thessalonians. Chapter 1. And verse 10. 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. Wherefore also we pray all the way for you, that our God which counts you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and He in him, according to the grace of our God and the Lord Jesus Christ. And one more passage in First Timothy chapter 3, verse 15. But if I tarry long, that thou mayest know, how the oddest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up into glory. Well, I was just thinking, brethren, of how wonderful it is to look forward to a glorious day when the name of the Lord will be glorified in heaven and in earth. In those passages that we read in the Old Testament, we could see that there is a day coming when God will be glorified in that nation of Israel. He picked them up in His grace. His purposes toward them were purposes of blessing. And we know that they didn't respond. And as our brother read to us last night in the. Prayer meeting there was so much that the prophet Jeremiah had to point out where they had not responded to his claims, but yet he was faithful. And in Malachi, the very last book in the Old Testament, he tells them, 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, that there may not will not be room enough to receive it. And then too, he delighted to point. To that time when He would be glorified in them, and when that day was would take place, when they would not do any boasting in themselves, but all their boast would be in Him. Well, we know that that's the future for the nation of Israel, but you and I, brethren, occupy a far more wonderful and glorious place. How wonderful a God has picked out of this world a people that would be displayed in a coming day as the bride of Christ. Could there be anything more glorious, more wonderful? The hymn writer has taken up the thought and those words. What raised the wondrous thought? Or who did it suggest? That we the church to glory brought, should with the Son be blessed. O God, the thought was thine, thine only it could be. Only God could have thought such wonderful purposes toward us. But, O brethren, I feel that we need to be reminded of what He has done for us, that our hearts might be stirred, that there might be more response in us to what the Lord has done for us and what He is going to do. I believe we need to take that. Backward look and see what the precious Savior did for us in taking our place and bearing our judgment upon the cross of Calvary. And then to look forward to the time when, as we read in Thessalonians, He shall come to be glorified in His Saints and to be admired in all them that believe. I always enjoy reading that verse because I know He isn't always glorified in everything in me.

Perhaps there are others of us here who feel the same. And then too collectively, as a testimony gathered to the precious name of the Lord Jesus, how we have to acknowledge that His name is not always glorified collectively, but all we delight to look on to that day. And if we do delight to look on to that day, then does it not stir our hearts, brethren, that there should be more desire that even here and now? That it should be so. In the early part of the Acts we see in the Spirit of God came down, and the Church of God began here upon earth. What a wonderful testimony there was in Jerusalem tells us there. The multitude of the disciples were of 1 heart and one soul. No one counted anything that He possessed was His own. Great grace was upon them all. What a testimony was rendered. 3000 souls saved, and shortly there were 5000. And it says of the rest, durst no man join himself to them, but the people magnified them. God was showing what He could do, and what his grace could work in the hearts of man. But when we come here to first Timothy chapter 3, I believe the Spirit of God brings before us through the apostle that which ought to characterize the assembly here upon earth. And perhaps that should speak to each one of our hearts here this morning and especially at the beginning of these meetings, that we should think of what a responsibility is ours, what a privilege is ours. And how it's not just? That we should be something in ourselves far be the thought, but that the Lord might be glorified, that there might be that testimony rendered here in this world that would be to His glory and praise. Each one of us can take it to our hearts individually. Each one of us can desire, as it was with the apostle Paul when they looked at him, it says. They glorified God in me. They saw in him the manifestation of the life of Jesus. And this can be so, brethren, collectively. And I believe that what is brought before us here in First Timothy chapter 3 is perhaps the collective side of things the apostle Paul writing to Timothy, a young man brings before him. That which ought to characterize the House of God, which is the Church of the living God. We know at this time divisions hadn't taken place among the people of God. And so the apostle sets before us in First Timothy the way God planned that there should be that House of God here upon earth. I sometimes thought of it like we sometimes see a new development and there's a model home set up in that new development. And people can go in and see what is the mind of the builders. In connection with that development and everything is set up in such a way in that model home so that they would discover what was in the mind of the developer. We know, isn't it lovely that God has done just that here in this world. He has set up that which was intended to display to this world, not man's wisdom. We hear a great deal of that today, but the wisdom of God. And that's the wisdom that really counts, the wisdom of this world. In moral and spiritual things is foolishness with God. But oh, the wisdom of God, you and I, brethren, will find happiness and peace and joy in walking in the path of wisdom. It says the fear of the Lord is the beginning of wisdom. Another verse speaks of wisdom. All her ways are ways of pleasantness, and all her paths are peace. Well, here in these verses that we have in first Timothy chapter 3, the apostle was writing, as I say to Timothy, and he says that thou mayest know how the oddest to behave thyself in the House of God, which is the Church of the living God. We know that the church is looked at in two different ways in scripture. It's spoken of as the body of Christ and as such we every believer is a member says by 1 spirit. We are all baptized into one body. Whether we be Jews or Gentiles, whether we be bond or free, there is the one body and Christ is the head in glory.

But there's also the house aspect, and in the house aspect we have. That we are living stones builded together for an habitation of God through the Spirit. And as such we find the thought of the house is always the thought of responsibility. We speak in that way often. We say, well, such and such things wouldn't be becoming to a house like that. That's a house that should stand for godliness. And it wouldn't be becoming that such and such things would take place. And more than that, on the positive side. We'd say, well, I would expect if I went into that home to find an order of godliness. Well, God uses the house in that way and His Word. And so when it brings in the thought of the house, it's the thought of behavior and behavior as we have been reading in the Scriptures, to the glory of God, there is to be an object before our hearts. We may do things ourselves for a reputation, but that's all in vain. Tells us about the blessed Savior here in this world, that He made himself of no reputation and took upon him the form of a servant. Whose reputation did he seek? Oh, he sought the glory of God his Father, and the heaven could break asunder over that blessed One and say, this is my beloved Son, in whom I am well pleased. And so I would like to say that the motivation for our behavior isn't that we should be well thought of, but rather that the Lord should be glorified, that there might be that which responds to his desire, his heart. Just as that model home in the district is for the honor of the man who was the developer. And when we think that God has placed in this world those who are intended, as we read there in Isaiah chapter 43, this people have I formed for myself. They shall show forth my praise. And, brethren, are we really concerned about this? Do we think in everything? About our lives for Timothy takes up every aspect of life. It's an amazing epistle. If you read it carefully, you'll see that there's hardly an aspect of life that is not mentioned there. It brings before us how we should act with our relatives, how men and women, husband and wife, should act. It even brings before us bodily exercise, everything that has to do. Handling of our material affairs. All this is brought before us because the world is looking on and watching, and they see people, or should see people here in this world who are seeking to walk in the wisdom of God, who in the midst of a world filled with all that appeals to the natural heart, there are people who have found a secret in life and who have found direction. For their pathway, and that in the word of God, thy word is a lamp unto my feet, and a light unto my path. And so it says the House of God, which is the Church of the living God, the assembly, the called out ones. God has called you and I out from a world that's under judgment. He has purposes for glory, but he has left us here, brethren, and he has left us here. In this world to show forth his praise. I have enjoyed reading in the Song of Solomon. When the bride had grown cold toward her bridegroom, the Spirit of God shows us how her heart is stirred in occupation with Him. And fresh desires are wrought in her heart. And then the daughters of Jerusalem say, Where is thy beloved, that we might seek him also? And I believe, brethren, if you and I were walking more in the enjoyment of the Lord, in the wisdom of God's Word, that others too would be attracted, that as we told forth the gospel of God's good news to them, that they would say. Those people really have something. And we have the unsearchable riches of Christ united to Christ the Head and glory. Then it tells us here too, the pillar and ground of the truth. This is a great responsibility for God's assembly here upon earth. And that is I I believe that the assembly is responsible before God to be the support of the truth. We know that the church doesn't teach. The church is taught.

And that is everything that you and I know is not because a certain group teaches this or that, but because the Word of God teaches it. And we are responsible to hold that deposit of truth that has been committed to us. Do we, brethren, truly value the truth of God? And perhaps I could say that I believe that more particularly in this passage. It brings before us what we what? Scripture calls Paul's doctrine. Now I know that the Church of God is responsible to maintain the truth of God's word from Genesis to Revelation. Sad to say, we find today questionings in connection with the word of God. People will say, well this book contains the word of God, but let us word it properly. It is the word of God. If I say it contains the word of God, then I make myself the judge. I say, well, it contains the word of God, but I am able to pick out of it that which actually is the word of God. And that gives people a right to set aside certain verses that they don't. Like. But, brethren, it is the Word of God, and it's the whole revealed mind of God. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, truly furnished unto all good works. And I believe that many of us can say that in all our decisions of life we have found the wisdom. Of God-given to us in the Old and New Testament for our pathway here. I believe that a dear servant of God once said that he didn't think he had met one single matter in his life, that he didn't find some word in the Word of God, the wisdom that he needed for that decision. And I believe it's here in this blessed book. Even those stories in the Old

Testament, I have sometimes said to encourage those who are young to read the Old Testament because you will find that those stories are in the Old Testament are given. To us, to help us in the situations of life that we meet. And if you get well acquainted with those stories, you'll find I have tried myself when I find myself in a difficult spot, to try and think of some story in the Bible where someone else was in a similar position and how they acted, whether they acted wisely or unwisely. The results, good or otherwise, in the governmental ways of God. By acting or not acting according to the wisdom of God's Word. Oh, and so I just want to encourage each one, old and young. Read your Bible right through. You'll find all that you need for life and godliness, that the man of God may be perfect, truly furnished unto all good works. But then I believe too, that there are special revelations, as I said, that were given to the Apostle Paul, what the Scripture calls Pauls doctrine. I believe there's a tendency to depart from those things in Christendom today. There's a spirit of compromise on every hand, of giving up a little here and a little there, perhaps in order to get influencer numbers. But let us remember that the church is the pillar and ground of the truth. Responsible for to hold the truth of God that has been given to us, as Paul said to Timothy, Oh Timothy, come up, keep that which is committed to thy trust. And remember a story that our brother Eric Smith told about a man who was given a special responsibility by the government down there in Bolivia. And as it was crossing a stream, he was drowned. But the papers that he had were. Tightly grasped in his hand that when they found his body, there were those papers that had been given to him, and he was grasping them, even though his body was lifeless. Oh, brethren, may we lay hold of those things, and may they lay hold of us. I remember a brother saying, have you laid hold of the truth? And the brother said, I hope the truth has laid hold of me. What we need both brethren, we need to lay hold of it in our own souls and we need that it should also lay hold of us and affect us. Well, there were special things that were given to the apostle Paul. There was the truth of justification, a wonderful and blessed truth. There are many dear Christians that know forgiveness, but as to.

Standing before God, they haven't entered into and enjoyed that. Isn't it wonderful that every believer stands before God in a life that never sinned and cannot sin? That is our standing and as one is often said, we will not have a better standing in heaven than we have right now. We are before God in Christ. The righteousness of God in him. That is what is meant by that expression. Justification of life. How many people there are who don't know really what the Church is? To them it's a building or an organization. But how precious for us in simplicity to have laid hold of what the church really is, and know that every blood bought soul indwelled by the Spirit of God is united to every other member of the body of Christ on earth, and that the head is in heaven. Brethren, these are precious things that have been committed to us. And it's the Church of the Living God, the pillar and support of the truth. And then too, how precious for us to know that. We have a blessed hope before us, the coming of the Lord Jesus. There are many dear Christians that don't enjoy this blessed hope and even those who are real, who love the Lord. We find gradually it's slipping away and many dear Saints are expecting to go through the tribulation and not knowing that it's our present hope that before this meeting is over we may hear the shout and respond and rise to. The Lord in the air, well, these precious things that are given to us. Then, too, as we gather to remember the Lord Jesus, there are many, many dear Christians who really love the Lord. They see in the loaf and in the cup the remembrance of the Lord's body given and His blood shed. But, brethren, is something added now for us to enjoy, and that one loaf speaking to us of the one body of Christ. Oh, how few Christians have really laid hold of and enjoyed that truth. One has often said we have never really. Enjoyed the remembrance of the Lord, as we should, unless we enter into this fact that we are not only forgiven sinners, but we are gathered and remember the Lord as members of His body. Pardon me for repeating an illustration that I sometimes use just to illustrate what I am saying. We know the story about Rahab the harlot and how God and Grace met her and she put the scarlet line in her window and she was sheltered from the judgment that was to come upon that city. But the story doesn't end there. We learn from the first chapter of Matthew that this very woman, Rahab, actually married into the royal lion of Israel. The son of one of the. Leaders in Israel, what a lovely place she was brought into and her name is mentioned in the lineage of Christ there in Matthew chapter 1. Well, I've sometimes said, supposing that, she sat down at the table with her new husband and looked across the table and said to him, It's wonderful to be a forgiven harlot. I think I can hear him look back across the table and say, you are forgiven, fully forgiven, but you're far more than that to me. I don't think of you that way. You're in a place of nearness and affection and love. Brethren, isn't it lovely to sit at the Lord's table and know that we're more than forgiven sinners? That if we could hear his voice speaking to us, He is saying, Thou art all fair, my love, there is no spot in thee. What a glorious. Truth has been brought to us, the Church of the living God, the pillar and ground of the truth. What grace has made known these things to us, brethren, they're slipping away to a large extent among many who are dear Christians, just as truly the Lord's as we are. May we value the truth. May we stand by it and support it and live in the enjoyment of it. Now there's let me know way to a large extent among many who are. Christians, just as truly the Lords as we are, may we value the truth, may we stand by it and support it and live in the enjoyment of it. And then to the as a lovely hope and knowledge that what death is. How often at a funeral you'll hear dust to dust and ashes to ashes. Why don't we say that at a funeral? Well, because if the Lord should come before we left the cemetery, that body never go back to dust.

We're in the present hope of the Lord's coming. Always love to stand as a person's body is lowered into the ground and think, wouldn't it be lovely if the Lord Jesus came right now? That body would never go back to dust. It would rise, and together we would go to meet the Lord in the air. And then too, that we should have bodies of glory fashioned like unto His glorious body. May we value these precious things that are given the whole Bible indeed. But the precious truth that has been given specially to the Church, who is now to be the pillar and ground of the truth, May we not let these things slip away? May we walk in the good and the enjoyment of them. Brethren, Well, I believe in this 15th verse we have. The church as the custodian, if I can use that expression, the responsible one to hold the precious truth of God and to minister it, because it tells us the ascended Christ has given gifts, as we read in Ephesians 4, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, that is. The gifts that God has given are to tell out these precious truths and the church and the church is respectful to. Hold the truth that has been given to us. The apostles and prophets laid the foundation. The evangelist goes out with the good news, telling us salvation. And then the one who is brought into the assembly finds those who care for him, the pastors and the teachers, setting before them the truth. It's a lovely example of this in Acts 11 where we find they went out and preached the Word and then Barnabas who was a pastor. Encouraged them with purpose of heart to cleave unto the Lord, and then Saul comes down and they assemble for a whole year and taught much people. So we have the evangelist, the pastor and the teacher. And so how beautiful to see the order that God has established everything that we need, brethren, for our pathway. Now the 16th verse is perhaps the more practical that is the in the 15th verse, I believe we have brought before us the responsibility to hold the truth that's been committed to us and to walk in the enjoyment of it. But in the 16th verse it says without controversy, great is the mystery of godliness. I'm sure you've noticed here that it doesn't say great is the mystery of God, but of godliness. Now that is, we're not only to hold the truth, but our lives ought to be so Christ's flight that just as the precious Savior was in this world, the one in whom God was made manifest, the one who did everything to please his Father, so much so that he could say, he that hath seen me has seen the Father. Now, brethren, the Lord has put in US. Now that same life, it says. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our bodies. That is, people ought to see in this earthen vessel, not that old nature, that I was born with a horrible miserable thing, because it says in Romans 7 in me, that is, in my flesh

dwelleth no good thing. How often people even lower Christians. They don't see the life of Jesus in us, and they see us just as natural man and see us acting as natural man, having natural desires. But we have a pattern and that is the Lord Jesus. We have his life and we have a new power by the Spirit of God. And so it says here great is the mystery or secret of godliness. What is the secret of godliness in the Christian's life? Point is that. Well, we might try to attention to ourselves by things that we do, but the secret of godliness is that the what people should see in us is the life of Jesus. I think we have an example of it, where Elijah said to Elisha, What shall I do unto thee before I be taken from thee? And the answer of Elisha was, that a double portion of thy spirit may be upon me. And he said, If thou see me when I am taken up, it shall be so, but if not, it shall not be so, that is, if he didn't see that one go up.

Then he wouldn't be his representative. Was gone and we need to have our eyes on the Lord Jesus up there so that we can be His representatives down here in this world. Well, it tells us that when Elijah went up, his mantle fell. And what did Elisha do? He took his own mantle and set it aside and he put on the mantle of the man that had gone up. Brethren, I believe this is the thought here, that the life of Jesus. Might be seen in us. That is the secret of godliness. It isn't trying to make something of ourselves. That's what the world would tell us. They'd say make something of yourself. A brother went out to preach in an unsaved man said why would you identify yourself with a little group? Why not get with a big group and make something important out of yourself? The world knows nothing else but self exaltation, even in the things of God. Our brother chapter Brown used to say Christendom has become a vast arena where men strive for honors for. Themselves, O brethren, may we be in the secret of the Lord, that God might be glorified, that He might be glorified in US individually and collectively, and that the life of Jesus would be seen in US. So here we have the secret of godliness, first of all, the Lord Jesus. God was manifest in the flesh. What an example Peter says. That he left us an example that we should follow in his steps. Pathway of the Lord Jesus. Going through every kind of situation that we can go through and always acting for the glory of God His Father, always saying the right thing. But it says here, it says in John, He didn't even speak a word of himself. You, you and I often say, what do I say? The Lord didn't even say a word from himself. He didn't do a thing without getting a command from His Father. Brethren, that's the secret for us. Are you and I speaking our own words? Or are we looking up to the Lord like Nehemiah did when he found himself in a tight spot and asking the Lord and the Lord helped him to say the right thing in the difficult situation he was in? Well, I just want to briefly look at these little points that are brought out here in connection with the Lord Jesus, justified in the Spirit. You know, too often we are looking for the approval of man, Paul said. Not he that commandeth himself is approved, but whom the Lord commandeth. Is that what you and I are seeking and everything? Sometimes people may laugh at us, they may say we're foolish and the things that we do, but whose approval are we seeking? I've often said it's natural, it's right, it's proper to want to be accepted. But who do we want to be accepted by? Do we want to be accepted by the world, or do we want to be accepted by the Lord Jesus, By the Lord Jesus now in his pathway here? Justified in the spirit, we know that as far as the world was concerned, it says He is despised and rejected of man, a man of sorrows and acquainted with grief. But what did the Father think of that one? Well, we know at his baptism the Spirit of God came upon him in the form of a dove, the sign of peace, and rested upon that blessed One. And the Father's voice said, this is my beloved Son in whom I am well pleased. That was at the beginning of his pathway of service. Then again at the end of his pathway, we find again the Spirit of God coming upon him on the Mount of Transfiguration. Justified in the spirit, brethren, I don't believe that we'll really have peace in our souls and in our pathway. It was always to be well thought of by men. But how? How good just to have the secret of the Lord, to know that we're doing what we do to please Him in obedience to His Word, and then just leaving everything with Him. What peace that gives in the soul. This is the secret of godliness. Are you and I seeking that? And we say nobody.

Nobody seems to like what I do. Remember, if you're doing it in obedience to the Word and to please the Lord, you can just leave it justified in the Spirit. Scene of angels. This is remarkable too, because Paul says in Paul says in Corinthians, he said we're made a spectacle to the world and to angels and to man. Why do the sisters wear a covering? Well, the Scripture says because of the angels. And we read in Ephesians that now unto the angels and principalities in heavenly places. Is seen through the Church the manifold wisdom of God. God, the angels looked down and saw their Creator in the lower form than themselves, because he was made a little lower than the angels. And they saw one a man here who was living only to the glory of God. They had seen all the ruin that came in by Adam's sin, and now there was 1 here that was seeking to honor the Lord and honor his Father. Brethren, are you and I, the angels are looking down. We're a spectacle. To the world, to angels and men. So this is the secret of godliness. Are we acting in such a way as to present a display that is to the glory of God? Precious Savior dead, The Spirit could rest upon him in peace. Then it says preached under the gentiles. Well, you know, when the Lord Jesus was rejected by his people, Israel, he went up, and it tells us about him reaching out in blessing to a poor Syrophoenician woman. And what is the lesson to us? Well, I suppose all of us at times have felt rejected and depressed at times and that something has been said or done that has been hurtful. Do we give up, brethren? Do we just throw up our hands and say, well, I tried but it's no use? The Lord Jesus, when he was rejected by the nation, the branch went over the wall and reached out to the Gentile. Oh, let's not give up. The Lord Jesus didn't. He went on in that pathway of love and at the end he was, he was cut off and had nothing, as Daniel says. But what has been the result? Oh, the result is all manifested in resurrection. The blessing has reached out to a wider area. If you down up a stream, if there's plenty of water, all that you do is make the water rise higher and it just goes out over a wider area. Well, how do you and I react when somebody may be criticizes, somebody says something hurtful, How do we react? Precious Savior, it just made His grace go out over a wider area. He had come to glorify His Father and nothing could stop that flow of love that went out of His blessed heart. And then it says He was believed on in the world. Well, you and I may not see the results. As I said at the end of the pathway of the Lord Jesus, His disciples forsook Him. The nation cried away with Him. Where were the apparent results? Well, Paul says to Timothy, Timothy, the only way you can labor on and continue in the path is to look beyond his life and look to resurrection. And brethren, that's what we need to do. That's why Paul so often said that day, that day, and he left the results to another day. Let's be content just to go on. We have a pattern, brethren. Our precious Savior walked this path and Paul said to Timothy, consider what I say and the Lord will give you understanding. And you and I will never have understanding for our pathway unless we have the thought before us that there is one who has gone before and that it's to have His approval that really counts. So it says received up into or in glory. Oh, how lovely to see that precious Savior with those disciples. He lifted up his hands in blessing and blessed them, and then he was received up into glory. What a what a glorious ending. His last act was the blessing of those very disciples that forsook him and fled. Oh, may there be more of this spirit of Christ. Well, I say again, I believe in these two verses. We have brought before us the responsibility that we have. Here in this world, we're like the model house, if you want to put it that way. The world is looking on. The angels are looking on. What do they see? Do they see that we're holding, standing for, maintaining, speaking the truth in love? And as they watch our lives, do they see that manifestation of the life of Jesus Christ likeness in US? Well, surely it was brought before us last night. We have to humble ourselves that it isn't always so.

But, brethren, the Lord is still the same. One thinks of that lovely verse. He restoreth my soul. And if these meetings cause us to get afresh into His presence, with renewed desires to live to please Him and for Him. And that these two verses in some measure might have their

fulfillment in US individually and collectively. Oh, how it will glorify that Blessed One who did everything for us, who went to Calvary out of love for us. And if someday and whenever you get discouraged looking around at the weakness and failure, just think of that verse that is in first, the first chapter of Second Thessalonians. He shall come to be glorified in his Saints, and to be admired in all them that believe, and then that will encourage us to go on, because that day is coming, and oh, how it will rejoice his heart. I believe the Lord's joy will exceed ours, brethren, in that day, when we shall see his face and be satisfied, and he shall see of the travail of his soul and be satisfied. So we just look to the Lord for His blessing.

La Mirada Conference: 1987, Christ Glorified in His Saints

Address—G.H. Hayhoe

Turn first of all to Isaiah chapter 43 and verse 21. This people have I formed for myself. They shall show forth my praise. Then again in the 60th chapter of Isaiah. Isaiah chapter 60. Verse 21. Thy people also shall be all righteous. They shall inherit the Lamb forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become 1000, and a small one a strong nation. I, the Lord, will hasten it in His time. Then could we turn to 1St Corinthians chapter 10 and verse 31? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. Then in Second Thessalonians. Chapter 1. And verse 10. When he shall have 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. Wherefore also we pray all the way for you, that our God which counts you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and He in him, according to the grace of our God and the Lord Jesus Christ. And one more passage in First Timothy chapter 3. Verse 15. But if I tarry long, that thou mayest know, how the oddest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached unto the Gentiles, believed on in the world, received up into glory. Well, I was just thinking, brethren, of how wonderful it is to look forward to a glorious day when the name of the Lord will be glorified in heaven and in earth, in those passages that we read in the Old Testament. And we could see that there is a day coming when God will be glorified in that nation of Israel. He picked them up in his grace. His purposes toward them were purposes of blessing. And we know that they didn't respond. And as our brother read to us last night in the prayer meeting, there was so much that the prophet Jeremiah had to point out where they had not responded to his claims. But yet he was faithful. And in Malachi the very. Last book in the Old Testament, he tells them, 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, that there will not be room enough to receive it. And then, too, he delighted to point them on to that time when he would be glorified in them, and when that day was. Would take place when they would not do any boasting in themselves. But all their boast would be in him. Well, we know that that's the future for the nation of Israel. But you and I, brethren, occupy a far more wonderful and glorious place. How wonderful that God has picked out of this world a people that would be displayed in a coming day as the bride of Christ. Could there be anything more glorious, more wonderful? The hymn writer has taken up the thought and those words what raised the lunderous thought? Or who did it suggest that we the church to glory brought, Should with a Son be blessed, O God, the thought was thine, thine only. It could be. Only God could have thought such wonderful purposes toward us. But, O brethren, I feel that we need to be reminded of what He has done for us, that our hearts might be stirred, that there might be more response in us to what the Lord has done for us and what He is going to do. I believe we need to take that backward look and see what the precious Savior did for us in taking our place and bearing our judgment upon the cross of Calvary. And then to look forward to the time when, as we read in Thessalonians, He shall come to be glorified in His Saints and to be admired in all them that believe.

I always enjoy reading that verse because I know he isn't always glorified. In everything in me. Perhaps there are others of us here who feel the same. And then too collectively, as a testimony gathered to the precious name of the Lord Jesus, how we have to acknowledge that His name is not always glorified collectively. But all we delight to look on to that day. And if we do delight to look on to that day, then are not does it not stir our hearts, brethren, that there should be more desire? That even here and now that it should be so. In the early part of the Acts we see in the Spirit of God came down, and the Church of God began here upon earth. What a wonderful testimony there was in Jerusalem tells us there. The multitude of the disciples were of 1 heart and one soul. No one counted anything that He possessed was His own. Great grace was upon them all. What a testimony was rendered. 3000 souls saved, and shortly there were 5000. And it says of the rest, Dir Snowman join himself to them. But the people magnified them. God was showing what He could do, and what His grace could work in the hearts of men. But when we come here to first Timothy chapter 3, I believe the Spirit of God brings before us through the apostle that which ought to characterize the assembly here upon earth. And perhaps that should speak to each one of our hearts here this morning and especially at the beginning of these meetings, that we should think of what a responsibility is ours, what a privilege is ours, and how. It's not just that we should be something in ourselves, far be the thought, but that the Lord might be glorified, that there might be that testimony rendered here in this world that would be to His glory and praise. Each one of us can take it to our hearts individually. Each one of us can desire as it was with the apostle Paul. When they looked at him, it says they glorified God. In me they saw in him the manifestation of the life of Jesus. And this can be so, brethren, collectively. And I believe that what is brought before us here in First Timothy chapter 3 is perhaps the collective side of things the apostle Paul writing to Timothy, a young man, brings before him. That which ought to characterize the House of God, which is the Church of the living God. We know at this time divisions hadn't taken place among the people of God. And so the apostle sets before us in First Timothy the way God planned that there should be that House of God here upon earth. I sometimes thought of it like. We sometimes see a new development and. There's a model home set up in that new development and people can go in and see what is the mind of the builder in connection with that development, and everything is set up in such a way in that model home so that they would discover what was in the mind of the developer. We know. Isn't it lovely that God has done just that here in this world? He has set up that which was. Intended to display to this world not man's wisdom, we hear a great. Deal of that today. But the wisdom of God, and that's the wisdom that really counts, the wisdom of this world in moral and spiritual things is foolishness with God. But oh, the wisdom of God, you and I, brethren, will find happiness and peace and joy in walking in the path of wisdom. It says the fear of the Lord is the beginning of wisdom. Another verse speaks of wisdom. Her ways are ways of pleasures. US and all her paths are peace. Well, here in these verses that we have in first Timothy chapter 3, the apostle was writing, as I say to Timothy, and he says that thou mayest know how the oddest to behave thyself in the House of God, which is the Church of the living God. We know that the church is looked at in two different ways in Scripture. It's spoken out as the body of Christ and as such we every believer is a member says by 1 spirit. We are all baptized into one body, whether we be Jews or Gentiles, whether we be

bond or free. There is the one body and Christ is the head in glory, but there's also the house aspect and in the house aspect we.

Have that we are living stones builded together for inhabitation of God through the Spirit. And as such we find the thought of the house is always the thought of responsibility. We speak in that way often. We say, well, such and such things wouldn't be becoming to a house like that. That's a house that should stand for godliness and it wouldn't be becoming that such and such things would take place. And more than that, on the positive side, we'd say, well, I would expect if I went into that home to find an order of godliness. Well, God uses the house in that way and His word. And so when it brings in the thought of the house, it's the thought of behavior and behavior, as we have been reading in the Scriptures, to the glory of God, there is to be an object before our hearts. We may do things ourselves for a reputation, but that's all in vain. Tells us about the blessed Savior here in this world, that He made himself of no reputation and took upon him the form of a servant. Whose reputation did he seek? All he sought, the glory of God his Father, and the heaven could break asunder over that blessed one, and say, this is my beloved Son, in whom I am well. Plays and so I would like to say that the motivation for our behavior isn't that we should be well thought of, but rather that the Lord should be glorified that there might be that which responds to his desire, his heart. Just as that model home in the district is for the honor of the man who is the developer and when we think that God has placed in this world those who are intended as. We read there in Isaiah chapter 43 this people have I formed for myself. They shall show forth my praise and brethren, are we really concerned about this? Do we think in everything about our lives for Timothy takes up every aspect of life. It's an amazing. Epistle. If you read it carefully, you'll see that there's hardly an aspect of life. That is not mentioned there. It brings before us how we should act with our relatives, how men and women, husband and wife should act. It even brings before us bodily exercise, everything that has to do, handling of our material affairs. All this is brought before us because the world is looking on and watching. And they see people. Or should see people here in this world who are seeking to walk in the wisdom of God, who in the midst of a world filled with all that appeals to the natural heart, there are people who have found a secret in life and who have found direction for their pathway. And that in the Word of God. Thy word is a lamp unto my feet, and a light unto my path. And so. Says the house, the House of God, which is the Church of the living God, the assembly, the called out ones. God has called you and I out from a world that's under judgment. He has purposed us for glory, but he has left us here, brethren, and he has left us here in this world to show forth his praise. I have enjoyed reading in the Song of Solomon when the bride had grown cold toward her bridegroom. The Spirit of God shows us how her heart is stirred in occupation with Him. And fresh desires are wrought in her heart. And then the daughters of Jerusalem say, where is thy beloved, that we might seek him also? And I believe, brethren, if you and I were walking more in the enjoyment. Of the Lord in the wisdom of God's Word, that others too would be attracted, that as we told forth the gospel of God's good news to them, that they would say, those people really have something, and we have the unsearchable riches of Christ united to Christ the head in glory.

Then it tells us here too, the pillar and ground of the truth. This is a great responsibility for God's assembly here upon earth. Now that is I I believe that the assembly is responsible before God to be the support of the truth. We know that the church doesn't teach. The church is taught. And that is everything that you and I know is not because a certain group teaches this or that, but because the Word of God teaches it. And we are responsible to hold that deposit of truth that has been committed to us. Do we, brethren, truly value the truth of God? And perhaps I could say that I believe that more particularly in this passage. It brings before us what we. What the scripture calls Paul's doctrine. Now I know that the Church of God is responsible to maintain the truth of God's word from Genesis to Revelation. Sad to say, we find today questioning in connection with the word of God. People will say well this book contains the word of God, but let us a word it properly. It is the word of God. If I say it contains the word of God. Then I make myself the judge. I say, well, it contains the word of God, but I'm able to pick out of it that which actually is the Word of God. And that gives people a right to set aside certain verses that they don't like. But brethren, it is the Word of God and it's the whole revealed mind of God. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for. Construction in righteousness, that the man of God may be perfect, truly furnished unto all good works. And I believe that many of us can say that in all our decisions of life we have found the wisdom of God-given to us in the Old and New Testament for our pathway here. I believe that a dear servant of God once said that he didn't think he had met one single matter in his life, that he didn't find some word in the Word of God, the wisdom that he needed for that decision. And I believe it's here in this blessed book. Even those stories in the Old Testament have sometimes said to encourage those who are young to read the Old Testament because you'll find that those stories are in the Old Testament are given. To us, to help us in the situations of life that we meet. And if you get well acquainted with those stories, you'll find I have tried myself when I find myself in a difficult spot, to try and think of some story in the Bible where someone else was in a similar position and how they acted, whether they acted wisely or unwisely. The results, good or otherwise, in the governmental ways of God. By acting or not acting according to the wisdom of God's Word. Oh, and so I just want to encourage each one, old and young. Read your Bible right through. You'll find all that you need for life and godliness, that the man of God may be perfect, truly furnished unto all good works. But then I believe too, that there are special revelations, as I said, that were given to the apostle Paul, what the Scripture calls Paul's doctrine. I believe there's a tendency to depart from those things in Christendom today. There's a spirit of compromise on every hand now, giving up a little here and a little lair, perhaps in order to get influencer numbers. But let us remember that the Church is the pillar and ground of the truth. Responsible for to hold the truth of God that has been given to us, as Paul said to Timothy, Oh Timothy, commit, keep that which is committed to thy trust. And remember a story that our brother Eric Smith told about a man who was given a special responsibility by the government down there in Bolivia. And as it was crossing a stream, he was drowned. But the papers that he had. Were so tightly grasped in his hand that when they found his body, there were those papers that had been given to him, and he was grasping them even though his body was lifeless. Oh, brethren, may we lay hold of those things, and may they lay hold of us. I remember a brother saying, have you laid hold of the truth? And the brother said, I hope the truth has laid hold of me. What we need both, brethren, we need to lay hold of it in our own souls and we need that it should also lay hold of us and affect us. Well, there were special things that were given to the Apostle Paul. There was the truth of justification, a wonderful and blessed truth. There are many dear Christians that know forgiveness, but.

To their standing before God they haven't entered into and enjoyed that. Isn't it wonderful that every believer stands before God in a life that never sinned and cannot sin? That is our standing and as one is often said, we will not have a better standing in heaven than we have right now. We are before God in Christ. The righteousness of God in him. That is what is meant by. That expression justification of life. How many people there are who don't know really what the Church is? To them it's a building or an organization. But how precious for us in simplicity to have laid hold of what the church really is, and know that every blood bought soul indwelled by the Spirit of God is united to every other member of the body of Christ on earth, and that the head is in heaven. Brethren, these are precious things that have been committed to us. And it's the Church of the Living God, the pillar and support of the truth. And then too, how precious for us to know that. We have a blessed hope before us, the coming of the Lord Jesus. There are many dear Christians that don't enjoy this blessed hope and even those who are real, who love the Lord. We find gradually it's slipping away and many dear Saints are expecting to go through the tribulation and not knowing that

it's our present hope that before this meeting is over we may hear the shout and respond and rise. To meet the Lord in the air, all these precious things that are given to us. Them too, as we gather to remember the Lord Jesus, there are many, many dear Christians who really love the Lord. They see in the loaf and in the cup the remembrance of the Lord's body given and His blood shed. But brethren, there's something added now for us to enjoy, and that one loaf speaking to us of the one body of Christ. Oh, how few Christians have really laid hold of and enjoyed that truth. 1 is often said. We have never really enjoyed the remembrance of the Lord as we should, unless we enter into this fact that we are not only forgiven sinners, but we are gathered and remember the Lord as members of His body. Pardon me for repeating an illustration that I sometimes use just to illustrate what I am saying. We know the story about Rahab the harlot and how God in grace met her and she put the scarlet line in her window and she was sheltered from the judgment that was to come upon that city. But the story doesn't end there. We learn from the first chapter of Matthew that this very woman, Rahab, actually married into the royal line of Israel. The son of 1. The leaders in Israel, what a lovely place she was brought into and her name is mentioned in the lineage of Christ there in Matthew chapter 1. Well, I've sometimes said, supposing that, she sat down at the table with her new husband and looked across the table and said to him, It's wonderful to be a forgiven harlot. I think I can hear him look back across the table and say, you are forgiven, fully forgiven, but you're far more than that to me. I don't think of you that way. You're in a place of nearness and affection and love. Brethren, isn't it lovely to sit at the Lord's table and know that we're more than forgiven sinners? That if we could hear his voice speaking to us, He is saying, Thou art all fair, my love, there is no spot in thee. What a glory. Truth has been brought to us, the Church of the living God, the pillar and ground of the truth. What grace has made known these things to us, brethren, now they're slipping away to a large extent among many who are dear Christians. Just as truly the Lord's as we are. May we value the truth. May we stand by it and support it and live in the enjoyment of it.

And then to the the lovely hope and knowledge that what death is. How often at a funeral you'll hear dust to dust and ashes to ashes? Why don't we say that at a funeral? Well, because if the Lord should come before we left the cemetery, that body would never go back to dust. We're in the present hope of the Lord's coming. Always love to stand as a person's body is Lord into the ground and think, wouldn't it be lovely if the Lord Jesus came right now? That body would never go back to dust. It would rise and together. We would go to meet the Lord in the air, and then too, that we should have bodies of glory fashioned like unto his glorious body. May we value these precious things that are given the whole Bible indeed, but the precious truth that has been given specially to the Church, who is now to be the pillar and ground of the truth. May we not let these things slip away. May we walk in the good and the enjoyment of them, brethren. Well, I believe in this. This 15th verse we have. The church as the custodian, if I can use that expression, the responsible one to hold the precious truth of God and to minister it, because it tells us the ascended Christ has given gifts, as we read in Ephesians 4, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, that is. The gifts that God has given are to tell out these precious truths. And the church is responsible to hold the truth that has been given to us. The apostles and prophets laid the foundation. The evangelist goes out with the good news, telling us salvation. And then the one who is brought into the assembly finds those who care for him, the pastors and the teachers, setting before them the truth. It's a lovely example of this in Acts 11, where we find they went out and preached the Word and. Barnabas, who was a pastor, encouraged them with purpose of heart to cleave unto the Lord. And then Saul comes down and they assemble for a whole year and taught much people. So we have the evangelists, the pastor and the teacher. And so how beautiful to see the order that God has established everything that we need, brethren, for our pathway. Now the 16th verse is perhaps the more practical that is the in the 15th verse, I believe we have brought before us the responsibility to hold the truth that's been committed to us and to walk in the enjoyment of it. But in the 16th verse it says without controversy, great is the mystery of godliness. I'm sure you've noticed here that it doesn't say great is the mystery of. God, but of godliness now, that is, we're not only to hold the truth, but our lives ought to be so Christ like that. Just as the precious Savior was in this world, the one in whom God was made manifest, the one who did everything to please his Father, so much so that he could say, he that hath seen me has seen the Father. Now, brethren, the Lord has put in us that same life, it says. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our bodies. That is, people ought to see in this earthen vessel, not that old nature, that I was born with a horrible miserable thing, because it says in Romans 7 In me, that is, in my flesh dwelleth no good thing. How often people even lower Christians? They don't see the life of Jesus and us. They see us just as natural men and see us acting as natural men, having natural desires. But we have a pattern and that is the Lord Jesus. We have his life and we have a new power by the Spirit of God. And so it says here. Great is the mystery or secret of godliness. What is the secret of godliness in the Christian's life? What is it? Well, we might try to attract attention to ourselves by things that we do, but the secret of godliness is that the what people should see in us is the life of Jesus. I think we have an example of it, where Elijah said to Elisha, What shall I do unto thee before, before I be taken from thee? And the answer of Elisha was, that a double portion of thy spirit may be upon me. And he said, If thou see me when I am taken up, it shall be so, but if not, it shall not be so, that is, if he didn't see that one go up.

Then he wouldn't be his representative when he was gone. And we need to have our eyes on the Lord Jesus up there so that we can be His representatives down here in this world. Well, it tells us that when Elijah went up, his mantle fell. And what did Elisha do? He took his own mantle and set it aside, and he put on the mantle of the man that had gone up. Brethren, I believe this is the thought here, that the life of Jesus. Might be seen in us. That is the secret of godliness. It isn't trying to. Make something of ourselves. That's what the world would tell us. They'd say make something of yourself. A brother went out to preach in an unsaved man said, why would you identify yourself with a little group? Why not get with a big group and make something important out of yourself? The world knows nothing else but self exaltation, even in the things of God. Our brother chapter Brown used to say Christendom has become a vast arena where men strive for honors. Themselves. Oh brethren, may we be in the secret of the Lord, that God might be glorified, that He might be glorified in US individually and collectively, and that the life of Jesus would be seen in US. So here we have the secret of godliness. First of all, the Lord Jesus God was manifest in the flesh. What an example Peter says. That He left us an example that we should follow in His steps. Oh, think of that pathway of the Lord Jesus going through every kind of situation that we can go through and always acting for the glory of God his Father. Always saying the right thing, but it says here, it says in John. He didn't even speak a word of himself. You, you and I often say, what will I say? The Lord didn't even say a word from himself. He didn't do a thing without getting a command from his father. Brethren, that's the secret for us. Are you and I speaking our own words or are we looking up to the Lord like Nehemiah did when he found himself in a tight spot and asking the. Lord and the Lord helped him to say the right thing in the difficult situation he was in. Well, I just want to briefly look at these little points that are brought out here in connection with the Lord Jesus, justified in the Spirit. You know, too often we are looking for the approval of man, Paul said. Not he that commandeth himself is approved, but whom the Lord commandeth. Is that what you and I are seeking and everything? Sometimes people may laugh at us, they may say we're foolish and the things that we do, but whose approval are we seeking? I've often said it's natural, it's right, it's proper to want to be accepted. But who do we want to be accepted by? Do we want to be accepted by the world, or do we want to be accepted by the Lord Jesus, By the Lord Jesus now in his pathway here? Justified in the spirit, we know that as far as the world was concerned, it says He is despised and rejected of man, a man of sorrows and acquainted with grief. But what did the Father think of that one?

Well, we know at his baptism the Spirit of God came upon him in the form of a dove, the sign of peace, and rested upon that blessed One. And the Father's voice said, this is my beloved Son in whom I am well pleased. That was at the beginning of his pathway of service. Then again at the end of his pathway, we find again the Spirit of God coming upon him on the Mount of Transfiguration. Justified in the spirit, brethren, I don't believe that we'll really have peace in our souls and in our pathway if it's always to be well thought of by men. But how? How good just to have the secret of the Lord, to know that we're doing what we do to please Him in obedience to His Word, and then just leaving everything with Him. What peace that gives in the soul. This is the secret of godliness. Are you and I seeking that?

And we say nobody. Nobody seems to like what I do. Remember, if you're doing it in obedience to the Word and to please the Lord, you can just leave it justified in the Spirit. Scene of angels. This is remarkable too, because Paul says in Paul says in Corinthians, he said we're made a spectacle to the world and to angels and to man. Why did the sisters wear a covering? Well, the Scripture says because of the angels. And we read in Ephesians that now unto the angels and principalities in heavenly places. Is seen through the Church the manifold wisdom of God. God, the angels looked down and saw their Creator in the lower form than themselves, because he was made a little lower than the angels. And they saw one a man here who was living only to the glory of God. They had seen all the ruin that came in by Adam's sin, and now there was 1 here that was seeking to honor the Lord and honor his Father. Brethren, are you and I, the angels are looking down. We're a spectacle to the world. To angels and men. So this is the secret of godliness. Are we acting in such a way as to present a display that is to the glory of God? Precious Savior dead, the Spirit could rest upon him in peace. Then it says, preached unto the Gentiles. Well, you know when the Lord Jesus was rejected by his people, Israel. He went up and it tells us about him reaching out in blessing to a poor Syrophoenician woman. And what is the lesson to us? Well, I suppose all of us at times have felt rejected and depressed at times that something has been said or done that has been hurtful. Do we give up, brethren? Do we just throw up our hands and say, well, I tried but it's no use? The Lord Jesus, when he was rejected by the nation, the branch went over the wall and reached out to the Gentile. Oh, let's not give up. The Lord Jesus didn't. He went on in that pathway of love and at the end he was, he was cut off and had nothing, as Daniel says. But what has been the result? Oh, the result is all manifested in resurrection. The blessing has. Has reached out to a wider area. If you dam up a stream, if there's plenty of water, all that you do is make the water rise higher and it just goes out over a wider area. Well, how do you and I react when somebody may be criticizes, somebody says something hurtful, how do we react? Precious Savior, it just made His grace go out over a wider area. He had come to glorify His Father and nothing could stop that flow of love that went out of His blessed heart. And then it says He was believed on in the world. Well, you and I may not see the results. As I said at the end of the pathway of the Lord Jesus, His disciples forsook Him. The nation cried away with Him. Where were the apparent results? Well, Paul says to Timothy, Timothy, the only way you can labor on and continue in the path is to look beyond this life and look to resurrection. And brethren, that's what we need to do. That's why Paul so often said that day, that day, and he left the results to another day. Let's be content just to go on. We have a pattern, brethren. Our precious Savior walked this path. And Paul said to Timothy, consider what I say. And the Lord will give you understanding, and you and I will never have understanding for our pathway unless we have the thought before us that there is one who has gone before and that it's to have his approval that really counts. So it says received up into or in glory. Oh, how lovely to see that precious Savior with those disciples. He lifted up his hands in blessing and blessed them, and then he was received up into glory. What a what a glorious ending. His last act was the blessing of those very disciples that forsook him and fled. Oh, may there be more of this spirit of Christ. Well, I say again, I believe in these two verses. We have brought before us the responsibility that we have here in this. World, we're like the model house, if you want to put it that way. The world is looking on. The angels are looking on. What do they see? Do they see that we're holding, standing for, maintaining, speaking the truth in love? And as they watch our lives, do they see that manifestation of the life of Jesus Christ likeness in us? Well, surely it was brought before us last night. We have to humble ourselves.

That it isn't always so. But brethren. The Lord is still the same. One thinks of that lovely verse. He restoreth my soul. And if these meetings cause us to get afresh into His presence with renewed desires to live to please Him and for Him, and that these two verses in some measure might have their fulfillment in US individually and collectively. Oh, how it will glorify that Blessed One who did everything for us, who went to Calvary. Out of love for us and is someday. And whenever you get discouraged looking around at the weakness and failure, just think of that verse that is in the 1St chapter of Second Thessalonians. He shall come to be glorified in His Saints and to be admired in all them that believe. And then that will encourage us to go on, because that day is coming. And oh, how it will rejoice his heart. I believe the Lord's joy will exceed ours, brethren, in that day when we shall see his face and be satisfied, and he shall see of the travail of his soul, and be satisfied.

Ottawa Conference: 1986, Comfort in That Which Abides

Address—G.H. Hayhoe

Isaiah chapter 40 Comfort ye my people, saith your God, Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, For she hath received of the Lord's hand double for all her sins the voice of him that crieth in the wilderness. Prepare ye the way of the Lord makes great in the dead. A highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken it. And the voice said, cry, And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. Grass, the grass withereth, the flower fadeth, but the word of our God shall stand forever. Hosea, and that bring us good tidings. Get thee up unto the high mountain, O Jerusalem, that bring us good tidings. Lift up thy voice with strength. Lift it up, be not afraid. Say unto the cities of Judah, Behold your God, Behold the Lord God will come with strong hand, and his arm shall rule for him. Because his reward is with him and his work before him, he shall feed. His flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young. And passing over to the end of the chapter. 27th verse Why sayest thou, O Jacob, and speakest thou Israel? My way is hid from the Lord, and my judgment is passed over from my God. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. There is no searching of His understanding. He giveth power to the faint, and to them that have no might he increases strength. Even the youth shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint. Her brother read this passage to us the other day, at least part of it, and as we read from the first verse, and then the second, it might seem very difficult for us to understand when it says comfort, and

then it says her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. He might say, well, what comfort is there? In a message like that, well, I believe, brethren, there's something very instructive for my soul and I trust for each one of us. It's amazing how much confidence we have in the flesh. It's amazing how much we think that we can accomplish things by our own wisdom and strength. And I believe God is passing us through things all our lives, individually and collectively. To teach us the lesson that is brought out in this verse. And sometimes he has to pass us through. We don't learn the lesson the first time, so it has to be doubled. We have to go through things over and over again. And what is God really teaching us? I've often said the Bible is the history of two men, the first man a total ruin, and the second man the Lord from heaven. And oh how slow we are to learn this lesson that is brought out in this chapter. All flesh is as grass to learn that lesson that the flesh profiteth nothing. And I believe that we can say that we are never really comforted until in some measure we have learned. That lesson, Heavenly all relied on an arm of flesh. We thought that we could work our way through a difficulty. Or perhaps we relied on someone else who we thought could work his way or her way for us. And then we were disappointed. We didn't get any comfort because the plan didn't work. And the Lord seemed to show us that it was.

Not accomplishing what we had hoped that it would accomplish. But what was he trying to? To teach us he was trying to teach us that all flashes of grass and brethren, I believe that this is a very important lesson for us individually and collectively. And that is, let me say again that verse spoken by the Lord Jesus. The flesh profiteth nothing. And there may be some here and you're going through deep trials and you're perhaps saying, well, why the Lord seems to be doubling things in my life. Life, I don't really find much comfort, nothing but trouble. But if it these trials and these difficulties teach us to learn more and more, yeah, totally upon him. Then we learn the true secret of comfort. Because he will never disappoint us. But we're going to be disappointed every time we put confidence in the flesh, every time we expect something from the flesh, whether in ourselves or in someone else. Else the psalmist said, I have seen an end of all perfection, and if you expected to find perfection in some brother and sister, if you haven't already been disappointed, you're going to be, because that's the way it is with what we are in ourselves. We have to come to that point. And so when we have perhaps in some measure learned this lesson, then we hear this beautiful third verse. Prepare you the way. Of the Lord, make straight in the desert a highway for our God. We know that this was quoted by John the Baptist when he came and announced the coming of the Lord Jesus, the one who was going to come into this world and mark out a path in which he perfectly glorified God. You know how lovely it is. There has been a path prepared. Someone has said God has a path through this world where Satan cannot. Not touch us. That's the path in which the Lord Jesus walked. You know you and I willing to, as it says here, prepare the way of the Lord, a path in which self and the flesh has no place, but where the Lord Jesus is everything. That's the path of comfort. That's the path of happiness and blessing and then what about the valleys and the. Hills. Well, it says every. Valley shall be exalted in every mountain, and hill shall be made low. Those valley experiences, those places where we seem so down, when we have in some measure learned this, then we say that was well worthwhile. That valley experience is an exalted thing in your mind because you say the Lord taught me something. I was really relying on myself, or I was relying on some brother only to be. Disappointed. But that that lesson becomes profitable. And so the valley is exalted, and the hill tells us in the Psalms, I will lift up my eyes unto the hills. That's he's saying that he's going to look for help from that which was higher than himself. And then he answers the question and says, I will look for salvation from the hills, from whence cometh. My health, my health cometh from the Lord, which made heaven and earth. In other words, brethren, we need to lift our eyes higher than the hills. Do you see someone that you think is, shall I say, a bit above yourself so that person can help you? Or you can climb up and get a little higher and then you can accomplish things. Well, God has to bring down the hills. He has to bring them down so that everything in which we might rely. Only has brought down, and the glory of the Lord is revealed. And those crooked places in life, they're made straight. And the Lord allows us to go through even those crooked places in order that we might realize that we cannot make a straight path for ourselves through this world. But I say again, there is one who did make a straight path through this world. There's one who perfectly glorified. God in every step of his pathway, and if your eyes and mine are fastened upon Him, we're not going to be disappointed because He has marked out the path for us. He Himself is the secret of godliness. He set before us in Hebrews chapter 12. After recounting many who had walked in the path of faith in the 11TH of Hebrews, he says in the 12TH chapter.

Looking unto Jesus, the beginning. Winner and finisher of the path of faith. There was one that we need to look to. You may see acts of faith in another believer and the scripture says whose faith follows. You can be encouraged by it, but don't look to that person. Look to the Lord Jesus. You will not be disappointed in him. He's altogether lovely, His pathway in every situation. Was he grieved? Did people understand him? Did they appreciate Him? All we know those experiences of His blessed pathway here misunderstood by His disciples, rebuked by one of His own disciples because Peter didn't understand what the Lord was doing, Forsaken in His time of need by the disciples, but having loved His own, which were in the world, He loved them unto the end. And so it says, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken it. That's what it's going to be in a coming day, when the Lord alone shall be exalted in that day when every voice in heaven and earth will give to him his rightful place. But there's a comfort in a world full of confusion and sin, a world full of crooked paths. And things that are exalted that shouldn't be. And then perhaps in the valley, disappointed, there's a path through this world. But we looked on to a time when all will come to its glorious end. And the glory of the Lord will be revealed when everything in that place, as one is often said, just to think of being in a place where you'll never have to say no to anything. You'll never have to ask, what shall I do today? You'll never have. To feel that there's anything within or around to grieve, as a little hymn says. To look within and see no stain abroad, No curse to trace, to shed no tears, to feel no pain, but see thee face to face. Well, that's what he's saying. And so the voice said cry. Well, what was the voice? What was he to cry? All fleshes was grass. Not a very comforting message for the natural heart. In other words, if you're looking for something from man, it's going to be a disappointment. Did you ever think of how? In that occasion in the 6th chapter of John, it says many of his disciples went back and walked no more with him. And Jesus said to the 12 he said, will ye also go away? And Peter said, Lord, to whom shall we go? Thou hast the words of eternal life, and we believe in our sure that thou art the Christ that should come into the world. Didn't that sound like a lovely answer that Peter gave on that occasion? But the. Lord's answer was this. Have not I chosen you? 12 and one of you is a devil? Why didn't the Lord speak a word of encouragement when Peter said that? It sounded so nice that he should say, Lord, to whom shall we go? But I believe that when the Lord said that, he was really just saying to Peter, Well, Peter, if you're here because I'm here. Then don't get your eyes on the crowd because there's another disappointment. Ahead for you and brethren, I think we all need to learn that lesson and that is that the Lord teaches us. I trust why are we here? Why are we gathered to the name of the Lord Jesus? Why have we taken this place in I trust obedience to his word was our desire. Well, the Lord tests us because disappointments come and you hear Christians say, oh, I just can't stand it any longer. Well, the Lord said, Peter, you're going to be tested about why you're here, and that is you're going to be disappointed. Judas was among the numbers. And so if we have our eyes upon man, we're going to be disappointed. But if we have our eyes on the Lord, we will not be disappointed. He's altogether lovely. He's perfect.

The glory of the Lord was perfectly revealed in Him. What a comfort it is when we come to the end of self. I know that we don't fully in this world, but that's what God is working in US and for us. And then it says. The grass withereth, the flower fadeth because the Spirit of the Lord bloweth upon it. The grass withereth, the flower fadeth, but the word of our God shall stand forever. Have we got something that abides? We're living in days of change. Everything seems to be falling. Have we got something that doesn't change, Something that's abiding? Jesus said heaven and earth shall pass away. But my word shall not pass away. We have something. Brethren, that abides. We have something that is going to abide. And so it says here, if everything in connection with man just Withers and fails, we still have this blessed book. When Paul was leaving the elders at Ephesus, he had to warn them that they were going to be a lot of problems arise from without and from within. But he said I commend you to God and to the word of his grace. What a what a resource they had, no matter how dark today. And then it's lovely here in the 9th, 10th and 11TH verses, what he says. 0 Zion that bring us good tidings. And then it says in the end of that verse. Lift up thy voice with strength lifted up, be not afraid. Say unto the cities of Judah, Behold your God, Behold the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him and his work before him. Well, we love to see in this little passage looking on to a brighter day. There's a wonderful day yet ahead for that city of Jerusalem. What is it today? Oh, it's the center of trouble for the whole world. But what's ahead for that city, The city of the great king, the place that it says in the 60th of Isaiah, arise, shine, for thy light is come, for the glory of the Lord is risen upon me. There's a glorious day ahead. For that city, and so tells us here that he'll come with a strong hand, and his arms shall rule. We're encouraged to look on here. And then isn't this beautiful here? It says his reward is with him. You say it's not worthwhile. Nobody appreciates what I do. I've tried so hard and no one even seems to notice it or says anything. Oh, the Lord has a book of remembrance. When you even think upon his name and when he comes, he's so anxious to reward poor feeling things like us that he brings his reward with him. You know, he just wants to tell us how much he appreciates any feeble effort put forth on our part to do something for him. He's going to come and his reward is with him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm and carry them in his bosom, and shall gently lead those that are with young. Well, this is a lovely encouragement for parents, isn't it? It's a similar thought to what we have in that 45th sum. In that 45th sum it says, instead of thy father shall be thy children, whom thou mayest made Princess in all the earth. In other words, in dark and difficult days, you say, well, what is there for young people? The world is in such a sad state, hard for them to get jobs. Everything is so upset and confused, and there's troubles in so many assemblies. Say what is there for the young people? There's a person and that person carries them. He's willing to take them up in his arms and carry them. If we're going to depend upon man, we're going to be disappointed. That other person that they look to and you thought he'd be a help to them or she'd be a help wasn't turned out to be a disappointment that the Lord is not a disappointment. He can carry the lamb in his bosom. He can carry them in his arms. He can. Take care of us even in difficult days. And I like to think about that verse where it says instead of thy fathers shall be thy children, that when they think of the difficult days, what the answer the Spirit of God is, oh, your children are living in the probably the most glorious days that they could live in in Israel's history because the Kingdom age is just about to break up and there are children going through all the persecutions and troubles of the tribulation.

Have the brightest future of all in the whole history of Israel. And you know, brethren, we may be going through difficult times, but isn't it lovely to think that our dear children may be the ones living in the generation when Jesus comes? What an encouragement, what a thing that we can set before them. It's not all dark. The world may say, well, everything's dark ahead. The economy is going to collapse, everything's going to go. But that's all for the Christian. There's a bright future. And there's a bright future for young people. And that is that when the Lord has his rightful place. What a privilege to live perhaps in that very generation when the Lord Jesus comes. Well, I didn't read the intervening verses, but I think we're acquainted with them. The power of this one. He, he measures things it says here. In the. In the 12TH verse, measured the waters in the hollow of His hand, meets out the heavens with a span, and comprehends the dust of the earth in a measure weighed the mountains in scales and the hills and the balance. In other words, things that seem great to us, they're small to God. He measures the waters in the hall of his hand, meets out the heavens above us with a span. What a great God we trust in what a great. God we have to turn to, we can safely confide in him. And so in the end of the chapter, in the verses that I read there, he says, are you saying that your way is hid from the Lord, this great God who knows everything and who is working out his own purposes in his people for his own glory and for blessing, and he doesn't understand what you're going through. Sometimes we say. In ourselves, nobody understands and the Prophet takes it up and he says. You think the Lord doesn't understand? Do you think your way is hid from the Lord? The one who is so great and measures the heavens with a span and knows all these things? Is it hid from the Lord? And so he goes on there and says, hast thou not known, hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary. We faint, we, we get pretty discouraged at times. Over and over again we hear Christians say, Oh, I get so discouraged. My job is difficult. Home situations are difficult. The assembly is having problems. I guess so discouraged, but it says here this one fainteth not, neither is weary. There is no searching to his understanding He giveth power to the faint and to them that have no might He increases strength because that's the lesson he's trying to show us that we thought we could handle difficulties, we thought we could meet them, and the Lord had to pass us through all kinds of deep waters and hard things. But for. To teach us that all fleshes of grass, that the only comfort was to come to the end of ourselves and realize that every resource is in him and in Him only. And so he goes on to say. Even the use that's natural energy shall faint and be weary. The young men shall utterly fall, but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint. Is not a lovely expression. Renew their strength because the Lord doesn't give grace for tomorrow until tomorrow comes. But when tomorrow comes, then he renews your strength, He gives you the strength that you need for the circumstances of the day. And so each day he renews our strength. All perhaps we might say, but I just can't get above the difficulties. Well, He can enable us to get above the difficulties, but it says they shall mount up with wings as eagles that's getting above them. And then it says they shall run and not be. Me, He didn't get quite get above them, if I can use the expression, He didn't quite, quite get above them. But the Lord kept you from giving up running that path of faith, and so He didn't enable you perhaps to rise up above it, or at least it didn't do that. He was willing to enable us.

But he at least gives the strength to run. And sometimes we feel this like that. Oh, I just can't get above it. But the Lord's giving me the grace just to run along. You say I get pretty slowed down. Yes, if you stop running, just keep on walking. Don't give up. That's the important thing that he's bringing before US1 Time Moses was awfully discouraged because the people's focus stoning him and he went to the Lord and said Lord. What shall I do? This people are ready to stone me. And the Lord said, go on before the people, go on before the people. And he said, if you do, then I'll use you to bring water for them so that they'll get refreshment. Well, may the Lord encourage us brethren to go on. These are difficult days. But this verse is no contradiction about comfort. It's the greatest comfort possible in our life. To come to that point when we realize that all human resources fail, thought the Lord Never.

St. Louis Conference: 1998, Understanding and Love

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166 one 6/6. Lord, thou hast drawn us after thee. Now let us run, and never tire thy presence. Shall our comfort be thyself, our hope, our soul desire, our present Savior. Well nor fear nor sin can come if thou art near 166. For thou has drawn. Early now I lost. Strong and never die. Thy fries and yells are converted, 'cause I fell our whole our souls our soul days our. Nor still have all the. Lord there. Are. Your wild horn. Last way on our star by night, our sun by end. And blows us again and. So I'd like to read first of all in the 40th chapter of Isaiah. Beginning at the 27th verse, Isaiah 40 and verse 27.

Why sayest thou or Jacob, And speakest thou Israel? My way is hid from the Lord, and my judgment is passed over from my God. Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increases strength. Even the youth shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength. They shall mount up with wings. As Eagles they shall walk, they shall run and not be weary. They shall walk and not faint. Well, the head of my heart to speak of two things. God's understanding as we have here, and His love. I believe that the human heart craves those two things. Understanding and love. You feel sometimes that people understand you, and when you feel they understand you. So I can talk to that person, they understand me. Isn't it wonderful, dear friends, that there is one who understands you perfectly. He watched your body being formed before you were ever born, says thine eyes did behold my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned. When as yet, there was none of them. He knows all your physical weaknesses, your physical strength. He knows all about you. It is not wonderful that knowing that he loves you, he cares for you. You say I'm kind of rejected. I don't feel understood. But the one who knows all and who isn't changed by knowing it all because his love is so perfect. That's the one we want to talk about. And then too, in this chapter, it brings before us about walking and the enjoyment of all this and the last verse. I just like you to notice. They that wait upon the Lord shall renew their strength. They shall mount up with wings as Eagles. They shall run and not be weary. They shall walk and not faint. Perhaps I hear somebody say. Well, I feel so slowed down. I don't think this would apply to me. But isn't it nice that it brings before us three different conditions? If I can speak of it in that way, says they shall mount up with wings as Eagles. You see, there's a lot of problems in my life, and I can't seem to get above them. But the Lord can help you to rise above them. But you say, I haven't yet risen about them. Then it goes down and says. They shall run and not worry. Maybe you can't get above them, but you can run. Floridas grown us after thee. Now let us run and never tire. But you say I can't even run. I'm just walking. But isn't this lovely? They shall walk and not faint. And there's somebody here that says, well, I see other Christians. They seem to be happy and enjoying these things, but it isn't my portion, I guess. Well, perhaps you are just walking, but don't faint. Don't faint because the Lord gives you the strength. Even when we get slowed down. And sometimes we do in our Christian pathway. Isn't it blessed to know that He gives us the strength even just to walk along? But don't stop, don't give in and say, well, I'm just going to give up now. They that wait upon the Lord shall renew their strength. And so He's able to give you that strength that you need. And so this passage, I just wanted to look at it briefly, because process brings before us the thought of understanding. Perhaps all of us have thought something like that. 27th verse My way is hid from the Lord that nobody seems to understand, and I wonder if the Lord really understands how difficult it is for me, my situation and all about it. I couldn't talk about it to other people because they wouldn't understand. But He does. He does. He understands. He has allowed that He puts you in a certain place for your good and for your blessing, and someday you're going to be like the children of Israel. Who, in that coming day, when they look back over those 40 years of wilderness life, they're going to say he led them forth by the right way, a journey that could have been made in 11 days, that took 40 years. You say they must have made a lot of mistakes. Well, they did too. But he led them forth by the right way because he bore with them an older weakness and failure, made provision for them, cared for them, until he finally brought them into that land. That good land flowing with milk and honey. And if you really know the Lord as your Savior, one thing I can assure you, the end of your journey is going to be bright and glorious When the Lord comes, or when perhaps He might allow you to pass through the article of death, it will be to be with Christ, which is far better, or at his coming to join with all redeemed company, to see the Savior face to face and praise Him as we ought. Well, I say this passage perhaps brings before us the thought of.

Understanding. What I would really like to speak of is the Song of Solomon, and I'd like to trace a few points through this beautiful book. As it brings before us, shall I say I I believe the thought in it is more particularly love, and I think it brings before us in a practical way, God's ways with us. We like illustrations, you know? And the Bible is full of them because God uses in this. Book of the Song of Solomon The relationship that exists between husband and wife to be a picture of the relationship between US and the Lord. Isn't it a marvelous thing that we have brought into such a near relationship? There is no nearer human relationship than husband and wife. And so God uses this in this beautiful book and Song of Solomon to bring before us that relationship that you and I can enjoy with the Lord. And how we can enjoy it, because that is very important. All marriages aren't happy as we know. But sometimes we're not happy Christians too, and we don't enjoy the relationship we have with the Lord. But it's never his fault. It's always ours, because his love never changes. His ways with us are perfect. He never, I think what is an interesting thing, as I read this book, never once did the bridegroom reproach the bride. Never once. Never. He sometimes told her about little things that hurt him, but he never reproached her. He always showed her love and sought to win her affections. And that's what the Lord has done. Brother was just talking to me a minute ago and he said he heard some remark that my father made and he said never try to love the Lord any more than to do think of how much He loves you. And that is a good thing for us because we try to love the Lord. We we get occupied with ourselves, we find out how people our love is and we get discouraged. But as we think of his love, his wondrous love, I've often noticed in the scripture the times that God assures his people of their love was always at a time when you might least have expected it. At the end of their wilderness journey, says yeah, he loved the people. All his Saints are in thy hand. 40 years of murmuring and complaining. He loved the people. They were still in his hand. Jeremiah had to warn them that they were going to be carried into captivity. Did the Lord cease to love them because of their carelessness? Now that's where we find that wonderful verse. I have loved thee with an everlasting love. Therefore, with lovingkindness have I drawn thee. And then we turn over to the book of Malachi, the last book in the Old Testament, and that feeble remnant that came back. They were going on just as they should. They didn't want to serve the Lord, for not. They were just interested in their own houses and not in the Lord's house. Who would have thought that in fact caused his love to change? No, it didn't. It says the burden of the word of the Lord by Malachi. I have loved you, saith the Lord. How marvelous. And I trust that if this meeting can have this little effect upon me and upon you, that we realize his love. Then perhaps it will draw out a responsive love in our hearts. Because what a person really loves you and showers you with kindness. It's natural. It's going to create some response. You say, well, I made a lot of mistakes, but when they say, well, I love you just the same, doesn't that mean a lot to you when a friend says that? And how wonderful the Lord's love?

Well, it's this book I'd like to told us through this Song of Solomon. Because I got. I believe God uses this as a picture for us. I'd like to notice little points through the. Song of Solomon that bring us bring out what I'm speaking about and I trust the Lord will. Be pleased to use it in blessing. I just like notice the first one. It says the Song of Songs, which is Solomon's Let him kiss me with the kisses of his mouth. For thy love is better than wine. It's not talking about her love, but his love. And that's what we need to begin with, before I begin to speak about any practical things in our lives. And there are many things that need to be practically set right.

In my life, and in your life perhaps too. And evertheless, isn't it good to start with this? Not your love, but with thy love Is better than wine. The best things that people know to make them, to lift them out of themselves and make them feel happy. How wonderful. There's something far better, better than anything that this world can offer. That's the difference between the book of Ecclesiastes and the Song of Solomon. In the book of Ecclesiastes, it's a heart that's too big for the object. That is, he tried everything. He had power to do it. He had lots of money. He had position, he said. I withheld not my heart from any joy. He tried everything the world, so to speak, had to offer. And what did he find out after he had it all? He said. All is vanity and vexation of spirit. Yeah, he tried it all. The heart was too big for the object. The object that he had, the world couldn't fill the heart and so. There may be dear young people here and you say, well, I want to have my flame, well, you're going to find that out. The world can't fill your heart. It may be for a time, for there are pleasures in sin for a season. You might think that it's offering you something worthwhile, but it's nothing lasting. It's just for a season, and it's all vanity and vexation of spirit. But when we come to the Song of Solomon, we find just the opposite experience that is. An object that's too big for the heart, now that is Christ and all that He is in figure to us is far more than the heart can contain. You'll never find a Christian who is enjoying the Lord who says, well, I've got it all, I can't have any more. True as to our position, we've got it all. But as to the state of our souls, how far short, how little we enter into His love. We set up meetings like this and no matter how well. We have an instructed in the things of God. We find out things in his wonderful word that we hadn't perhaps noticed before. We say, oh, there's not lovely another gem I have found You'll always be gathering gems all your life because they're innumerable and they're all yours. You pick up something and you say, well be nice if I had that, you see a nice car. He said be nice if I had that, But maybe you'll get it and maybe you won't. But isn't it lovely? Every spiritual blessing. Is yours when you lay hold of it, you don't say, well, is this really mine? He has blessed us with all spiritual blessings in heavenly places. In Christ, God is always giving us. He's a giving God. And even when we preach the gospel, it's lovely to present him as a giving God. Dear friends, that's what he is. He's a giving God. He delights to bless, and through all eternity, he's never going to stop giving. Because his resources are infinite, immeasurable. So he begins here with thy love, let him kiss me with the kisses of his mouth. We all know what a kiss means. It's getting pretty close to a person when you kiss them, isn't it? And that's what it means. Are you really getting close enough to the Lord to feel the warmth of his love, maybe even walking at a distance from him? Peter walked a distance from the Lord. And then He denied his Lord, and he was very sorry He was restored afterwards, But the Lord still loved him, and He looked upon him when he denied him in a little poem, says towards the look that melted Peter towards the face that Steven saw, because the heart that wept with Mary can alone from idols draw. And so I believe this is the beginning, if I might say, of the introduction of what I would like to talk about. Let him kiss me with the kisses of his mouth, for thy love is better than one. To him that you let him do what he wants to do, shower you with his love, tell you how much he loves you, and that he wants to bless you not only in spiritual things, but he cares about those natural things. In life too. Has been made a wonderful world. Did you ever think he could have made the world all one color? He could have made all our food taste alike, but we got quite a variety of dinner. He could have made these things. Why did he make them all different? Why did he make those colors? Why did he make the beauty of the horizon? It tells you why in Proverbs.

Because when he built all this, his delights were with the sons of men. Said, I'm going to make it beautiful for those people when they live there. They see my handiwork and how good I am that I have given all these wonderful things. Well, that's in nature. But his love is more wonderful still. All those things have been tokens of his goodness. He left not himself without witness that he did good, sending rain from heaven, unfruitful seasons, filling men's hearts with food and gladness, I'm sure. All the young people here have enjoyed what you haven't used, and you can enjoy it. The health God's given you and this wonderful created world that He's given to us. And He wants you to not enjoy them apart from him, but in communion with him in a way that honors him. But He has given us all things richly to enjoy. But he wants to get closer still and kiss me. Doesn't say I'm going to kiss him. Let us let him kiss me. He wants to shower his love upon you. Will you let him? You let him kiss you. Will you let him tell you how much he loves you? That's the very beginning. That's the first thing that we have. In this chapter and then in the third verse. That second verse I'll notice. Draw me. We will run after the King hath brought me into his chambers. We will be glad and rejoice in thee. We will remember thy love more than wine, the upright love thee having learned a little of his love. Then we say, draw me. I want to be close to a friend like that. Somebody made some advance to you and they loved you and they created a response in your heart. And then you wanted to be together. And that's exactly what we have here. Draw me. We will run after thee. And so we sang That little ham Lord, thou hast drawn us after thee. Thou let us run and never tire. So you see, at first he's loved, and then it's you answering and saying, Draw me is your heart. Saying that I'm going to ask my heart and your heart, Are we saying to the Lord, draw me. I know I quite often am like Peter. I walk afar off. I walk at a distance. I really do love the Lord, and I do follow him. Don't make a mistake, but I want to get too close. The Lord wants you real close. When you have someone you love, you don't like them a long way away. You like them right at your side, right beside you. And is that the desire? So there's the response, His love. In the second verse, and then the answer of the heart draw me. We will run after the the king hath brought me into his chambers. We will be glad and rejoice in thee. But then we come to this fifth verse. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon, look not upon me, because I am black. Because the Son hath looked upon me. Well, we know that Speaking of God's people, they were not to marry outside of their own people. They were to marry of their own. But we know that King Solomon married a daughter of Pharaoh. And so I believe this is what it has reference to. But did he love her? She she wasn't of the, shall I say, of the favored race, the favored nation. She was black but she was comely and isn't that lovely? What comeliness do we have? He's put his comeliness upon us. It tells us in another verse, he's put his comeliness. You say I'm so unworthy of all this. Yes, we are. This is the way she felt too, she said. I know that I'm outside of this favored nation. I'm just black, But I think he sees beauty in me because she said more than I think he. I know I'm black, but calmly, Are you walking in the enjoyment of the fact that at this very moment? Although you may have failed and grieved him as to your standing in Christ, your holy. And without blame before him in love, holy and without blame before him in love. That's the when you have a real friend and you've done something that's hurt them and you feel you have to tell them, You have to acknowledge to them that you did something that grieved them. And they say they put their arms around and say, hasn't changed my love. I still love you just the same. How does that make you feel like, oh, you say what a wonderful friend. I don't have many friends like that.

That would keep on. That's the friend that you have in the Lord Jesus. He doesn't cease to love at every moment of your Christian life as a believer, as to your standing, your holy and without blame before him in love. And it's not hard to confess your faults to somebody when you

know that when you tell them, they're going to say it hasn't changed me. I still feel the same. I'm glad you told me, but I still feel the same towards you. I love you just like before. Oh, it's not wonderful. You can have that confidence. We need to confess our sins. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. That doesn't change. His love doesn't change our standing. And it seems that she's conscious of that because she says I am black. But comely look not upon me because I am black. Because the sun hath looked upon me. My mother's children were angry with me. Maybe sometimes your brother may not be as kind towards you as the Lord, but the Lord is still the same. He's always the same. And so isn't this beautiful here what we see? And so, as I say, it starts out with His love, and then it brings us. To the desire that we'd be drawn after him. And the closer we got to him, the more we realized how unworthy we are, but how wonderful this blessed Savior is. That as a little song we sometimes sing, and yet to find thee still the same tis this that humbles us with shame. Then there's another little step here in the seventh verse. Tell me all thou whom my soul loveth, where thou feed us, and where thou makest thy thy flock to rest at noon. For why should I be as one that turneth aside by the flocks of thy companions? If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd tents. You know you're talking a little bit about fellowship, and I think this verse brings this in so laughter. The one here, the bride, has been brought to some enjoyment of what is in the heart of the bridegroom. Then she wants companions. And so she says, Tell me, and he's a little bit grieved that he doesn't know that she doesn't know, he says, If thou knowest not, oh, thou fairest among women, go thy way by the footsteps of the flock, and feed thy kids beside the shepherd tents. This brings before us the thought of fellowship with one another. You know, we can enjoy the Lord alone, and that's a very precious thing. And I hope you do. And I hope each one of us have a personal communion with the Lord. We're talking a little bit about fellowship and common thoughts. Isn't it nice? The Lord has given us brethren in Christ with whom we can have common thoughts. And it seems rather interesting that she says, Where do you feed your flock? I want to be there, where you are and where the flock is. And isn't it blessed that the Lord has in his wondrous grace provided for two or three are gathered together in my name? There am I in the midst of them. As Christians, we can enjoy the Lord for ourselves, but there's something very precious in enjoying it with in company with others who are in his flock, those who are his. And so he tells he tells her, If thou knowest not, go thy way by the footsteps of the flock, and feed thy kids beside the shepherd's tents. And so there is a place where we can have. Fellowship with one another. John speaks of personal fellowship, fellowship with the Father and with the Son, and it also talks about fellowship with one another and where the Lord is the shepherd, where he's caring for them. They're very great privilege, and I think this is something we need to bear in mind. I know Christians that say well. I can just go out alone. Well, there may be times when it may be necessary, but it isn't normal. The Lord has given us Companions. Companions in tribulation. Perhaps He's given us others with whom we can have fellowship. And so how blessed this is. So we see an order here, I think, in what is brought before us in this portion, this lovely Song of Solomon. Well, I'll just pass over.

To the pass to the 12Th verse. While the king sitteth at his table, my spikenard sendeth forth the spell thereof. Now we find a table. Isn't this beautiful? A table? Yes, we sit around the table. A table is precious to us. Scripture talks about the Lord's table as we partake of that one loath as we have the privilege tomorrow morning, if the Lord leaves us here, what do we see in that one loaf? It says. Think of it. We partake of it. As members of the one body of Christ, what a blessed privilege this is. Don't join a group of people you partake at the Lord's table. And I think it's very precious to see that table with that one loaf. There's maybe a few hundred of us here. If the Lord leaves us here tomorrow and that loaf is there, is that just going to represent one or two believers now? It's going to represent every member of the body of Christ. There are only two here. Two or three, Isn't it, precious brethren? May we value the privilege of remembering the Lord at His table, at His table, where we can gather in fellowship. We have the thought of fellowship brought before us in the Where is the flock resting? And now we find this lovely fact. All Christians may not be at the Lord's table, but they're all represented there. I'm sure others have heard me tell this. Incident. But I thought it illustrated it nicely. There was a brother in a certain place that I knew, and the thought of being gathered not as members of a group or members of a sect, but as members of the body of Christ, it was very precious to him. And as he remembered the Lord, there weren't very many in that little place, that company. And they spread the table, and they put the one loaf on it, but in his heart. He looked at that one love and he didn't just think of the little company that was there. He thought of what that loaf represented. There is one body and says by 1 spirit we are all that's all believers bapped into what one body baptized by 1 spirit into one body? Well, you knew what you're Christian in the community. And on Monday morning he met him in some business place and he said, oh brother, so glad to see I saw you at the Lord's table yesterday. Remembering him, he says no, I wasn't there. I went to my own church. I know he knew where he went. He said I wasn't there. I went to my church. He said no, I saw you there. He said you made a mistake. I wasn't there. He said I saw you in that one loaf. Isn't that lovely? And so perhaps you're in a place, a nice number here, but perhaps you're in a place where there's not very many. But that loaf, that one loaf speaks of every member. The King's table. What a lovely. Lord of glory. King of kings and Lord of Lords. My spikenard sendeth out the smell thereof. Claudia's are you sitting there and just saying, Well, I fulfilled my responsibility. I came to remember the Lord. There was their worship flowing from your heart. Maybe you feel led to give out of him. Says We're going to see later on, he says. Let me hear thy voice. But nevertheless, he sees you there, and there needs to be, and there should be. Worship in our hearts to Him as we remember Him in His death and what He has done for us. And so we find here that it says. My Spartan, my spikenard, sendeth forth the smell thereof. Now we come to the next chapter, and I want you to notice here in the 15th verse. Well, I'll read the 14th. Oh, my doubt, thou art in the clefts of the rock and the secret places of the stairs. Let me see thy countenance. Let me hear thy voice. For thy voice is sweet, and thy countenance is comely. Take us the foxes, the little foxes that spoil the vines, For our vines have tender grapes. Perhaps we find two things here it says, Let me hear thy voice. Let me see thy face. Now the Lord likes to hear our voice. He likes us to. For the brothers, I would say. And you sit there in His presence and never feel exercised even to give out of him. He likes to hear your voice. Oh, you say, I'm. I'm going to choose the wrong hymn. Well, some of us are parents here. We don't tell our children don't speak at the table until you can talk plainly. We never talk like that. We're glad to hear their lesbians, even though sometimes.

We may find it hard to understand just what they're trying to say. We like to hear their voice. Let me hear thy voice. Let me see thy face, for thy voice is sweet, and thy countenance is comely. Oh, how lovely he delights to have us there. But more than that, he delights to hear our voices. He likes to hear us, perhaps in some way or other show our appreciation. Even the sisters alone, they don't take the lead in giving out of him. They certainly sing. And the Lord hears our voices, someone said. Well, how is that they hear their voices when they sing? Well, because even in the temple, I think I just mentioned this because it's been helpful to me. In the temple there were never any women priests, but there were women singers. There were women singers. And so it says when it talks about it in First Corinthians 14, it says that your women keep silence as also Seth the law. In other words, they didn't take the place leaders, but they did sing. And So what a privilege. The sisters have to join their voices. And let me hear thy voice, let me see thy face. Thy voice is sweet and thy countenance is come thy But then there's another little one here that comes in. It says in the 15th verse, Take us, the fox says. The little fox says that spoil the vines, for our vines have tender grapes. We've been talking about pretty nice things so far, but now there comes something kind of serious here. The enemies are busy. He doesn't like there to be fruitfulness and they spoil little foxes. I can remember when I was young, our dear old brother

Dunlop used to talk so quite a bit about watching those little foxes, he said. And all they creep into your life and mine. How easily those little things come in. You say it was only a little thing. Yes, a little thing can get you out of communion. A little thing. The enemy never starts with big things, always starts with little things. And so he says here, just a little foxes. They spoil the vines, they spoil fruitfulness. They spoil that communion with the Lord. My beloved is mine and I am his. And now we come to another one here, and we find perhaps these foxes have been allowed. There's something here that seems rather sad. The third chapter in the first verse. By night on my bed I sought him whom my soul loveth. I sought him, but I found him not. I will rise and go about the city and the streets, and in the broadways I will seek him who my sole loveth. I sought him, but I found him not. The Watchmen that go about the city found me to whom I say. Sorry. Here. Whom my soul, sahih. Him whom my soul loveth. So we find here that there were the little foxes. Now we find something's happening. She's not doing anything particularly wrong at this point. What is she doing? Just seeking her ease. Apart from him, my father used to have a little expression I thought was quite good. The flashlight's an easy path as well as an evil path. And sometimes we can let ease, we can let this occupation with. Present things down here. Just like making life easy for ourselves, hinder communion with the Lord, it's very easy to get occupied with the things of this world. Things that may not be wrong in themselves. Nothing wrong with her going to bed. Father was wrong with her when she sought her and her pleasure apart from Him. And what is real pleasure? What is real joy in this world if the Lord is left out of it? We sing in a little hymn, No joy we know apart from Thee. And who tried to find some pleasure in this world apart from the Lord? You may say to me, What's wrong with it? Well, I may be able to say there's nothing really wrong with it. But are you in the company of the Lord? Or are you in the company of those that love the Lord and want to please the Lord? Or are you in a place where you're away from him, away from the company of those that love Him? The Psalmist said, I am a companion of all them that fear thee, and of them that keep Thy precepts. It's a good thing to choose your friends from those who love the Lord of them that fear thee. The fear of the Lord is the beginning of wisdom and that keep thy precepts. Well, there was a watchman there, and he was watching too. And it says here.

The Watchmen that go about the city found me. We can be thankful for those who care for us. Perhaps you might at first resent it that the Watchmen have found you and discovered that you're out of communion. Perhaps sometimes a brother or sister may say, well, are you really walking in communion with the Lord? Are you getting away from him? That friendship that you're forming, Is it pleasing to the Lord? Don't resent it. The Watchman is seeking your good and your blessing. Sometimes we may say things kind of bluntly, and we should say them in love, but nevertheless we should have a care one for another that the members should have the one care. My hand never said I don't care what the foot is like. All the members are affected, and if one member suffer, all the members suffer with it. So there are Watchmen, and thank God for this watchman because. She was restored through the work of this watchman. And it says here it was what a little that I passed from them. I found him whom my soul loveth here. There's Restoration. This is so lovely here to see. There's restoration. And now we come to the 4th chapter. I. I want to notice here the 12Th verse. I just like to read the rest of this 12Th verse to the end. A garden enclosed as my sister, my spouse, a spring shut up. A fountain sealed thy plants, Sir. An orchard of pomegranates and pleasant fruits. Campfire with spikenard, spikenard and saffron, Calamus and cinnamon with all manner of Frankenstein smear and aloes with all the chief spices. A fountain of gardens, a well of living waters. Streams from Lebanon, see here is. A garden enclosed as my sister. This is the bridegroom speaking, and what he really found in her, and how he saw those precious fruits. The Bible tells us in Galatians 6 The fruit of the Spirit is Lovejoy. Peace, long-suffering, meekness, gentleness, a lot of things, precious fruits of the Spirit. Are they manifested in my life and yours? Is this the way we act and the way we react? Maybe you say, I didn't do anything wrong, but sometimes rather than our. Reactions are wrong, it's been said about those two boys in the 15th of Luke. One had wrong actions, the other had wrong three actions. The one boy got off far into the far country. The other boy reacted with jealousy toward his brother when he saw him blessed. Sometimes. I didn't do anything that you react the right way to. We sometimes have kind of bad reactions to things that happen. We have to judge. The reactions. As well as the actions. And so here we find what we should be. There should be fruit bearing in our lives. And there is also the a spring of living waters. The Lord Jesus said out of his belly shall flow rivers of living water. There ought to be that which flows forth from us for the good and blessing of others. And then there is a there is the plants that. Pomegranates. That's fruit that we can eat. Then there's other that just give a nice smell. There's all these different things. Well, there's various fruits that there can be in our lives too. Some Christians, they may not say a lot, but at just the spirit of Christ, you can see in them, you meet them and there's a warmth, there's a feeling that they're Christlike. I heard about a dear Christian, someone who read it somewhere, a Christian man who lived in a town in England and when he died, someone said. Well, he didn't know him very well. It said there was a man like Jesus died. He lived in this town. Wasn't that nice? Is that what they would say about me or you? A man like Jesus, We should be like him. He has desired that we should. Our lives should be fashioned like him. That tells us he's the pattern for us. Well, then we see this and then we see trials in the end, how we go north wind and come now South. Blow thou upon the blow upon my garden, that the spices thereof may flow out at my beloved. Come into his garden and eat his pleasant fruits. Yes, sometimes the north wind does blow. Everything seems to be going well up to this point. It does seem in the main things were going on quite well. Been a little slip here when she went to sleep without the bridegroom. Nothing very wrong that she had done. But here it says, Awake thou north wind.

Sometimes the Lord does allow a wave of trouble to come into our lives. Everything seems to be going along fairly well. All of a sudden, disparaging wave of trouble comes. You know what happens? Well, supposing there's a garbage dump and the wind blows, what are you going to smell? Going to smell the garbage down, aren't you? But supposing there's something, a perfume factory, and the wind blows, what are you going to smell of? Perfume and Janelle Brevin were tested when trial comes. What this trial produce in your life and mine, if we're really in the enjoyment of the Lord. Some dear Christians, when you see a trial coming to their life, you see the spices flowing out, spices flowing out. My father used to sometimes say you'll never know whether I'm walking with God until trouble comes. And then you'll find out how I react when that trouble comes. And so troubles come in our lives. Troubles come in the assembly. What do they produce in us? Bitterness, upset and everything. Or do they produce We're in us just a blowing out. You say, oh, there was a trial, but that brother or that sister, all you could see was the fragrance of Christ. Isn't that beautiful? Well, that's what it means. At the end of this chapter, he invites the wind to blow and says it'll just blow out the spices. And so when? That's when the trials come. That's what has happened here. Well, then you come into this next chapter, you find another one. The time is flying into heaven. Got time to read it all, but perhaps I could. Read the second verse well, I'll read two or three verses. Here I sleep, but my heart waketh. It is the voice of my beloved that knock us, saying open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew and my locks with the drops of the night. And now she answers, This is a sort of a conversation I have put off my coat. How shall I put it on? I have washed my feet. How shall I defile them? She had again sought a raise. I think I've learned my lesson. But she did it again, didn't she? And don't we do that too? And we say, I think I learned my lesson, but the situation arises. We do the same thing again. She does it again, but he's out there knocking. He's concerned, he wants her company and he knocks. And it seems rather sad this time because this was the second time she's got a little farther away. I sleep. The third verse I I put off my coat. How shall I put it on? Wash my feet? How shall I defile them? She really loved him, I'm sure, but there was too much bother. Do we sometimes say that? I haven't got time to read my Bible? I haven't got time to pray. I haven't got time for my brethren. I'm just too busy. And

that's what she had done. She'd laid down. He was knocking and she said no. I put off my coat and the latch was on the outside. It says here. In the fourth verse, my beloved put in his hand by the whole of the door. My bowels were moved by him. Yeah, He put in his hand. Doesn't that make you think of the time the Lord appeared in the midst of his own? Those ones who had wandered away from Jerusalem were on the road to Emmaus and and the Lord came along and talked to them. And it says here my beloved put in his hand and it says that he showed them his hands, says when he I believe when he took his hands to break the bread for it, says he broke the bread on that occasion that they recognized it says he was known of them in the breaking of bread. Those hands, those Pierce the hands and so. Doesn't touch your heart to think he puts in his hands. Supposing the Lord were to come right now in the midst of this company, and show us his hands and his side would not touch our hearts. Wouldn't we be ashamed of ourselves that we said, oh, I was just seeking an easy path in my life. I just want to have everything easy and good, and I want all things to work out well in the Lord. The rejected one, the one who went to Calvary, put his hand and He showed us His hands. Then were the disciples glad when they saw the Lord?

And we find here, she goes out now to seek him and we find the watchman again. And they, they have to deal with her a little more harshly this time because you know, she's become she had been warned, but now she's becoming careless. And sometimes the president, let's not resent it. If some brother or sister says something to us, maybe it hurts at the time. Maybe they didn't say, well, you say they didn't say it in the spirit of Christ. Well, the Lord will deal with them. I have nothing to do with that. Did I need it? Was it true what they said? Sometimes we just resent the Spirit in which they did well. We don't always do things in a nice spirit. We should do them in the Spirit of Christ. But we find here that the Watchmen, the Keepers, the Wall took off my away, my veil from me. In other words, she couldn't say I belong wholly to my beloved if I'm not, if I'm not really seeking his company, seeking what pleases him. We can say we're a separated people, we're gathered to the name of the Lord Jesus. But if we don't walk consistent like that, it's just like taking away our veil. Maybe we walk as those who are gathered to a rejected Christ following him. Then it goes on to tell us. She starts. Now there's another company that are brought in here and that's the eighth verse. The daughters of Jerusalem, I think in this book they represent to us. The world who looks on and sees us. And they ask the question, what is thy beloved more than another beloved? Does the world see that the Christ is precious to us? Or do they say, Well, you talk a lot, but I don't see that the Lord means very much to you. They ought to. They ought to see that the Lord means. But what is their answer? Well, I believe that she's been restored here. I believe the Watchmen have been used. I believe she's been brought back in her soul. And now she starts to describe her bridegroom. And I'd just like to notice the last verse. Of this 5th chapter. His mouth is most sweet. Yay, he is altogether lovely. This is my beloved and this is my friend, oh, daughters of Jerusalem. Now she's been restored. And she begins to describe him. I didn't read all the, but as it were, she looks at him from head to foot and says, oh, he's just altogether lovely, brethren, that's our Savior. That's the one who's the head of the body, the church. That's the one who loved the church and gave himself for it. Has he changed? No, he's still altogether lovely. What a friend. We have friends in this world, but there's no friends like the Lord Jesus. And what is more wonderful to me? I can say he's my friend, but what thrills my heart? He says you're my friend. I haven't called you servants. I've called you friends. We sing to him what a friend we have in Jesus. That's wonderful that we have such a friend when he looks at a poor failing thing like me and says. You're my friend. I'm going to tell you a few things. I'm concerned because I love you. Isn't it wonderful? That's the kind of a friend says this is my friend. Wasn't the result in the next chapter? Notice the first verse of the 6th chapter. Whither is thy beloved gone? O thou fairest among women. Whither is thy beloved turned aside that we may seek him with thee? That is now these daughters of Jerusalem. They begin to talk and they say, well, we'd like to know a friend like that. We never, we never heard of a friend that would be like that. The matter that we've acted pretty badly. But he's still the same. He's just exactly the same. Our friends aren't like that. But I like we'd like to know, your friend. Mr. Darby once said our testimony to the world. Is our joy in the Lord? Did the world see us as happy Christians? Do we talk about the Lord Jesus as the one who is so dear to us? Or do they find us seeking after things just the same as they are, as if we were trying to find our happiness here? Or can we say, oh, I know the Lord Jesus. He's altogether lovely if you only knew him. One brother stood up to speak and he took for his verse in the Psalms. They that know thy name shall put their trust in thee. And then he said you couldn't help but love him if you knew him. You couldn't help but love him if you knew him. And dear friends, that's the one. Our brother last night was bringing before us the wonderful Savior, the Lord Jesus, what he would do for us and cleanse us and fit us for the glory. But he's more than that. He's a friend. And I believe there's no greater testimony to the world than to say that we have such a friend. Was it because she'd always done what she should? No, she wasn't perfect.

But she's restored now, and she starts to talk about him after. There. Perhaps you've got away from the Lord and he's brought you back. Start talking about him. Tell your friends what a wonderful savior he is. Not only saved you, but you got away from him and he loves you still. He didn't stop loving you, and he brought you back. That's what is the greatest testimony, I believe. And when we speak of him, then it touches. I think this is sweet. Let me read it again. Whither is thy beloved gone, although fairest among women? Whither is thy beloved turned aside that we may seek him with thee? Well, that's lovely. Well, I just like to turn before we close to the last chapter. 5th verse Who is this that cometh up from the wilderness? Leaning upon her beloved, I raised the I raised the up under the apple tree. There thy mother brought thee forth. There she she that brought the 4th there she brought the 4th That bear thee, set me as a seal of online heart, as a seal upon thine arm. For love is strong as death, jealousy as cruel as the grave. Coals are over coals of fire which have the most vehement flame. Many waters cannot quench love. Neither can the love. The floods drone it. If a man would give all the substance of his house for love, it would utterly be condemned. Well, this is the last thing. And what is she doing? She's come now to the end, we might say, of the wilderness journey. She's coming up out of the wilderness. Some of us are getting a bit older. Isn't this nice or attitude? What is she doing? She's leaning upon her beloved brethren. We're soon going to. Whether we're young or old, we're going to soon leave this wilderness. Are we leaving on our beloved? It's a troubled world we live in. There's a lot of confusion everywhere. There's upset everywhere. Business world, family life. Sad to say. Even in the assembly there are upsets and trials are relating on the everlasting arms. Who is this that cometh up out of the wilderness? I think it's beautiful to see this last view of the bride after all these experiences. And perhaps as I've spoken of them, you can look back in your own life and say, I think I've had a few of these experiences myself too. And I I know what you're saying. Well, I think we all have to say. Amen. It's so true that we go through these. What are we doing now? Maybe we're getting near the end of the journey in life. Are we leaning upon our beloved? We're soon going to come out of the wilderness, brethren. Whether we're young or old, may the Lord grant that we will be leaning upon him out of fellowship. What a joy to find leaning on the everlasting arms. So we pray.

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. 40:31).

We see first that “they shall mount up with wings as eagles.” You say, “There are a lot of problems in my life, and I can’t seem to get above them.” The Lord can help you to rise above them. But you say, “Well, I haven’t yet risen above them.”

But it next says, “They shall run, and not be weary.” Maybe you can’t get above them, but you can run. “Lord, Thou hast drawn us after Thee; now let us run, and never tire” (Little Flock Hymnbook, #166). But you say, “I can’t even run; I’m just walking.”

But, then, isn’t it lovely, “They shall walk, and not faint.” Another may say, “I can’t seem to run. I see other Christians happy and enjoying these things, but it just doesn’t seem to be my portion, I guess.” Well, perhaps you are just walking, but don’t faint.

The Lord will give you the strength. He understands you and He loves you. Even when we get slowed down—and sometimes we do in our Christian pathway—isn’t it blessed to know that He gives us the strength even just to walk along.

But don’t stop—don’t give in to the thought, “Well, I’m just going to give up.” No, it says that “they that wait upon the Lord shall renew their strength.” He is able to give you the strength that you need in whatever circumstances of life you may find yourself.

“Jesus Himself drew near, and went with them” (Luke 24:15).

G. H. Hayhoe (adapted)

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