Luke - Commentaries by Gordon Henry Hayhoe

Glendale Conference: 1973, The Storms Necessity

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Address—G.H. Hayhoe

I'd like to turn first of all to the 8th chapter of Luke. The 8th chapter of Luke. And the 22nd verse. Locate verse 22. Now it came to pass on a certain day that he went into a ship with his disciples. And he said unto them, Let us go over unto the other side of the lake, and they launched forth. But as they sailed, he fell asleep. And there came down a storm of wind on the lake, and they were filled with water and were in jeopardy. And they came to him and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water, and they ceased, and there was a great calm. And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this? For he commandeth even the winds and the water, and they obey him. Now would you also turn with me to Malachi? The last book in the Old Testament. Malachi. And the third chapter. And the fifth verse. Then I will come near to you and judge to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false wearers. Again, against those that oppress the hireling in his wages, the widow and the fatherless, and the turn aside the stranger from his right. And fear not me, saith the Lord, For I am the Lord, I change not. Therefore ye sons of Jacob are not consumed. Return also to Hebrews chapter 1. Hebrews, chapter 1. And the tenth verse. But thou and thou, Lord, in the beginning hath laid the foundations of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth A garment, and as a vesture shalt thou fold him up, and they shall be changed. But thou art the same, and thy years shall not fail. And then in the 13th chapter of Hebrews. Hebrews, chapter 13. And verse 6 so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you, the word of God, whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday and today. And forever. And one more passage in Matthew chapter 24. Matthew, Chapter 24. Verse 35. Heaven and earth shall pass away, but my words shall not pass away. For older, young people, in reading these verses this afternoon, what I had before me was that this is the time of change. But it's a wonderful thing to have something that doesn't change, to have a person who doesn't change so that we might know what to do in a day like this. We know that the world is full of uncertainty because they see these changes coming and they don't know what is the answer to their problems. They're turning here and there trying to find an answer to the problems of life. But it's a blessed thing that whether it's a time of change or not, God's Word doesn't change. The Lord Jesus is the same yesterday. And today and forever, everything in this room might change. And yet the lights be exactly the same. And the fact that the lights were the same would illuminate whatever condition existed in the room. Whether it was a group of happy believers of this afternoon or whether it was a group of whirlings wouldn't change the character of the light. All that the lights would do was illuminate the situation. And isn't it a wonderful thing that in a changing world like this, in which we live, we have that which is stable that?

Which we can rely upon. If we didn't have that, we would certainly be in uncertainty. It tells us about men of the world in such times. It says men's hearts failing them for fear and for looking after those things that are coming upon the earth. And we can see that today men's hearts are failing them. They just wonder what is ahead. But all I must say, dear young people, how thankful you and I can be to have the precious living. Word of God and I was thinking of 2 verses in the 119th Psalm 1 is the 89th verse forever? O Lord, thy word is settled in heaven. And then another verse. I've just forgotten the verse in the chapter that says. Thy Word have I hid in my heart, that I might not sin against Thee. There is nothing that happens in this world that is a surprise to God, always known to Him beforehand. And His Word was prepared for this very time in which we live, so that we might know the way in which we should walk, as in the 142nd Psalm, when my spirit within me was overwhelmed. Then thou knew. My path. And perhaps there's some young person here this afternoon and you say that's true of me. My spirit is overwhelmed. I just hardly know what to do. There are situations coming up in my life that I just don't know what to do. Isn't there a lovely second part to that verse? Then at that very time, then thou knewest my path. And so you can turn to one who does know your path. And He not only knows your path, but in His Word He has given you instruction and wisdom for your pathway. For how many Ethereum people erect their lives? They try to find out things for themselves apart from the wisdom of God's word. We think of how men began on the earth and sin came in. In this very way. God told Adam and Eve not to eat of that one tree of the garden. He knew that it wasn't for their good to do it. He was testing their obedience to him, and he put that one prohibition. To test whether they would rely upon him and believe that he really loved them and sought their good. But what did they do? Well, they reached out to try that one thing that had been forbidden. And as another has said, how often does one forbidden thing hide from her eyes? 1000 blessings. Because there's something that we say. Well, I want it, I'm going to have it, and it doesn't matter. What anyone says or thinks, oh, what a solemn thing it is to make such a decision. All that you say, we're young and we have to learn by experience. Yes, Adam was young in that sense. He had just been placed in the garden. His wife was young and they were there to enjoy life. Because when the foundations of the earth were laid, God's delights were with the sons of man. And he made a partner for Adam, for his good and for his. Happiness in a natural sense. But how they thought they must try this. And as we often hear the expression, I'll try anything once, that's all they did. They tried something once. But we know the sad results of this decision. We know what it brought upon themselves and upon the human race and dear young people. How serious it would be if you should try something that would just ruin your life and it would spoil it for the rest. Now I know that the Lord can restore your soul. I know He can bring you back. One time we know that King David took a look at someone who pleased him very much. He thought he couldn't live without this girl, and so she was brought into his life. But it was to his own sorrow and to his own life. Because of that sin, God said the sword shall not depart from thy house forever. And David had a course of sorrow in his life because of that one sin, that look, that desire unchecked, which led him to a course that was to the spoiling of his life. Now you say, but wasn't David restored? Oh yeah, David was restored. Some of the most beautiful thoughts. Written after David's restoration. But he didn't escape the government of God. He didn't escape that which he brought upon himself by doing it. And as I look into your faces, dear young people, I think if the Lord leaves us here of you having life before you, and what happiness God wants to bring to you, and what blessing you can be to others, if you will just walk in the light and wisdom of God's Word, God's faith said.

Abraham, I will bless thee, and thou shalt be a blessing. And so it's God's desire to bless you and to make you a blessing. You know, when we speak of blessing you, I don't mean that He necessarily promises you all the material things that you and I might seek after. But are those really the things that bring happiness? The Scripture says the blessing of the Lord. It maketh rich, and he addeth no sorrow with it. And perhaps you have noticed in the JMD. There's a little footnote on that verse and it says this, that it could be translated. The blessing of the Lord, it maketh rich and toil addeth nothing to it. In natural things, we work hard to get the things that we really want. And we've heard people say, well, I worked hard to get that car, I worked hard to get that home, I worked hard to fix up my garden like that. Yes, I'm sure you did, because we always have to work for anything materialistic. But the blessing of the Lord, it maketh rich. That's the true riches, and toil adds nothing to it. Why doesn't toil add anything? Do it well because as we had this morning, every spiritual blessing is a gift. The Torah was through our Savior's work. It's because of what He did and to be in the enjoyment of what we have in Him, His true riches. So it adds nothing to it. That is, we can work for material things, but for the spiritual things, they're a gift, and we're just given the privilege of enjoying them in the path of obedience. You know, I just like to look at this little portion in the 8th chapter of Luke that we read as a little picture. First of all, I'd just like to read the 18th birth of this 8th chapter. It says, Take heed therefore how ye hear. For whosoever hath to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have. And so this is a little word for us all, isn't it? Take heed how ye hear. Because it isn't just hearing my voice this afternoon that's going to do anything. It's my desire that you would hear the Lord's voice speaking to your heart. And my voice may be just like a sounding brass or a tinkling cymbal to you, but my desire is that you would hear the Lord's voice speaking to your heart. And if you would hear His voice speaking to your heart, I'm sure you're going to get a blessing because He wants to bless you. He wants to encourage you in the pathway. And it says, Whosoever hath, to him shall be given. It's a wonderful thing to have the privilege of being brought up in a Christian home. It's a wonderful thing to sit under the sound of His word, as we have in these meetings, and as we have so much from Him. He delights to give more, as the little hymn says, For out of His infinite riches in Jesus, he give us, and give us, and give us again. But then it says. Whosoever hath not from. Shall be taken even that which he seemed to have. There may be some young people here who seem to have something. Perhaps your parents think you're saved, Perhaps your friends think you're saved. But you only seem to have it. And the task is going to come in your life sooner or later as to whether what you seem to have is real. In other words, whether you really have it or just seem to have it, that test is going to come. And you may lose even the things. You seem to have today, yes, we have seen dear young people who have sat in the seats in the meetings. They seem to have a great deal. But today you'll wonder what they do have because they have lost the things they seem to have. And why? Well, just because of what follows here. Change has come and they weren't prepared for those changes because they didn't have the Lord in the vault. They didn't have the Lord in the boat with them. And that's the. Only way that we can be prepared for the changes that come in life is to have the Lord in the boat with us. So notice this 22nd verse, how it came to pass upon a certain day that He went into a ship with His disciples. Isn't that lovely? He went into a ship with His disciples. Your life and mine is like sailing over the sea of time. We're like little ships going over the sea of time. Oh, I ask you, dear young people.

Have you got the Lord Jesus in the boat with you? You really know Him as your Savior? You're really conscious of His presence too with you. Well, He entered into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. This was what I had in regard to change. It seems that in these last few years that the Lord has been saying, as it were, that we have to go to the other side of the lake. Now, that is, things have gone along very stable. Things went along in a fairly even keel. But I suppose we could say there has been more change in. The last 10 years than perhaps in any other time of the world's history, tremendous changes have taken place in all kinds of things, in people's ideas of what is right and wrong in the scientific world. Or you can hardly think of anything that we have known in the past to be somewhat stable that hasn't gone through a period of great change. And isn't it nice that the Lord can be with us in these changes? As we sail across the sea of time to the other side, as we sail toward the time when the Lord is about to intervene in the affairs of this world, isn't it lovely to hear him say, but let us go onto the other side? Or, dear young people, have you heard his voice speaking to you in this way? That in the midst of these changes, instead of listening to all the voices of man that will say, Oh well. He used to think that was wrong, but you know, people's ideas have changed today. Here's the thing that you shouldn't go here or there, but you know, we're living in a changing time. I ask you, in the midst of these changes, are you conscious of having the Lord with you? Because He's the one that changes not. He's the same yesterday and today and forever. And He's able to steer us through all these changes that come and are going to come in this world in which we live. He said, let us go unto the other side of the lake, and they launched forth. We can't stop the movement of time. We can't stop these changes because they must come. But as I say, the Lord is with us in the midst of this changing world, and He is able to direct our little ship. He is able to lead us in paths that are pleasing unto Him. But it says as they failed, he fell asleep. How will I just look at this in a sort of a figurative way now, that is, does it seem as though the Lord were asleep? As to all that's going on to these changes, perhaps it does seem to us sometimes you say, well, I've seen young people do this and that and everything seemed to work out for them. I think the Lord must be asleep or things would be different. And perhaps that's the feeling that you have in your heart. You say, oh, the Lord must be. In the midst of these changes, all near young people, it may seem that he's asleep, but he knows all about the situation in which you and I find ourselves now. That is, he knows about the cause and he knows about the effect, because the cause was the wind and the effect was the storm. Yes, he knows about the cause of every situation. I remember hearing of a brother who left the meeting many years ago. And perhaps 30 years afterwards, he said to somebody, well, I'd still be in the meeting if it wasn't for that particular brother. And he mentioned a name, said I'd still be in the meeting if it wasn't for him. And his brother said to him, yes, he said, but God put that man there. Oh, you say, does God really allow the storms? Is he the cause behind everything? Why? If you read in the Psalms, I think it's the 107 Psalm. It tells us in that Psalm, He turned their hearts to hate His people, to deal subtly with His servants. Does the Lord actually control people's attitudes toward us? Yes, He does. Yes, He does. Why did He allow that to take place? Well, He wanted to stir up the nest of the children of Israel. They were just a little too comfortable there in the land of Egypt. They would have just enjoyed looking at the finished product of those. Fine.

Cities that they were engaged in building, if the slavery hadn't been so hard, but the slavery was such that they cried unto the Lord. The pleasure of building those treasure cities was absolutely lost in the slavery of trying to build them. And isn't that just like what the world is today? You worked so hard that when you get the thing you say, I wonder whether it was really worth. Pauli effort, yes, the Lord turned the heart of the Egyptians to hate his people and to deal subtly with them, to make their burdens heavier. And why? Well, because he didn't want them in Egypt. He wanted to bring them out of that land, and he allowed this so they wouldn't be comfortable there. And you know, if the Lord has some lesson to teach me, might you the very strange means. He used Job's friends to say some things that weren't very kind about. Him. But God blessed the latter end of Job more than the beginning, and I wanted to. So that if things have gone wrong, if there's a cause, and you can perhaps point your finger and say, well, that brother or that sister, you just don't know how they acted or what they did. Yes, but God did and God allowed it. It would never have happened if he hadn't have allowed it. And he's not asleep. He may seem to be asleep, but he's not. He has a blessing in store for you, just as he had for Job and when the children of Israel. Had finally entered the promised land. They didn't

look back and say, oh, we wish that we had been more comfortable in Egypt, we would have stayed there. No, when they finally entered the land, they said, there hath not failed one word of all his good promise. And so we see that this storm that had come up on the lake, the Lord was behind it all, and he allowed them to come to the point where they were filled with water and were in jeopardy. He could have stopped it when the storm had begun to progress. Sometimes when we're driving and a storm comes up and then it kind of lets down a bit, we think, isn't that wonderful? The Lord stopped it. But the Lord didn't allow this storm to stop. He just kept on getting worse until her bullet was just about full and they realized that they just couldn't get along without Jesus. They just couldn't get along without Him. And dear young persons. That's what the Lord wants to teach you and me. We just can't get along across the sea of life without Jesus. We need to have Him. And in one sense, he's always with us because he says I'll never leave thee nor forsake thee. But we can easily lose the enjoyment of His presence, the sense of His presence. And so isn't it nice what they did here? And they came to him and awoke him, saying, Master, master. Where we perish, Yes, they were brought to extremity and they turned to Him as though he didn't know the situation and all. I ask you, in your extremity, have you really cried out? Master, Master, we perish. Have you really come to the point where you find out that he's the only one who can direct your life aright? Well, what is the Lord Jesus do when they cried out then he. And rebuked the wind and the raging of the sea, and a thief. And there was a calm. Now, as we've been having in the meetings, the Lord doesn't promise to remove all the difficulties. But what happened here was that he stopped this storm and gave them peace, as another place says. And it says here there was a calm. Another scripture says there was a great calm. And now without the Lord removing the difficulties for us, for I apply this in a spiritual sense, He can give us a calm in our soul. And that's what we find in the 4th chapter of Philippians. Now there tells us about all the difficulties and all the things that we find so hard to overcome. And then it says, let your request be made known unto God, and the peace of God which passeth all this standing shall keep your heart and minds through Christ Jesus. The Lord may not stop the storm of what He can give. You peace in your heart, and it's a wonderful thing to go through life without peace in your heart. That realization of His presence and His company and that as each difficulty arises, just to hear Him within whisper those lovely words, Peace be still, peace be still. Yes, dear young person, He can give you that. And I know when you come to meetings like this, there are a lot of conflicts that go on.

There are a lot of things that we face in a very special way at such meetings as this, as regards friendships and as regards things that mold our lives. I believe young people go away from meetings like this having made decisions in their hearts in a marvelous and a remarkable way. I believe that the result of these meetings very often can be a turning point in your life either to go on for the Lord Jesus. Or perhaps to say it's no use. I think I'm going to give up and perhaps our turn aside into the world and to worldly things. Well, may the Lord speak those words to your heart. May you hear Him say to you this very afternoon, peace be still. He controls the 'cause He controls the effect. Both the wind ceased, which was the cause, and the wave too, which was the effect, and He can control the whole situation. All those go on here and notice in the 25th verse. And he said unto them, where is your faith now? That is, could they not trust him? Could they not have confidence in Him? And I ask my own heart and I ask yours, can we not have confidence in him that he is overall, that he is able to work everything out? And if there is something that is troubling you at this very moment, if there's some situation that seems overwhelming. Coming to you. He knows your path, He knows all about it, and he wants to whisper in your ear right now. Peace be still. Oh, how lovely it is to have Jesus in the boat, to know that he's with us, that he's not going to forsake us. And I cannot say. It may seem that he's asleep to your situation, but he isn't. And if you think he is, just speak to him and he'll reply. Just speak to Him and you'll find that He's ready as a little. Says he'll speak peace to your soul at this very moment. And now I'd like to turn to that verse we read in Malachi. Malachi Chapter 3. And the fifth verse. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false wearers. And against those that will cross the hireling in his wages, the widow and the fatherless, and the turn side the stranger from his right. And fear not me, saith the Lord, For I am the Lord, I change not. Here there was a condition of saying how that is described here in very solemn words, and as we read them, we think of the very days in which we live and the description of all kinds of things going on. And as it tells us here, God wasn't interfering, but He said He would, that the time was going to come when He was going to set things right. But for the time being it seemed as though He were not interfering. But this was that because He had changed. No, it wasn't. Because he had changed, he said. I am the Lord. I change not. Isn't that a comfort to your heart and mind? And then he says, Therefore ye sons of Jacob are not consumed. And that is where poor failing things at best. Oh, how often we fail. And here I think in this chapter we have described A moral condition of things such as we find in the world. And what is the thing that is the day of our souls. Is that the Lord doesn't change and I just like to say to you dear young people to be very careful about accepting the ideas of the world today as to the change of moral standards. God hasn't changed it tells us you know in his word quite often in fact, the word same is one of the titles, one of the names of God himself. He doesn't change and his thoughts about sin are just the same now as. Always were. And I beseech you, dear young people, not to allow the current thoughts of the day to affect your mind. In these things. We need to have God's standard, because when he judges, he judges according to his own standards and not the standards of man, it says.

All have sinned and come short of the glory of God. It isn't according to human standards, but according to the Word of God. And we can certainly see that the fear of God is disappearing, but he changes not. And then it says, therefore ye sons of Jacob are not consumed. Now you know, Jacob was a poor failing thing. Many of us are well acquainted with the life of Jacob, and all the strange things that he did to try and scheme his life for the very best advantage for himself. But those schemes of Jacob didn't really get him anywhere in the end. Those schemes brought a lot of trouble on him, but the things that he was seeking after God had promised to him In any case. He had said that he would take care of him and bless him and bring him back to his own land in peace. But he schemed to get all the things that God had promised to give him apart from his scheming. But did he change in his feelings toward Jacob? Oh, this is what I want to impress on you, dear young people. The world may change. Its standards may change. And the condition of things all about us may seem to change, but here's one who change is not. And we change because we are affected by the spirit of the age in which we live by he doesn't. And he says, therefore ye sons of Jacob are not consumed all how patient he is. Perhaps are the young person here today. And you say, well, I've made a mess of my life. I'm afraid I've ruined my life. For all he's not going to consume. He still loves you. Come back to him and you'll find his heart is still the same. You'll find that he hasn't in any way changed in his love towards you. He tells us from the 13th chapter of John having loved his own which were in the world. He loved them unto the end. And when we have failed as believers, Satan likes to come and say to us, well, it's all up with you now. You're no use anymore. Oh dear young person, you are of some use. The Lord can restore you and bless you. You may still have to suffer like David did in the government of God. But also some of the lovely utterances of David in the latter part of his life showed that the Lord hadn't changed, that he was still precious to his heart. And he can. To yours too, and He can encourage you even in the midst of failure. Now let's turn over to Hebrews chapter. 1. Hebrews, chapter 1. The 10th verse. And our Lord in the beginning hath laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remaineth, and they all shall wax old as doth a garment. Well, here we find. The material things, the universe all about us, even this is going to pass away. In the passage in Malachi, we see moral values had changed, but the Lord hadn't changed. Here we find that even the material universe is going to be taken away. They shall perish. And we see

a little bit of the material things failing even today. The present oil shortage. The energy shortage men are beginning to realize that things just are not going to go on in this world without some change forever. They realize that material things are going to change and if the Lord leaves us here, we don't know what material changes may be ahead even in this country when hardships we may have to face. But in the midst of all this. There is a one in whom we can turn to whom we can turn, and isn't it lovely? But it says here they shall perish, but thou remainest, they all shall wax the oldest of the garment, and as a vesture shalt thou fold them up, and they shall be changed. But thou art the same, thou art the same. And so there may be someone here, and you have suffered some kind of a material disappointment. And maybe something that you held dear has been spoiled. Perhaps you. Lost your health all may these words ring in your ear today Thou art the same. Now there's one who can be with you. There's One who can sustain you in the midst of all this. And he is the same. And his years won't fail. And we don't know what is ahead in 1974 if the Lord doesn't come. But his years don't fail. He loves his own to the end, and He is sufficient for you.

75 if he should leave us here. He's sufficient for you if it's next year or the year after, and we can count upon him. His years don't fail. How lovely it is of them that there is one who changes not. Now let us turn to this other passage in the 13th chapter of Hebrews. And the sixth verse. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow considering the end of their conversation. Jesus Christ the same yesterday and today and forever. Business grand, that we can boldly say, the Lord is my helper, and I will not fear, but man shall do unto me. And then it speaks here of those who are the leaders of the guide, It says, whose faith follows. And may I just mention here what my father used to very often say to us? He used to say, remember. Boys, it doesn't say whose failures follow, it says whose faith follows. Perhaps some older person, perhaps myself. I've been a disappointment to you. Well, the Lord isn't a disappointment. And perhaps there's someone that you may have looked up to and he has disappointed you because it tells us in the Psalms I have seen an end of all perfection. The the 11TH chapter of Hebrews gives us the history of a large number of faithful ones, but they weren't without failure. Now God gives us in the assembly. Those who seek our good, but they're not without failure, but they point you to Christ, and today I want to point you to the Lord Jesus. When they spoke against Paul in Corinthians and said his bodily presence was weak and his speech contemptible, what was his reply? He said we preach not ourselves, but Christ Jesus the Lord. How may you look beyond even those who should be the guide? And may you see the Lord Jesus, he's the same yesterday and today and forever. So we see there may be a moral breakdown. There may be the turning away from all those standards that God has established. But he says I am the Lord, I change not. There may be a breakdown of all kinds of material things, but it says thou art the same, and thy ears shall not fail. Now those who have been guided. May at times disappoint us. We may see failure. Enormous, you see in me. What a privilege to point to the Lord Jesus. Jesus Christ, the same yesterday and today and forever. Oh dear young people, I want to say to you that if you make him the guide and the object of your life, you will have in your ship one who is able to lead you across to the other side. One who is able to take you through all the storms, One who will never fail you all the way. And oh, it's my desire that you might realize this in your youth. And if you have never stopped to think of this before, may you realize that He has said, let us go to the other side. He has allowed this change that's taking place in this present period, but he also wants to guide you and direct you and bless you. And I'd just like to close, if you will, for a moment by looking at. Habakkuk, the last three. The last three verses I think it is of the prophet Habakkuk. I think it's the 5th last book in the Old Testament. The 5th last book in the Old Testament. Now I just like to read here the last three verses. Although the fig tree shall not blossom, neither shall fruit be in the vine. The labor of the olives shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord. I will joy in the God of my salvation, for the Lord God is my strength, and He will make my feet like hind's feet. Then he will just make me to walk upon mine high places to the chief singer on my stringed instrument. Isn't this a beautiful ending to this prophet here he says no matter what goes wrong, he enumerates a lot of things and says supposing everything fails, supposing everything goes wrong. He said that doesn't touch my portion because he said, yet I will rejoice in the Lord, I will joy.

God of my salvation and that's the one to whom I want to point you this afternoon, dear young people, that you might joy in the God of your salvation and just a little comment again. We mentioned this the other day, but perhaps it will bear repeating. The Lord God is my strength and he will make my feet like hind's feet. As we were traveling out here, we saw one of those little Hinds, one of those young deer and as it came to. And oh, it was so nice to see that little deer take that spring and go up over the fence. It was so graceful. They didn't have to open a gate like they would with a cow, nor that little deer. It just took such a nice spring and went over. But you know, I've always enjoyed what it says here. It says and he will make me to walk upon mine high places. When that little deer took that spring, it came down on the other side, but the Lord says you don't have to come down on the other side. Side because you might feel, well, I've come to the meetings and somehow I think I have got up, but I'm afraid I might come down on the other side. It might be quite a bump. Well, isn't this lovely? The Lord says you don't have to come down on the other side. He says you can walk on your high places now. That is, he says, I'll take you up and I'll provide a place where you can walk right above the whole situation all the rest of the way. And so he can. Make the wind cease, he can make the waves feast. And he can say to your soul and mine this afternoon, peace be still. He can be with us and so and have a **** thought about this. He turned to his chief singer and he says make a song out of that. Put this to music. He said this is worth thinking about. And dear young people, this is worth singing about. The world's songs pass away. But if you and I find a sure and blessed resource in the Lord Jesus. But we'll say to the chief singer on my stringed instruments, I've. Something to sing about now, because I've got the one who is the same yesterday and today and forever, and I know that He's in control and He's going to guide me through all the changes, guide me safely home. May the Lord give us more of the joy and sense of His presence all the way.

Glendale Conference: 1973, The One Who Is the Same in a World of Change

Address—G.H. Hayhoe

I'd like to turn first of all to the 8th chapter of Luke. The 8th chapter of. At the 22nd verse. Locate verse 22. Now it came to pass on a certain day that he went into a ship with his disciples, And he said unto them, Let us go over unto the other side of the lake, And they launched forth. But as they sailed he fell asleep. And there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. And they came to him and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water, and they ceased, and there was a great calm. And he said unto them, Where is your faith? And they, being afraid, wondered, saying One to another. What manner of man is this? For he commandeth even the winds and the water, and they obey him. Now would you also turn with

me to Malachi? The last book in the Old Testament. Malachi. And the third chapter. And the fifth verse. And I will come near to you and judge to judgment, and I will be a swift witness against the sorcerers and against the adulterers, and against false wearers, against those that oppressed the hireling in his wages, the widow and the fatherless, and the turn aside the stranger from his right. And fear not me, saith the Lord, for I am the Lord. I change not, therefore ye sons of Jacob are not. Not consumed. We turn also to Hebrews chapter 1. Hebrews, chapter 1. And the tenth verse. But thou and thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth A garment, and as a vesture shalt thou fold him up, and they shall be changed, but thou art the same, and thy years shall not fail. And then in the 13th chapter of Hebrews. Hebrews, chapter 13. And verse 6 so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you, the word of God, whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday and today. And forever. Now one more passage in Matthew chapter 24. Matthew, Chapter 24. Verse 35. Heaven and earth shall pass away, but my words shall not pass away. My older young people, in reading these verses this afternoon, what I had before me was that this is the time of change. But it's a wonderful thing to have something that doesn't change, to have a person who doesn't change so that we might know what to do in a day like this. We know that the world is full of uncertainty because they see these changes coming and they don't know what is the answer to their problems. They're turning here and there trying to find an answer to the problems of life. But it's a blessed thing that whether it's a time of change or not, God's Word doesn't change. The Lord Jesus is the same yesterday. And today and forever, everything in this room might change. Hinge. And yet the lights be exactly the same. And the fact that the lights were the same would illuminate whatever condition existed in the room. Whether it was a group of happy believers, as this afternoon, or whether it was a group of whirlings wouldn't change the character of the lights. All that the lights would do was illuminate the situation. And isn't it a wonderful thing that in a changing world like this in which we live, we have that which is stable? Now that which we can rely upon, if we didn't have that, we would certainly be in uncertainty. It tells us about man of the world in such times. It says men's hearts failing them for fear and for looking after those things that are coming upon the earth. And we can see that today men's hearts are failing them. They just wonder what is ahead.

But oh, I must say, dear young people, how thankful you and I can be. To have the precious living word of God. And I was thinking of 2 verses in the 119th Psalm 1 is the 89th verse forever? O Lord, thy word is settled in heaven. And then another verse. I've just forgotten the verse in the chapter that says thy word. Have I hid in my heart that I might not sin against Thee? There is nothing that happens in this world. That is a surprise to God. To God. God all was known to him beforehand, and His word was prepared for this very time in which we live, so that we might know the way in which we should walk. It says in the 142nd Psalm, When my spirit within me was overwhelmed, then thou knewest my path. And perhaps there's some young person here this afternoon. And you say that's true of me. My spirit is overwhelmed. I just hardly know what to do. There are situations coming up in my life that I just don't know what to do. Isn't there a lovely second part to that verse? Then at that very time, then thou knewest my path. And so you can turn to one who does know your path. And He not only knows your path, but in His Word He has given you. Instruction and wisdom for your pathway. Oh, how many dear young people erect their lives. They try to find out things for themselves apart from the wisdom of God's Word. We think of how men began on the earth and sin came in in this very way. God told Adam and Eve not to eat of that one tree of the garden. He knew that it wasn't for their good to do it. He was testing their obedience to Him, and He put. That one prohibition to test whether they would rely upon him and believe that he really loved them and sought their good. But what did they do? Well, they reached out to try that one thing that had been forbidden. And as another has said, how often does one forbidden thing hide from her eyes? 1000 blessings. Because there's something that we say. Well, I want it. I'm going to have it, and it doesn't matter what anyone says or thinks. Oh, what a solemn thing it is to make such a decision. All that you say. We're young and we have to learn by experience. Yes, Adam was young in that sense. He had just been placed in the garden. His wife was young and they were there to enjoy life because when the foundations of the earth were laid, God's delights were with the sons of. And he made a partner for Adam, for his good and for his happiness in a natural sense. But how they thought they must try this. And as we often hear the expression, I'll try anything once, that's all they did. They tried something once. But we know the sad results of this decision. We know what it brought upon themselves and upon the human race and dear young people. How serious it would be if you should try something that would just ruin your life and it would spoil it for the rest. Now I know that the Lord can restore your soul. I know He can bring you back. One time we know that King David took a look at someone who pleased him very much he thought he couldn't live without this girl, and so she was brought into his life but it was to his own sorrow and to. His own loss because of that sin, God said, the sword shall not depart from thy house forever. And David had a course of sorrow in his life because of that one sin, that look, that desire unchecked, which led him to a course that was to the spoiling of his life. Now you say, but wasn't David restored? Oh yeah, David was restored. Some of the most beautiful psalms were written after David's restoration, but he didn't escape the government of God. He didn't escape that which he brought upon himself by doing it. And as I look into your faces, dear young people, I think if the Lord leaves us here of you having life before you, and what happiness God wants to bring to you, and what blessing you can be to others, if you will just walk in the light and wisdom.

Of God's Word God said to Abraham, I will bless thee, and thou shalt be a blessing. And so it's God's desire to bless you and to make you a blessing. Now, when we speak of blessing you, I don't mean that He necessarily promises you all the material things that you and I might seek after, but are those really the things that bring happiness? The Scripture says the blessing of the Lord. It maketh rich, and He addeth no sorrow with it. And perhaps you have noticed in the J&D translation, there's a little footnote on that verse and it says this. That it could be translated the blessing of the Lord it maketh rich and toil addeth nothing to it. In natural things, we work hard to get the things that we really want. And we've heard people say, well, I worked hard to get that car, I worked hard to get that home, I worked hard to fix up my garden like that. Yes, I'm sure you did because we always have to work for anything materialistic. But the blessing of the Lord, it maketh rich. That's the true riches and toil adds nothing to it. Why doesn't toil? Anything to it? Well, because as we had this morning, every spiritual blessing is a gift. The Torah was through our Savior's work. It's because of what He did and to be in the enjoyment of what we have in Him, His true riches. So it adds nothing to it. That is, we can work for material things, but for the spiritual things, they're a gift, and we're just given the privilege of enjoying them. In the path of obedience. You know, I just like to look at this little portion in the 8th chapter of Luke that we read as a little picture. First of all, I'd just like to read the 18th verse of this 8th chapter. It says, Take heed therefore how ye hear. For whosoever hath to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have. And so this is a little word for us all, isn't it? Take heed how ye hear. Because it isn't just hearing my voice this afternoon that's going to do anything. It's my desire that you would hear the Lord's voice speaking to your heart. Now, my voice may be just like a sounding brass or a tinkling symbol to you, but my desire is that you would hear the Lord's voice speaking to your heart. And if you hear His voice speaking to your heart, I'm sure you're going to get a blessing because He wants to bless you. He wants to encourage you in the pathway. And it says, Whosoever hath, to him shall be given. That's a wonderful thing to have the privilege of being brought up in a Christian home. It's a wonderful thing to sit under the sound of His word, as we have in these meetings, and as we have so much from Him. He delights to give more, as the little hymn says, For out of His

infinite riches in Jesus, he giveth, and giveth, and giveth again. But then it says. Whosoever hath not, from him shall be taken even that which he seemeth to have. There may be some young people here who seem to have something. Perhaps your parents think you're saved. Perhaps your friends think you're saved. But you only seem to have it, and the task is going to come in your life sooner or later. As to whether what you seem to have is real, in other words, whether you really have it or just seem to have it, that test is. Going to come and you may lose even the things you seem to have today. Yes, we have seen dear young people who have sat in the seats in the meetings. They seem to have a great deal. But today you'll wonder what they do have because they have lost the things they seem to have. And why? Well, just because of what follows here. Change has come and they weren't prepared for those changes. Because they didn't have the Lord in the boat. They didn't have the Lord in the boat with them, and that's the only way that we can be prepared for the changes that come in life is to have the Lord in the boat with us. So notice this 22nd verse. Now it came to pass upon a certain day that He went into a ship with His disciples. Isn't that lovely? He went into a ship with His disciples.

Your life and mine is like sailing over the sea of time. We're like little ships. Going over the sea of time. Oh, I ask you, dear young people, have you got the Lord Jesus in the boat with you? Do you really know Him as your Savior? Are you really conscious of His presence too with you? Well, He entered into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. This was what I had in regard to change. It seems that in these last few years that the Lord has been saying, as it were, that we have to go to the other side of the lake. Now, that is, things have gone along very stable. Things went along in a fairly even keel. But I suppose we could say there has been more change. In the last 10 years than perhaps in any other time of the world's history, tremendous changes have taken place in all kinds of things, in people's ideas of what is right and wrong in the scientific world. Or you can hardly think of anything that we have known in the past to be somewhat stable that hasn't gone through a period of great change. And isn't it nice that the Lord can be with us in these changes? As we sail across the sea of time to the other side, as we sail toward the time when the Lord is about to intervene in the affairs of this world, isn't it lovely to hear him say, but let us go unto the other side? O dear young people, have you heard his voice speaking to you in this way? That in the midst of these changes, instead of listening to all the voices of man that will say, Oh well. They used to. Think that was wrong, But you know, people's ideas have changed today. And he used to think that you shouldn't go here or there. But you know, we're living in a changing time. I ask you, in the midst of these changes, are you conscious of having the Lord with you? Because He's the one that changes not. He is the same yesterday and today and forever. And he's able to steer us through all these changes that. And are going to come in this world in which we live. He said, let us go unto the other side of the lake, and they launched forth. We can't stop the movement of time. We can't stop these changes because they must come. But as I say, the Lord is with us in the midst of this changing world, and He is able to direct our little ship. He is able to lead us in paths that are pleasing unto Him. But it says as they sail. He fell asleep. How? Well, I just look at this in a sort of a figurative way now, that is, does it seem as though the Lord were asleep? As to all that's going on to these changes, perhaps it does seem to us sometimes you say, well, I've seen young people do this and that and everything seemed to work out for them. I think the Lord must be asleep or things would be different, and perhaps that's the feeling that you have in your Lord must be asleep. Most of these changes all near young people. It may seem that he's asleep, but he knows all about the situation in which you and I find ourselves now. That is, he knows about the cause and he knows about the effect because the cause was the wind and the effect was the storm. Yes, he knows about the cause of every situation. I remember hearing of a brother who left the meeting many years ago. And perhaps 30 years afterwards, he said to somebody, well, I'd still be in the meeting if it wasn't for that particular brother. And he mentioned a name. He said I'd still be in the meeting if it wasn't for him. And his brother said to him, yes, he said, but God put that man there. Oh, you say, does God really allow the storms? Is he the cause behind everything? Why? If you read in the Psalms, I think it's the 107 Psalms. It tells us in that Psalm, He turned their hearts to hate His people, to deal subtly with His servants. Does the Lord actually control people's attitudes toward us? Yes, He does. Yes, He does. Why did He allow that to take place? Well, He wanted to stir up the nest of the children of Israel. They were just a little too comfortable there in the land of Egypt. They would have just enjoyed looking at the finished product.

Those fine treasure cities that they were engaged in building, if the slavery hadn't been so hard, but the slavery was such that they cried unto the Lord, the pleasure of building those treasure cities was absolutely lost in the slavery of trying to build them. And isn't that just like what the world is today? You worked so hard. Now that when you get the thing you say, I wonder whether it was really worth all the effort. Yes, the Lord turned the hearts of the Egyptians to hate his people and to deal subtly with them, to make their burdens heavier. And why? Well, because he didn't want them in Egypt. He wanted to bring them out of that land, and he allowed this so they wouldn't be comfortable there. And you know, as the Lord has some lesson to teach me, he might use a very strange means. He used Job's friends to say some things that weren't very kind about him. But God blessed the latter end of Job more than the beginning. And I want to say to you, dear young people. That if things have gone wrong, if there's a cause, and you can perhaps point your finger and say, well, that brother or that sister, you just don't know how they acted or what they did. Yes, but God did and God allowed it. It would never have happened if he hadn't have allowed it. And he's not asleep. He may seem to be asleep, but he's not. He has a blessing in store for you, just as he had for Job and when the children of Israel. Had finally. The promised land, they didn't look back and say, oh, we wish that we had been more comfortable in Egypt. We would have stayed there. No, when they finally entered the land, they said, there hath not failed one word of all his good promise. And so we see that this storm that had come up on the lake, the Lord was behind it all, and he allowed them to come to the point where they were filled. With water and were in jeopardy. He could have stopped it when the storm had begun to progress. Sometimes when we're driving and a storm comes up and then it kind of lets down a bit, we think, isn't that wonderful? The Lord stopped it. But the Lord didn't allow this storm to stop. He just kept on getting worse until her bullet was just about full and they realized that they just couldn't get along without Jesus. They just couldn't get along without Him. And dear young person, that's what the Lord wants to teach you and me. We just can't get along across the sea of life without Jesus. We need to have Him. And in one sense, He's always with us because he says I'll never leave thee nor forsake thee. But we can easily lose the enjoyment of His presence, the sense of His presence. And so isn't it nice what they did here? And they came to him and awoke him, saying, Master, Master, we perish. Yes, they were brought to extremity, and they turned to him as though he didn't know the situation. And all I ask you, in your extremity, have you really cried out, Master, Master, we perish. Have you really come to the point where you find out that he's the only one who can direct your? Life aright. Well, what did the Lord Jesus do when they cried out? Then he rose and rebuked the wind and the raging of the sea, and they ceased, and there was a calm. Now, as we've been having in the meetings, the Lord doesn't promise to remove all the difficulties. But what happened here was that He stopped this storm and gave them peace, as another place says, and it says here. There was a calm. Another scripture says there was a great calm. And now without the Lord removing the difficulties for us, for I apply this in a spiritual sense, He can give us a calm in our souls. And that's what we find in the 4th chapter of Philippians. There it tells us about all the difficulties and all the things that we find so hard to overcome. And then it says, let your requests be made known unto God and the peace of God which.

Passeth all understanding shall keep your hearts and minds through Christ Jesus. The Lord may not stop the storm, but He can give you peace in your heart. And it's a wonderful thing to go through life with that peace in your heart, that realization of His presence and His company, and that as each difficulty arises, just to hear Him within whisper those lovely words, peace. Be still, peace, be still. Yes, dear young person, he can give you that. And I know when you come to meetings like this, there are a lot of conflicts that go on. There are a lot of things that we face in a very special way at such meetings as this, as regards friendships and as it regards things that mold our lives. I believe young people go away from meetings like this having made decisions in their hearts in. A marvelous inner America. OK, I believe that the result of these meetings very often can be a turning point in your life, either to go on for the Lord Jesus or perhaps to say it's no use. I think I'm going to give up and perhaps our turn aside into the world and to worldly things. Well, may the Lord speak those words to your heart. May you hear him say to you this very afternoon, Peace be still, He controls. 'Cause he controls the effect, both the wind ceased, which was the cause, and the waves too, which was the effect, and he can control the whole situation. Now let's go on here and notice in the 25th verse. And he said unto them, where is your faith now? That is, could they not trust him? Could they not have confidence in him? And I ask my own heart and I ask yours, Can we not have confidence in him that he is over all and that he is able to work everything out. And if there is something that is troubling you at this very moment. If there are songs situation that seems overwhelming. Coming to you, He knows your path, he knows all about it, and he wants to whisper in your ear right now. Peace be still. Oh, how lovely it is to have Jesus in the boat, to know that he's with us, that he's not going to forsake us. And again I say, it may seem that he's asleep to your situation, but he isn't. And if you think he is, just speak to him and he'll reply. Just speak to him and you'll find that he's ready as. The little hymn says he'll speak peace to your soul at this very moment. And now I'd like to turn to that verse we read in Malachi. Malachi Chapter 3. And the fifth verse. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false wearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and the turn aside the stranger from his right. And fear not me, saith the Lord, for I am the Lord, I change not. Here there was a condition of things that is described here in very solemn words, and as we read them we think of the very days in which we live, the description of all kinds of things going on. And as it tells us here, God wasn't interfering, but He said He would, said the time was going to come when He was going to set things right. But for the time being it seemed as though He were not interfering, but it was that because He had changed. No, it wasn't because. He had changed, he said. I am the Lord. I change not isn't that a comfort to your heart and mine? And then he says, therefore ye sons of Jacob are not consumed. And that is where poor failing things at best. Oh, how often we fail. And here I think in this chapter we have described A moral condition of things such as we find in the world. And what is the thing that is the state of. Our souls is that the Lord doesn't change and I just like to say to you, dear young people, to be very careful about accepting the ideas of the world today as to the change of moral standards. God hasn't changed. It tells us, you know, in his word quite often. In fact, the word same is one of the titles, one of the names of God himself. He doesn't change and his thoughts about sin are just the same now. As they always were. And I beseech you, dear young people, not to allow the current thoughts of the day to affect your mind in these things.

God's standards, because when he judges, he judges according to his own standards and not the standards of man, it says. All have sinned and come short of the glory of God. It isn't according to human standards, but according to the Word of God. And we can certainly see that the fear of God is disappearing, but he changes not. And then it says, therefore ye sons of Jacob are not consumed. Now you know, Jacob was a poor failing thing. Many of us are well acquainted with the life of Jacob, and all the strange things that he did to try and scheme his life for the very best advantage for himself. But those schemes of Jacob didn't really get him anywhere in the end. Those schemes brought a lot of trouble on him, but the things that he was seeking after God had promised to him in any case. He had said that he would take care of him and bless him and bring him back to his own land in peace. But he schemed to get all the things that God had promised to give him apart from his scheming. But did he change in his feelings toward Jacob? Oh, this is what I want to impress on you, dear young people. The world may change its standards. May. Change the condition of things all about us may seem to change, but here's one who changes not. And we change because we are affected by the spirit of the age in which we live. But he doesn't. And he says, therefore ye sons of Jacob are not consumed all how patient he is. Perhaps there is a young person here today and you say, well, I have made a mess of my life. I am afraid I have ruined my life. He's not going to consume you. He still loves you. Come back to him and you'll find his heart is still the same. You'll find that he hasn't in any way changed in his love towards you. He tells us in the 13th chapter of John having loved his own which were in the world. He loved them unto the end. And when we have failed as believers, Satan likes to come and say to us, well, it's all up with you now. You're no use anymore. Oh dear young person, you are of some use. The Lord can restore you and bless you. You may still have to suffer like David did in the government of God. But also, some of the lovely utterances of David in the latter part of his life showed that the Lord hadn't changed, that he was still precious to his heart. And He can be to yours too. And He can encourage you even in the midst of failure. Now let's turn over to Hebrews chapter. One Hebrews, chapter 1. The 10th verse. And thou, Lord, in the beginning has laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment. Well, here we find. The material things, the universe all about us, even this is going to pass away. In the passage in Malachi, we see moral values had changed, but the Lord hadn't changed. Here we find that even the material universe is going to be taken away. They shall perish. And we see a little bit of the material things failing even today. The present oil shortage. The energy shortage. Men are beginning to realize that things just are not going to go on in this world without some change forever. They realize that material things are going to change. And if the Lord leaves us here, we don't know what material changes may be ahead even in this country, what hardships we may have to face. But in the midst of all this. There is a one in whom we can turn to whom we can turn. And isn't this lovely? But it says here They shall perish, but thou remainest, they all shall wax oldest doth the garment, and as a vesture shalt thou fold them up, and they shall be changed. But thou art the same, thou art the same. And so there may be someone here, and you have suffered some kind of a material disappointment. Maybe something that you held dear has been. Spoiled. Perhaps you've lost your health. All may these words ring in your ear. Today. Thou art the same. Now there's one who can be with you. There's One who can sustain you in the midst of all this. And he is the same. And his years won't fail. And we don't know what is ahead in 1974 if the Lord doesn't come. But his years don't fail. He loves his own to the end, and he is sufficiently for.

You in 1975. If He should leave us here, He's sufficient for you. If it's next year or the year after, we can count upon him. His years don't fail. How lovely it is then that there is one who changes not. Now Let us turn to this other passage in the 13th chapter of Hebrews. And the sixth verse, so that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday and today. And forever. Isn't this grand, that we can boldly say, the Lord is my helper, and I will not fear what man shall do unto me? And then it speaks here of those who are the leaders of the guides. It says, whose faith follow. And may I just mention here what my father used to very often say to us? He used to say, Remember, boys, it doesn't say whose failures follow, it says, whose faith. Follow perhaps some older person, perhaps myself. I've been a disappointment to you. Well, the Lord isn't a disappointment. And perhaps there's someone

that you may have looked up to and He has disappointed you because it tells us in the Psalms I have seen an end of all perfection. The 11TH chapter of Hebrews gives us the history of a large number of faithful ones. But they weren't without failure. God gives us in the. Assembly those who seek our good, but they're not without failure, but they point you to Christ, and today I want to point you to the Lord Jesus. When they spoke against Paul in Corinthians and said his bodily presence was weak and his speech contemptible, what was his reply? He said we preach not ourselves, but Christ Jesus the Lord. Oh, may you look beyond even those who should be the God. And may you see the Lord Jesus, he's the same yesterday and today and forever. So we see there may be a moral breakdown. There may be the turning away from all those standards that God has established. But he says I am the Lord, I change not. There may be a breakdown of all kinds of material things, but it says thou art the same, and thy ears shall not fail. Now, those who have. Guides may at times disappoint us, we may see failure in them as you see in me. But what a privilege to point to the Lord Jesus. Jesus Christ, the same yesterday and today and forever. Oh dear young people, I want to say to you that if you make him the guide and the object of your life, you will have in your ship one who is able to lead you across. To the other side, one who is able to take you through all the storms, one who will never fail you all the way. And oh, it's my desire that you might realize this in your youth. And if you have never stopped to think of this before, may you realize that he has said, let us go to the other side. He has allowed this change that's taking place in this present period. But he also wants to. That guides you and direct you and bless you. And I just like to close, if you will, for a moment by looking at at Habakkuk, the last three, the last three verses. I think it is of the prophet Habakkuk. I think it's the 5th last book in the Old Testament. The 5th last book in the Old Testament. And I just like to read here the last three verses. Although the fig tree shall not blossom, neither shall fruit be in the vines. The labor of the olives shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord. I will joy in the God of my salvation, for the Lord God is my strength, and He will make my feet like hind's feet.

Then he will make me to walk upon mine high places to the chief singer on my stringed instrument. Isn't this a beautiful ending to this prophet Here he says no matter what goes wrong, he enumerates a lot of things and says supposing everything fails. Supposing everything goes wrong. He said that doesn't touch my portion because he said yet. I will rejoice in the Lord. I will joy. God of my salvation and that's the one to whom I want to point you this afternoon, dear young people, that you might joy in the God of your salvation and just a little comment again. We mentioned this the other day, but perhaps it will bear repeating. The Lord God is my strength and he will make my feet like hind's feet. As we were traveling out here, we saw one of those little Hinds, one of those young deer and as it came to. Offense Oh, it was so nice to see that little deer take that spring and go up over the fence. It was so graceful. They didn't have to open a gate like they would with a cow, nor that little deer. It just took such a nice spring and went over. But you know, I have always enjoyed what it says here it says and he will make me to walk upon mine high places. When that little deer took that spring, it came down on the other side, but the Lord said. You don't have to come down on the other side because you might feel well, I've come to the meetings and somehow I think I have got up. But I'm afraid I might come down on the other side. It might be quite a bum. Well, isn't this lovely? The Lord says you don't have to come down on the other side. He says you can walk on your high places. And that is, he says, I'll take you up and I'll provide a place where you can walk right above the whole situation all the rest of the way. And so he can make the wind cease, He can make the waves cease, and He can say to your soul and mine this afternoon, peace be still. He can be with us. And so when Habakkuk thought about this, he turned to his chief singer. And he says, make a song out of that. Put this to music, he said, this is worth singing about. And dear young people, this is worth singing about. The world's songs pass away. But if you and I find a sure and blessed resource in the Lord Jesus, we'll say to the chief singer on my stringed instrument, I've got something to sing about now, because I've got the one. Who is the same yesterday and today and forever?

Toronto Conference: 1969, Christ's Provision and Care for Us

Address—G.H. Hayhoe

General Meetings, Toronto, April 1969. Addressed by Gordon Hayhoe. I'd like you to turn with me to the 8th chapter of the Gospel of Luke. Luke's Gospel, Chapter 8. And verse 19 then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain, which said, Thy mother and thy brethren stand without desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. Now it came to pass on a certain day that he went into a ship with his disciples, And he said unto them, Let us go over unto the other side of the lake. And they launched forth, and as they sailed he fell asleep. And there came down a storm of wind on the lake, and they were filled with jeopardy, with water, and were in jeopardy. And they came to him and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water, and they ceased, and there was a great calm. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? For he commandeth even the winds and water, and they obey Him. And they arrived at the country of the Gadarenes, which is over against Galilee. And when He went forth to land, there met him out of the city a certain man, which had devils long time, and wear no clothes, neither abode in any house. But in the tombs. Now if you turn over also to Hebrews chapter 1, Hebrews chapter 1 and verse 10. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth A garment as a vesture shalt thou fold him up, and they shall be changed that thou art the same, and thy years shall not fail. And one more passage in Psalm 142. Psalm 142. And the third verse. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me? I looked on my right hand and beheld, and there was no man that would know me. Refuge failed me. No man cared for my soul. I cried unto thee, O Lord, I said, thou art my refuge and my portion in the land of the living. Well, they're young people. In reading these portions today, I was just thinking of the thought of change. In the meeting this morning, we were talking about that blessed one, the Lord Jesus, the eternal Word, the one who changes not. But in the little story that we have brought before us in Luke 8, we have a change, not a change in the Lord, but a change in the circumstances in which His people found themselves. And I believe that we're living in such a time as this. We're living in a time when there are many changes on every hand. There is a change in connection with the life in the city. There is a change in the home. There's a change in education, There's. Change everywhere and this is the challenge that is confronting each one of the young people today, that you must face this change and sometimes it almost seems baffling, it seems overwhelming because we have to go through this period of rapid change as we approach the end when the Lord Jesus is about to come. God has foretold us of this change. He has told us of what is going to take place in the. Last days. And if we are acquainted with His Word, we know that the things that we see in connection with home life, in connection with what we see in business and in men's outlook, men's moral standards, all these things have been foretold in the Word of God. But the important thing for us is how to meet these changes, how to be able at such a time as this to meet them in the wisdom and fear of God. And I thought that this little

portion that we had here in the 8th chapter of Luke is a beautiful picture to us that might help us in this very connection.

Here we find the blessed Lord Jesus in his pathway. Here he was serving his Father. He was going about doing good. And we find here that his mother and his brethren come without desiring to see him. This brings before us the claims of nature. Those whom we love. And you know, those whom we love cannot always help us in the difficulties that we must face. We need to have the Lord. We need to have Him. It's nice when they can help us, but they may not always be able to. And this is specially emphasized in the case of the Lord Jesus himself. Because we know that when he was 12 years of age, he came up to the feast at Jerusalem and his mother and his brethren, and they went on and even forgot about him and started on a journey home without him. But all the Lord Jesus could say, wist ye not that I must be about my Father's business? And dear young people, this is so important for you. You are facing situations at school, at your parents. Don't understand, they can't enter into because those of us who are older and I speak of myself, we haven't faced these similar situations. Things were different. We're living in a time of change. But again, I say the Lord is sufficient. He is able for these very days in which we live. He is the one who has the answer because He's always ahead of things, not behind them. Man is always behind. He is forever, as it were, trying to catch up. But not so with God. He's always ahead. He's always ahead of everything that's happening. And that's where prophecy comes in. He can tell us about events before they take place. He tells us in His word. I know the thoughts that come into your mind, every one of them. And so there isn't a man upon the face of the earth that has ever thought anything that God didn't know it beforehand. It says such knowledge is too wonderful for me. It is high. I cannot attain to it, but. That is the one whom we know, the one we read about this morning. His name shall be called Wonderful Counselor, the mighty God, the everlasting Father, the Prince of Peace. What a counselor to have not one who's behind the times, but one who's ahead of the times. One who knows just what you're facing in the office, where you work, in the school, where you are in your home life, in your life with the other young people. He enters into what fully and knows. And He is the one who wants to be the guide of your life, as it tells us in Jeremiah. Wilt thou not at this time say, my Father, Thou art the guide of my youth, and He can guide you, because He knows well the Lord Jesus in answer, when they told him that his mother and brethren stood without, how lovely his answer. My mother and my brethren are those that hear the word of God and do it. All, I can't over emphasize the importance of the word of God. Advice is a wonderful thing. The Bible tells us we are foolish if we refuse to listen to counsel and advice. But the most important thing of all is the word of God. Do you hear the word of God? Do you do it? As you read the word of God, do you seek to act in obedience to it? Is that the guide that you take for your pathway? Thy word is a lamp unto my feet and a light unto my path. Have you made the precious word of God the guide for your pathway? Well, you can't have anything better. You have something that lives and abides forever. The Lord Jesus said heaven and earth shall pass away. But my word shall not pass away. And now we come to this very lovely little story in the 22nd verse. Now it came to pass on a certain day that He went into a ship with His disciples. I expect this was on the Sea of Galilee. They were on one side of the lake, and they were about to cross over to the other side of the lake. That's what made me think of the thought of change. They were in a certain position. There had been a certain work. On one side of the lake. But now the time came that the Lord said a certain day, and He went into the ship with His disciples. All young people. Is the Lord in the ship with you? First of all, I want to ask you, do you really know Him as your Savior? Have you really and truly accepted Him? Can you say from your heart, I belong to Him? He's my own personal Savior.

Oh has this. Event taken place that you really can say that Christ is your savior. If not, what a terrible thing to try and find your way through life without Him. What an awful end. Even if you are wise and shrewd. Even if you are clever and can make good decisions, What a terrible thing at the end of life to find out that you neglected the most important of all decisions and that is to receive Christ. Has your own personal savior. But then there is the thought, too, of taking the Lord into every situation, every move that we make. And if you're going to the other side of the lake, that is in this time of change, I ask you again, is the Lord in the boat with you? There may have been other little ships going across the lake at this time, Perhaps many of them. Perhaps many of them were good Mariners. Had often sailed that lake and felt they understood all about the difficulties. Of crossing that lake. Hello. I expect that this time it was quite smooth. But there was 1 little ship that had the Lord in it. And I ask you again, are you in his company? Oh, if you're trying to go along without the conscious enjoyment of his company, what a loss. Oh, you say I know him as my Savior? Yes. If you do know him as your savior, are you seeking his company? Are you seeking to walk hand in hand with Him through life, knowing that he loves you and He cares for you? Are you making Him the. Who is your constant companion and all the decisions? And as you face these changes in life which must surely come when you come to 12, when you come to 15, when you come to 18 and you pass on, have you decided that you want to have the Lord Jesus in company with you in every move that you make? How nice to find. That this move to the other side of the lake didn't actually begin with a. Thought of the disciples. It was the Lord Himself. He went into a ship with his disciples. It was His move, it was His plan, and it was his ordering. And he said unto them, Let us go unto the other side of the lake. He was the one that directed this course. A little song that we sing sometimes. Why those fears? Behold, his Jesus holds the hand and guides the ship. Spread the sails and catch the breezes sent to walked us through the deep. And so the Lord was the one who had suggested this. The Lord was the one who gave them direction for this and this great time, this terrible storm that they were going to meet those new problems on the other side of the lake. The Lord was the one who said, let's go over. He knew what was ahead and he was wisdom. As it might seem most strange to us, it says here, well, first of all, it says and they launched forth. They, they obeyed his command when he said, let us go over, He didn't say you go over, but let us go over. Then it says they launched forth. There was no mistake that they were following in the path that he had planned, in the path of his direction, not their own. And then it says, And as they sailed, he fell asleep. Perhaps this sounds very strange to you. If the Lord was the one who was directing, why does it tell us that he fell asleep? Well, you know, I believe the Lord puts us to a test. We can never take one step alone. And even when we are conscious that what we are seeking to do is to follow His direction, there are times of testing that even come in this path. Because Paul had decided that he wanted to follow the Lord and live for him. Did that mean there were no storms? Did that mean there were no shipwrecks? Did that mean there were no testings? Oh, I believe. Perhaps He had more and if you have made-up your mind that you want to follow the Lord, there are going to be some storms and there are going to be sometimes that it seems to you the Lord has fallen asleep, that he is not paying any attention to the problems and the difficulties that you're having to face. Just as we know that when. In the city of Shushan Long Gold, it tells us that the whole city was asleep, and it seemed that Mordecai was going to be hanged in the gallows. But the Lord was not asleep. And although the Lord Jesus here fell asleep, he was still the Master of the universe. And that Blessed One, as we had this morning, was perfect man, and He was also perfect God. And at the time when you think.

Lord is not coming to your rescue. He's not helping you. He's not holding back the elements that seem to be lashing at you. He is still wide awake to all that's going on. Hello. To our seeming understanding, he may be asleep. And so it tells us. And there came down a storm of wind on the lake, a terrible storm of wind came down. And it tells us in the book of the Psalms, the stormy wind fulfills His will. This wasn't any chance that this storm came down. As the storm broken in your life. Does the storm seem to just descend upon you? And you said, well, I thought that the Lord had directed me. I had looked to him. I had sought his guidance. Why does this storm come down? I thought I had him

in the ship with me. The disciples could look back and they could say, well, this wasn't ours. Wasn't it the Lord that went into the ship with us? Wasn't it the Lord that said, let us go to the other side? Wasn't it all according to what he wanted us to do? Why it ended this storm come down. Ah, the Lord would test their faith. He would test them as to whether they had confidence in him in these difficult situations that they were about to face. And so even though we are seeking to please him, he is going to allow these tests the path of. Faith is not an easy one. It was not for the Lord Jesus, who was there that ever so perfectly did His Father's will as the Lord Jesus Himself, and yet who had so much trouble, who had so much difficulty and rejection. But there was one thing that He always had the consciousness of his Father's presence. He could look up to his Father and say, I know that thou hearest me always. Ah, he was ever conscious. From the fact that he was in communion with his Father even in the storms that he faced in his blessed and perfect pathway. And it says, and they were filled with water. That is, God allowed this storm to, so to speak, go to its full fury until it just seemed as if the boat was going to sink. He didn't just let the storm come down and give them the pleasure of feeling that they were tossing on top of the water. Not one drop went into the boat. You know, we like to feel that when a storm comes that not one drop gets into the boat, that God is just so much on our side that nothing can ever happen to us, no trouble can ever touch us. But here, not only does a storm come down, but the water came into the boat. And it says it came into such an extent that they were filled with jeopardy. They were filled with fear as they realized. How? The absolute helplessness of their own position. What could they do? It tells us here. And they came to him. And awoke him, saying, Master, Master, we perish. Oh yes, they came to him. Oh, that's what he wanted them to do. And the Lord brings us to our own extremity. Yes, that's the place. That's what he does with the Sinner. He brings the Sinner right to the very end of himself, to the point where he feels that there's absolutely nothing he can do. The very place where God desires him to be, where he has to cry out that he is lost to ruin, helpless and undone. And that is the point of blessing. The man who pled his own self righteousness was not saved, but the man who said God be merciful to me, a Sinner, he was the one who got the blessing. And the Lord deals in this way with us as believers. He allows the fury of the storm to be felt. He allows all our resources to come. To an end, if someone has put it like this, when we get into a difficulty, we start to think, and if we can think of one single way out of that difficulty, then we cry to the Lord very earnestly that He would get us out by that one particular way that we can see. And we see that one way. And we get into some other situation and we think, well, now the Lord could cause that person to do so and so. And so we have particularly in mind that this is the thing that we want the Lord to do. But the Lord brings us to the point where we can't see what anybody would do. We can't see anything that could happen but harm. We come completely to the end of all our resources and all our ideas and everything, and then we have to, as it were, awake the Lord and say, Master, we perish, Master we perish.

Ah, dear young people, how could you perish that the Lord in. In the vault, How could you? Our times are in thy hand, Father. We wish them there. Our life, our soul, our all. We leave entirely to Thy care. And I believe that it's going through such experiences as this that teach us that we have to count upon a God who is able to do more than we can ask or think. A God who hangs the earth not on something, but on nothing. A God who is able. In the spite of the fact that there is no way out, that we can see no human resource possible, He is able. And then when he does come in, how wonderful. You remember the prayer meeting they were having for Peter, and it says prayer was made without ceasing of the church unto God for Peter. And yet when Peter came and stood before the gate, they didn't believe it. And I wouldn't even believe Rhoda when she came and said that Peter was there. Now I believe that those disciples that were praying actually thought the Lord would come in. But I suppose they had some idea of Him coming in in a different way from what they expected. But He came in in His own way. He came in in a miraculous way. He showed that He was above all the powers of darkness. That were arranged against Peter and just as he allowed James. To be put to death, he could just as easily open the prison door and release Peter. Yes, dear friends, we trust in the living God who is the Savior of all men, especially of those that believe. And so it tells us. Here they awoke him and said, Master we perish, Master, we perish. And here, then here, alls. He asked. They had pulled and tested and Oh dear young people, I I want to see you learn this lovely lesson while you're young. If you have to wait until later on in life, if you have to wait until you're older, perhaps you'll learn it. When you get quite a long way through life, but you'll have many sorrows behind and you wish that you had learned it younger. You'll wish that you had learned that the Lord was able for every situation when you were 12 years old, when you were 15, when you were 18, and in all these big decisions that come and we have to face in life. Now in this changing age, they were going to the other side of the lake and we're going through. In His present day, in the year 1969, we're going through a period of change. Everything's changing and it just seems that it's too much for us sometimes, but it's not too much for the Lord. He is able to do exceeding abundantly above all that we ask or think. And now isn't this nice? He arose and rebuked the wind and the raging of the water. Why does it tell us growth here, the wind and the raging of the water? Well, the wind would be like the cause and the raging of the water. The effect. You know, sometimes the result can be corrected. You can get into a difficult situation and you can get out of a difficult situation. But the cause of it hasn't been corrected. But isn't it nice that when the Lord acts that He not only corrects the result, but He corrected the cause, the wind and the raging of the water? If you had just stopped the raging of the water and why they couldn't have been assured that they would get safely over the rest of the lake. But the Lord is in control not only of the effect, but also of the cause. And he knows the cause of everything that comes in your life and mind, as it tells us in Peter's epistle. If need be, he are in having us through manifold temptation. There is a cause in everything that comes, and each one of our lives is different. Your life is different from mine. My life is different from yours. We have been brought up in different environments, but the Lord knows all about this. He knows what it's like to live in the city where you live, in the meeting, where you live among the young people that you mix with. He knows all about that and he is able for the situations that you are facing. And he was not only able to stop the raging of the water, but he was also able, it tells us, to stop the winds. Oh, how wonderful this was. And what a wonderful.

Savior we have, and it tells us here, Amanda. A calm, yes. What peace it is when we see that he's under, he's in control of everything, that he is able for the situation. And he said unto them, Where is your faith? I want you to notice here that they were afraid twice. They were afraid when the boat was tossed about and was filled with water. And they were afraid when the Lord put his finger on their trouble. He said, where is your faith? Where is your faith? And we're often afraid when our little ship gets passed about. We're often afraid when we see overwhelming difficulties come upon us and we feel quite unable for. I'm sure every one of us has had this, and we've been so relieved when the Lord came in and took care of the situation. And the Lord could have stopped right there. But then it would never have been a blessing for the future. It never would have helped them for the storms that they had to face, for the man that was going to meet them on the other side of the lake, if he hadn't also put his own finger on the basic trouble of this whole situation. He said. Where is your faith? Where is your site? We're living in days of reason. We're living in days when people like to figure everything out. And this is coming in even in spiritual things that want to figure everything out, want to reason it right through. Oh how blessed it is to accept the word of God in simple faith. There may be many, many things that we don't fully understand, but we could always confidently believe what God says. I quote the verse again. We trust in the living God. We trust in one who has power. Men think that God has to act according to the laws of nature. Well, sometimes He does, but He doesn't need to be bound by them. He's able to act on His own. He is able to come in. He formed the laws of nature and He can come in and act quite contrary to them. He can work out the plan in your life the way you'd like it to be worked out. Work it out the very opposite to the way you

think it should be. He's in control and so he said. Where is your faith? And can we each ask our hearts? Are we trusting Him for our daily lives? All I say in my own heart how often I fail in this. The Lord has seen me through some storms and difficulties, but I still feel that the power of that rebuke. Where is your faith? Where is your faith? Isn't it strange? Dear young people, the Lord takes us out of 1 difficulty and when another comes, it seems that our faith fails again. That He has to say, where is your faith? Well, you say I haven't got very much faith. How can my faith be increased? Well, faith is increased by learning in the difficulties to trust the Lord. It tells us of the Thessalonians, your faith groweth exceedingly, and the charity of everyone of you toward another abundant. I'll tell you why I believe the Thessalonian faith was growing. They were going through a period of persecution. They were being, they were suffering for Christ's sake. And as they did, they learned to trust the Lord more and more, and they found that He was worthy of their trust. How in your faith in a fellow man increase? Perhaps you meet me for the first time. You don't know anything about me, you say. Well, I don't know whether I could trust him or not. But supposingly, we'll say you knew me for 10 years and I never disappointed you. Wouldn't that cause your faith to increase? Well, I might disappoint you. I'm sorry to say I would disappoint you, but the Lord Jesus never, would never, never. And if you want your faith to grow? Start trusting him today. Trust him about the little. Things trust him when the storm comes down, trust him when he seems to be asleep. Trust him when you don't know any way out and when you turn to your to those who are older and ask them and they can't seem to give you an answer. The Lord wants to show you that he is sufficient, that he knows everything, that he is able. He is your counselor, He is your guide. He knows.

Has a plan for your life and if you have him in the ship. With you and to leave all in his hands, He'll bring you through in the way that he sees best. And it says, And they being afraid, wondered, saying one to another, What manner of man is this? What manner of man is this? Who was it? Well, it was the Lord, for He commandeth even the winds and water, and they obey Him. The cause and the effect, all is in His hand, and He said, and they obey Him. Well, as I said, was this the end of the problems? Just because they got across the lake, just because they found their grounding on the other side of the lake and were safely landed, was that the end? Oh, no, no sooner had they. Landed and here they meet this terrible sight, this man under the power of Satan. And so I can't tell you that when the Lord sees you through 1 difficulty that it's going to be all over. I must have to tell you the truth. We must through much tribulation enter into the Kingdom of God. We must face more and more difficulties than I am persuaded that if the Lord leaves us here very much longer. That when we, as it were, get across. The lake, we're only going to find that new difficulties are going to arise. But was the Lord able for this man that had the legion of devils? The storm in the lake was bad, but to me, a man with a legion of devils possessed with this legion of devils, what a what a terrible situation Was the Lord sufficient for this? Yes, he was able to cast out the whole legion of devils and the man sat at. The feet of Jesus clothed and in his right mind, yes, he was able for this situation too. And so it tells us that this vast universe in Hebrews where we looked, it says. They shall be changed. We look upon this earth and people talk about the constant laws of nature. We look upon things as being fairly stable. Well, everything here is going to be broken up. This very world in which we live is going to pass away. But thou art the same. Thou art the same. We can expect to see more changes. We can expect to see things that we thought were stable go to pieces. But all we have the Lord, we can safely trust in Him. And so I just like to turn again to the 142nd Psalm where we read Psalm 142. The third verse, when my spirit was overwhelmed within me, then thou knewest my path. And there are times when our spirit is overwhelmed, when things seem so great, so difficult, so trying, that we don't know just what we should do. Isn't it nice to be able to look up and say, then thou knewest my path? Then thou knewest my path, and so it tells us here in the fourth verse. And I looked on my right hand and beheld, but there was no man that would know me. Refuge failed me. No man cared for my soul. It seemed as if no one was interested. No one cared, but he learned to turn to the Lord. And so this fifth verse I cried unto thee, O Lord, I said, thou art my refuge and my. And in the land of the living, yes, He is your refuge, He is your portion. And so I want to say, and to each dear young person here, be sure that in this time of change, in this time when everything seems to be. Broken up when all that we once considered stable is beginning to break down, you still have the Lord turn to him, make him the. Guide of your youth, and even when others don't seem to be able to give you the advice that you need, turn to the Lord. Do His word, read it, walk in obedience to it and He will bless you and look up and say Thou art my refuge and my portion in the land of the living. Could you have anything better than this? He is sufficient. He is able count upon Him and He'll never fail you. He'll bless you and all at the end of the journey when you look back. How you'll thank Him for every step of the pathway, I'm sure.

Each one of us as we look back and see the way he led us, we'll say it was the right way. But young people, I have you especially upon my heart. I see what is taking place in this very day in which we live and I long that the Lord Jesus should be everything to you and that you would turn to him in all the circumstances of your life, in all the decisions of your life and don't listen to what is being said that. Christianity is behind the times. The Bible is outdated. It's ahead of the times. God is sufficient. His Word is sufficient. And if you read it carefully and prayerfully and turn to the Lord, you will find that He does have an answer and He does have the help that you need for every single situation in the land of the living. Thou art my refuge and my portion in the land of the living.

Los Angeles Conference: 1979, At the Feet of the Lord

Address—G.H. Hayhoe

I'd like to look at a few scriptures this afternoon in connection with being at the feet of the Lord Jesus because I believe that this is the place of blessing, whether it's for the Sinner or for ourselves, or even in the coming glory. And so I just like to look at some scriptures with this in mind. And so first of all, let us turn to the 5th chapter of the Gospel of Luke. 5th chapter of the Gospel of Luke in the 12TH verse. And it came to pass, when he was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on his face and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying, I will be thou clean. And immediately the leprosy departed from him. Well, here we see someone who felt his need of the Lord Jesus. Us as the Savior, as the one who could cleanse him from that awful disease of leprosy. No doubt a picture to our souls of something far, far worse than leprosy. A leprosy, as far as was known at that time at least, was incurable. But there's something far worse, and that is the awful disease of sin. And surely man cannot cure that. But here we find one who. Feels his need. A man who, as we're told. Here was full of leprosy. Now this is very instructive, I believe, because if you read back in the 13th chapter of Leviticus, you find that when a man was brought to the priest and the priest looked him over and there wasn't a spot that he could find over the whole man that didn't have leprosy, he was completely covered with that awful disease. That was the man that was cleansed, the one who just had one spot was pronounced. Unclean, but we read nothing about his cleansing. But the man who was covered with leprosy is the one who was pronounced clean. And you know, there are many, many people, and there may be some here. And

you might say, well, I know I'm a Sinner, but I don't think I'm such a bad Sinner. I don't think I'm of the worst kind. There are many who are far worse than me. Perhaps you know some spot, some particular sin that besets you, but you don't think. That you're all bad, as people say. Well, we don't read of any cleansing for a person of that kind because God must bring us, dear friends, to the point where we realize that there's absolutely nothing in us that is acceptable to him. When the priest looked him all over and found that there wasn't a single spot that was clean. Now, that was the time that he was cleansed. That was the time that blessing came to him and so. Brought up in Christian homes, and perhaps there are some here and I can say I was perhaps like you. Now that is when we're sheltered in a Christian home, we don't always realize our true character. We usually think that because of the protection that we have had from many of the evils of the world that somehow are a little better. But you know, our hearts are all alike. The Bible says as in water, face answers to face. So the heart of man to man. If I had an egg, a rotten egg here, and I dropped it on the floor, all the horrible smell would come out. I could have another one in my hand that's just as bad, and you couldn't smell it at all. It's just as bad. But it's just the difference that the bad hasn't all come out. But it's all there. And dear friends, every one of us in God's sight are sinners, lost sinners, full of leprosy, no hope apart from Christ. But isn't it lovely to see this man knew the right person? To come to, and I just want to say here, if there's anyone who has never come to the Lord Jesus as Savior, come to him for cleansing. What better day would there be than today, the first day of 1979? How wonderful to begin the year and with the Lord Jesus as your own precious and personal Savior. And so this man came to the Lord. And he fell on his face and this was what I wished to speak particularly about. He took his true place. You know, there that is something that's very hard for any of us to do is to take the humble place, the natural snare of the human heart. And in the list of things that God hates, it's the very first and that is pride, a proud look. And every one of us have that self importance about us. And it isn't until we get into the presence of God and feel our need and that we come to the point where we're willing to take our place.

At his feet. But oh, when you're willing to take your place at his feet, like many, many others did all through the Scriptures, that I say is the place of blessing. But when this man fell down at the feet of the Lord Jesus, he knew that the Lord was able, but he didn't know whether he was willing. He said, if thou wilt, thou canst make me clean. And I suppose no one would doubt that the Lord can cleanse the vilest Sinner. I hope none of us would doubt the precious truth of that verse. The blood of Jesus Christ his Son, cleanseth us from all sin. But there might be someone who thought the Lord wasn't willing, wasn't willing to meet them in their need. Sometimes a person who has gone far into the paths of sin thinks his case is hopeless, because very often, in a medical sense, a case can be hopeless. But. No such thing as a person coming to the Lord Jesus and him telling that person that his case is hopeless. He says him that cometh to me I will in no wise cast out. And so here this man came. He knew the Lord was able, but he didn't know whether he was willing. But all how quick was the response from the heart of the Lord Jesus. Isn't this beautiful? He put forth his hand and touched him, saying, I will. You know what hinders the Sinner from blessing is his own will. That is, the Lord had to say when he was here, He will not come unto me, that ye might have life. But as far as God's side is concerned, He is willing. Indeed, it tells us in Peter, the Lord is not willing that Annie should perish, but that all should come to repentance. And so I want to bring before you two things about this, and that is, that the Lord is willing and. He's able. He's willing because he went all the way to Calvary, bore the Roth and judgment that our sins deserved in order that we might be blessed. Oh, how marvelous of that grace that made him willing, willing to take our place, willing to bear the judgment that our sins deserve. The Lord Jesus, I say, is not only able to say, but he is willing. And so he went to the cross to show his. Willingness. We think of him in the Garden of Gethsemane there saying to his Father, if thou wilt thou canst make me clean. Was he willing? Yes. Was he able? Oh, there was only one who could glorify God about the question of sin and settle the matter. And thank God he's done it, he has finished the work, and so isn't it lovely? He put forth his hand and touched him. Now in the Old Testament any person who touched. A defiled man was himself rendered unclean by doing it. But here was 1. As a little hymn puts it nicely. The one who touched the leper was undefiled by sin, as God forever holy, as pure as as man all pure within. And so he could put forth his hand, and touch that man, and be undefiled. He was the holy 1 He was the only one who could pay the price of sin. And I say again, thank God he has done it. And so immediately this man's leprosy departed from him. Being saved isn't a process of weeks or months. It isn't the process of even minutes. The very moment you cry out to the Lord for mercy, that very moment he hears the cry and answers the cry. Oh, what a good thing then. And so I want to start by saying if there's. Anyone here who has not come, Why not come today? No better time than today. Why delay now? This is the very best time and more. We can't be sure of tomorrow. Thou knowest not what a day may bring forth. And many of us as Christians do feel, we can't help but feel that the Lord's coming is very near and that he's going to give that shout and that will be the closing of the door of. Grace for all who have rejected God's offer of salvation. Now let's turn to another one in the 10th chapter of Luke. And the 38th verse. Now it came to pass as they went, that he entered into a certain village, and a certain woman named Martha received him into her house, and she had a sister called Mary, which also sat at Jesus feet, and heard his word. But Martha was cumbered with much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she helped me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. Well, here we find something very beautiful in connection with this household. The Lord often visited this home, but what I wish to call attention to in this particular 1 is. That the place to learn is at the feet of the Lord Jesus to take our place lowly before him, as it says in the book of Job who teacheth like him. You know God has an individual tuition for each one of his own. There are no two of us that are alike. We all have to go through different things in life in order to learn the lessons that the Lord has for us because. In school there are certain number and a classroom in a classroom. Room and the teacher gives a lesson to all who are there, but not so in the school of God. We must learn things individually, and I believe that we never really have truth until we have received it from the Lord for ourselves. It tells us in John, and they shall be all taught of God, and that's a very blessed thing when we have learned something from him. I have often said to people, don't, don't. Go away and say you that's what Gordon said, but go away and say, I think I've learned something from the word of God because you know, it's important that we should be taught of God. And that's the place that Mary took. She took her place at his feet. And as this new year begins, how important it is that we should remember the importance of this because the world is so full of all kinds of things to. Turn us in another direction, shall I say, of all kinds of ideas and opinions of man. We are all conscious of the lowering standard of morals. And why is it? Well, because people are accepting the opinions of men instead of following the word of God. Why do we see the breakdown of homes? Because men are setting up their own opinions about marriage and not following the instructions of God's word. And so if we would know the mind of God, we must get it from God's Word. And I believe that's the force of what? We have in Romans chapter 12, where it tells us, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service, or the I believe the correct word is your intelligent service. And then it goes on to say, And be not conformed to this world, but be transformed by the renewing of your mind, that ye might prove. What is that good and acceptable and perfect will of God? You notice it says an intelligent service and then it speaks about the renewing of the mind. I call attention to that because I believe what He's bringing before us is that the way to get conformed to the

world is just to listen to all that they have to say and their ideas and their opinions. And how are we going to have our minds renewed? How are we going to get God's thoughts? Well, Mary Sat. His feet and she learned to get his thoughts. And in the things of God, man's wisdom is different from God's, as it tells us in Isaiah 55. My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are high above the earth, so are my ways above your ways and my thoughts above your thoughts. So it's not an extension of the wisdom of man, it's something entirely new, because man's wisdom. Always exalts man, and God in his wisdom brings before us that which humbles us and exalts Him. In the in First Corinthians and the second chapter, he's talking to Greeks who had attained a wonderful height of of human learning in their day. But he says that the Lord knoweth the thoughts of the wise, that they are vain or empty. And so this is the importance.

Not just to follow all those things that we hear constantly, what we're exposed to in all the publications of the day and the school. They all build up man. But when God's time comes, it says the Lord alone shall be exalted in that day, that no flesh should glory in his presence. He that glorieth, let him glory in the Lord. And so here we find Mary takes this place at the feet of the Lord Jesus. And I don't think. It was ever more necessary than it is today. It tells us when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And I beseech everyone here, young as well as old, let us get our opinions about things from God's Word, not from the thoughts of man. Because as I say, if we become too taken up with the thoughts of men, then first thing you know, we become conformed to the world. We follow their way. But as we read this precious book, then we learn things from God's side, His truth. Well, this is a very interesting little picture here as we see the Lord Jesus coming to this home and there were two girls there, Martha and Mary. And I believe it was perhaps true that they both had learned the value of listening to the Lord Jesus. And I draw that conclusion from the 39th verse. It says she had a sister called Mary, which also. Sat at Jesus feet and heard his words. And also the little remark that she makes, My sister hath left me to serve alone. And I'll give you what I have thought about this passage, that when the Lord Jesus came to the house that day, that perhaps it had been the custom of both these sisters to sit down and listen. But that was a particularly busy day. And so Martha was saying, well, no, there are things that we have to do. We just can't leave these things to listen to what the Lord has. This is a day that other things must take up our attention and our time. But Mary said, oh, this is an opportunity we may not have again. This is an opportunity we cannot miss. And so she left whatever she was doing, and she took her place and she sat down. And I've often said, you'll never, never have any time for your Bible or for the meetings or for the things of God unless you leave something. You have to leave things. We all know this. The ones who are here today, I'm sure that a good many had things that projects and all kinds of things that you perhaps really wanted to do and it was a sacrifice to leave it. And so this is the way I'm sure you've had the experience. You, you want to do something, you sit down and you'd like to read the word or perhaps some precious ministry and the devil just fills your mind with all the other things that should be done. And it's not that they're wrong. Some things, Martha wasn't occupied with anything that was wrong. She was just cumbered with much serving. She was just occupied with other things that seemed so important that she didn't have that time. And I say this especially to those who are younger because, you know, some of us are getting a little bit older and we find that we don't retain things quite as well. Our memories are not as sharp as we get older and so. You who are younger, what a fine thing to spend your time learning more and more of God's precious Book and not just learning it in an intellectual way. Perhaps that's why it's brought before us in this way. Take the humble place, because in learning the truth of God, it requires subjection of our minds, subjection of our wills, and I believe that is what is suggested in taking. Our place at the feet of the Lord Jesus. The Bible says in 119th Psalm, I hate vain thoughts, but thy law do I love. We have all kinds of vain and empty thoughts, and we just have to give those things up and take the humble place. Or remember a remark that an old brother in Canada made many years ago, Brother Dunlop, when he was a young man. He was associated in something that he knew was not according to the mind of God. God and when he was saved, this began to exercise him about this association and he started like Mary sitting at the feet of the Lord Jesus and hearing his words. But he said, when I came to that verse in Second Corinthians chapter 6.

Be not unequally yoked together with unbelievers, he said. I wished it wasn't there. Well, why did he say that? Well, he knew it was going to cost something to obey that precious portion of God's word. And why does God want us to walk in separation? All because he can't walk with this world that crucified his Son. He he can't walk with us if we choose to walk in that company, it tells us ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God, and so he wants our company alike. The way the truth is presented in 2nd Corinthians 6, the apostle exhorting them says he spoke to them and says. Be ye also enlarged, be ye not unequally yoked. Together with unbelievers and enlarged heart for Christ leaves no room for the world. And that's what He wants our hearts to be enlarged for Christ. Well, Mary learned this secret and Mary wasn't going to miss this opportunity. And may the Lord give us too the value, the precious privilege that we have of living in a land where we have. An open Bible where we can read it without any danger of being molested. And then too, and that we should also value much of the precious ministry that God has been pleased to give us. I think of what Boaz said to Ruth when he brought her into the house. He said, And when thou art a thirst drink of that which the young men have drawn. And we thank God for those who have drawn things from the wells of God and have brought out for us so that we might. And so here Mary learned this thing, and the Lord had to say to Martha, Thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. Yes, Mary had chosen the good part. She took her place at the feet of the Lord Jesus. That is the good part. And how much we need it. That good part? Well, may the Lord grant that each one of us may value the place at His feet as learners. And now let's turn over to John, Chapter 11. Says in the 19th verse. And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him. But Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God. God will give it thee then. 32nd verse. Thirty. 30th verse. Rather now Jesus was not yet coming to the town, but was in the place where Martha met him. The Jews then, which were with her in the house, and comforted her when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there and then when Mary was come where Jesus was, and saw him. She fell down at his feet, saying unto him, Lord. If thou hadst been here, my brother had not died. Now a sorrow had come into this home. We find that Lazarus, their brother, had died. The Lord hadn't come at once to answer the desire of their hearts and make Lazarus well. He allowed him to go through death. But now the Lord comes, and I believe we could say that He came to that home, as it tells not only that He might raise Lazarus, but also that He might bring comfort to those sad hearts. And there may be those who have deep sorrows today, there may be some here who are feeling deep sorrows, sorrows that perhaps are only known to yourself and the Lord. And too, we find here that when they sent the message to the Lord, as I remarked, He didn't come at once. And this is sometimes difficult for us when we cry to the Lord about something and He doesn't come, that is, He doesn't seem to answer the desire of our hearts. And so it was the Lord.

Didn't come, allowed Lazarus to be taken away in death, and so when he finally did come, why Tells us when Martha heard that he was coming, he went out to meet him. And has said to the Lord, If thou hadst been here, my brother had not died. But she says, I know that even

now whatsoever thou wilt ask of God, God will give it thee. You notice that Martha didn't seem to be so much at home in the presence of the Lord as Mary. She didn't fall at his feet. Mary had been accustomed to sit at Jesus feet and hear his words. She had learned so much there that she had not learned only. Learned about him, but she had learned to know Him. She had learned to know his heart. She knew He cared. And it's a very wonderful thing when trials come, that there should be submission in our hearts. I think that's the hardest thing for us is to submit to the Lord's hand, to be able to accept things that happen and to be able to say this thing is from me. And I believe that Mary who had been accustomed to sit at the feet of the Lord Jesus. Now when his trial comes, there is peace in her heart. And she waited until a message came that the Master called for her. I think that's one of the hardest things that I have to learn, and that is to be still and know that I am God, just to be quiet and wait for the Lord's time while Mary had learned something of that. And that's why I say, dear friends, it isn't just learning. In an intellectual way, the truth of God, although that is important. But it's learning truth about the person. The person is the one of whom the truth speaks, because he himself is the truth. And it wasn't until the Lord called for Mary that she came. And as soon as she had come, then it tells us she fell down at his feet, saying to him, notice she took that accustomed place, And let me see one here. And you're passed through a time of special trial in your life. Now this is the place to be, to take our place at the feet of the Lord Jesus and to have the assurance in our hearts that He cares if we lose this all what we've lost, to lose the knowledge that He is a sympathizing and merciful High Priest. What a comfort to our hearts in the trials of life. And then she had that confidence that if Lord had been here, her brother died. But you notice she doesn't make any requests here. She doesn't say, like Martha, I know that even now, whatsoever thou wilt ask of God, God will give it thee. Why didn't she make any request? Well, I believe she had already sent the message to the Lord that her brother was sick. And if it was the Lord's will, and that this should be as it was, that there was submission in. Your heart, oh, what a what an important thing, as I think I mentioned one time before, and I've been very much struck by it, That verse that we know so well in first Peter 5 casting all your care upon him. 40 careth for you is preceded by the words Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him for. For you, and you will often find, at least I've often found, that the reason we cannot cast our cares upon the Lord is because we really haven't submitted. Sometimes when I have tried to bring some care to the Lord and I couldn't seem to live there, I've had to say to my own heart, perhaps something like this. Why am I saying to the Lord, Lord, unless you straighten out this thing just the way I wish. To have it straightened out, then I can't have any peace. Am I really saying that to the Lord and that I want Him to answer according to my mind, according to what I think is the right answer? Well, when I am willing to say, Lord, I want to submit to Thy will, whatever it may be. You know, I found that I was then able to cast the care upon Him. And I believe Mary had learned this secret. She had learned it at the feet of. Jesus and now she could commit this care to the Lord. She didn't make any request. She had previously sent the message as I said, the Lord had not come. So now he comes and she just says, Lord, I know if thou hadst been here, my brother had not died. But now she is going to learn something and something that we learn. And brethren, we can only learn it here in this world. And that is.

The sympathy of his blessed. Heart you know we'll never learn to know God as the God of all comfort in heaven. It's down here that we learn this There are experiences here in life that we cannot have in heaven there will be no trials there. We'll not have to learn I say to know him as the God of comfort and consolation. It's here that we learn this and so Mary in her submission saw one of the most wonderful things that took place perhaps in the. The way of the Lord, the Lord Jesus weeping at the grave of Lazarus, what a marvelous thing Jesus wept. Then she saw him speak that word of power and Lazarus came forth. What a what a comfort now to her heart. She had learned to know his heart. And brethren, it's in trial we learn this. And so I say the place of blessing in trial is not just. Saying, unless the Lord straightens it out this way, I can't have any peace to what you and I need to learn. And I say it for myself and I often have to say it to myself. Whatever way the Lord sees fit to order it, that is the place of blessing. That is the place where we can receive what He sees is best for us, because all things work together for good to them that love God, to them who are the called. According to His purpose. So here we find Barry now at the feet of the Lord Jesus in her trouble, finding the Lord as a sympathizing 1 and then learning to know Him as the Deliverer. Now we find her again in the next chapter in the 12TH chapter of John. Let's read at the very first here the first verse. Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him. Why was not this ointment sold for 300 pence and given? To the poor This he said, not that he cared for the poor, but because he was a thief, and had to beg and bear what was put therein. Then said Jesus, let her alone against the day of my burying. Has she kept this for the poor. Always ye have with you, but may ye have not always. Well, perhaps in this chapter we could say that we see Mary at the feet of the Lord Jesus as a worshiper. Here it tells us they. Made him a supper, and now we find Mary taking this place here at the feet of the Lord Jesus, anointing His feet and wiping them with her hair. Her hair was her glory. She laid her glory at the feet of the Lord Jesus acknowledged that that one, shall I say, in His blessed pathway was the one who was always anointed with the Holy Ghost and with power every step of His pathway. Was always in the power of the Holy Spirit of God ever a fragrance to the heart of God? His whole pathway and then finally at the end he offered himself without spot to God. This filled the heart of Mary because as we were mentioning yesterday, really this is the character of our worship is to worship in the burnt offering character. It's presenting Christ to God. God finds all his delight in him. He was the one who sent him and so he delighted to have us come into his presence. And tell him what we think of His beloved Son, and give honor and glory to him. And so Mary presented, as it were, her all 300 pence. We would have never known how costly this was if Judas hadn't spoken up. You know, if you or I had been there, why, we would have felt very badly that Jew said a thing like that. But what did it bring out? Well, it does. It is sad that Judas said that, but it brought out something we wouldn't have known otherwise. And that is the value of that spikenard, that it was worth 300.

Pants And so did someone say an unkind thing. Why, if you and I meet it in the spirit of Christ, what will it bring out? Oh, it will just bring out more of the loveliness of that blessed 1 You think of that passage in the Song of Solomon. It says, awake thou north wind and blow thou S thou S upon my garden, that the spices thereof may flow out. We know very well if there's a wind blowing and there's something that. Is an unpleasant smell. Well, the wind blows that unpleasant smell. We wish the wind would stop because it blows the unpleasant smell across the whole town. But when there's something that's very pleasant, why then the wind just brings over that pleasant smell? And so here was the bride speaking in the Song of Solomon, and she wasn't distressed over the trials because it was only going. To bring out more and more of the enjoyment of Christ. And isn't this lovely here to see that Mary just did this in occupation with the Lord and didn't allow herself to be disturbed by what Judas said. And I might say this too, that it says in another gospel likewise also said they all that is the others too joined in. Condemn her for what they called a waste. I just wish to say a little word here too, that might be an encouragement. Sometimes might come to the meeting and it might seem to be in a low state. There might not seem to be the praise that there should be. You know the Scripture says none shall appear before me empty. I'm afraid we do sometimes, brethren. I'm afraid we come there as one, brother. Was complaining about the lack of praise. And another brother said to him, Well, did you expect someone to be so full of Christ that you would get the blessing? Didn't

you have something to bring and offer to the Lord? Oh, you know, each one of us should be occupied ourselves about coming as worshippers. I, I give again that verse, none shall appear before me empty. And so we see one heart here that was full of Christ. What a blessing to the whole company, it says. Here the house was filled with the order of the ointment, and as we gather together, instead of thinking about the low state of the assembly, isn't it good to be so occupied with Christ that when we come on Lord's Day morning that our hearts would just overflow in praise to Him? What a blessing would be to others if this were so. And so Mary didn't even reply, but the Lord replied for her. It's good to let the Lord reply to things. Sometimes He replies far better than we do. And many times we're sorry for things that we've said. We've said the wrong thing, we can't take it back. But when we let the Lord reply for us, why He always replies according to his valuation and what other valuation counts? What I think of my own actions doesn't amount. To anything. It's what the Lord thinks about them. Not he that commandeth Himself is approved, but whom the Lord commandeth. Well, that was what satisfied the heart of Mary. The Lord gave His condemnation. He valued that overflow of her heart in praise. So when we come on Lord's Day morning, surely we ought to sit, as it were, humbly at His feet, meditating on all His wondrous love and grace, thinking of all He has done this. Would cause our hearts to just overflow in worship and praise and Thanksgiving to Him for all that He has done for us. Now let's turn over to another passage in Revelation chapter 1. Revelation chapter 1. And the tenth verse. Well, perhaps I should read from the 9th. I, John, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ, was in the aisle. It is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day and heard behind me a great voice as of a trumpet saying, I am Alpha, Omega, the 1St and the last. And what thou seest, write in a book and send. Under the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me, And being turned, I saw 7 golden candlesticks, And in the midst of the seven candlesticks, one like unto the Son of Man.

Clothed garment down to the foot and gird about the paps with a golden girdle. The 17th verse now. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the 1St and the last. I am he that liveth and was dead. And behold, I am alive forevermore. Amen. And have the keys of hell and of death. Well, could we think of this passage here as John on his face before the Lord, at the feet of the Lord Jesus. What was it that concerned him at this time? Well, he was called upon to write letters to 7 assemblies in Asia Minor, and the Lord was standing there in the midst of those 7 golden candlesticks representing those 7 assemblies. And he is in the character here of a judge. He's looking over what was going on in those seven assemblies, and when John saw the Lord Jesus in that character, it tells us I fell at his feet. As Dad, you know, there are many things in these last and closing days, brethren, that surely would cause us, if we have any sense of what is due to the Lord, to indeed be in the same position as John. To be on our faces, at his feet. But he didn't utterly despair. But he did feel grieved over this responsibility that was given to him to write to these seven different assemblies. And it doesn't speak to each one of us here and to us who through grace are gathered to the name of the Lord Jesus Christ. Just think, if the Lord were to walk into each one of our meetings and we're to speak of what He approved of and what He did not approve of. Wouldn't it stir our hearts? Wouldn't we feel just exactly like John did here? I'm sure I would. I would just feel like falling at his feet is dead. Is there any one of us that would say, well, I can stand up because I'm really quite a bit better than the rest here? All I think every one of us would just feel exactly like John did. And this was on the Lord's Day. This is on the Lord's Day that this took place. That John had this experience and so he was in the presence. Of the one who sees all, he was clothed with the garment down to the foot. His voice was like the sound of many waters. His face is the sun shining in his strength. And we might each individually and collectively ask, what about our responsibility as a testimony president? I'm quite sure of this. If there was more humility, if we were more in the sense of what John was in here. And the Lord would show His readiness and willingness. To bless, He wants to bless his people. What a privilege as well as a responsibility to be light bearers in the earth and not only, as I say, individually, hello. That is a great responsibility for us as individuals to shine as lights in the world, but collectively to bear testimony because the assembly has those two characteristics to be the pillar and ground of the truth to maintain. The whole truth of God. And then too to present the world the character of the one whose name we bear, as I think we noticed before in first Timothy chapter 3. In the 15th verse we have the assembly, the Church of the living God, the pillar and ground of the truth. And the next verse have the pattern, the pathway of the Lord Jesus, the secret of godliness. Oh, how great, then, is the responsibility. So when John saw the Lord Jesus as he stood there and looked over those candlesticks as to how the light was burning and what testimony was being rendered in The Dark World, John said, I fell at his feet as dead, but isn't this lovely? And he laid his right hand upon me, saying unto me, Fear not, I am the 1St and the last. I am he that liveth and was dead. And behold, I am alive forever. More Amen, and have the keys of hell and of death, If we thought of having to do with the Lord, and would indeed make us afraid. But isn't it very blessed to not be presenting when in the midst of the His own He will have full praise, and as we have in first Two Thessalonians chapter 1, it says, 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. So we could think perhaps of John here as one who felt the state of the church as a Candlestick, and he took that humble place. And so although we can rejoice in the Lord and be encouraged in him, I believe we should feel these things. And if we feel them, then we'll be in a state where we can be a help to the people of God and. Encouragement and so much the more as you see the day approaching. So we see then this place of John at the feet of the Lord Jesus in regard to the state of things in the Church of God. May God grant in these days when the enemy is so busy that this may be more true of us and I'm sure that if it's so the Lord will give us grace in the midst of all that's going on to be an. Overcomer. What is an overcomer? Well, we know how easy it is to go under the state of things, to really hinder things. That's awfully easy. But to rise above it and to be in the enjoyment of Christ in our souls, to be like Mary. Truly, we could say Mary was an overcomer. There wasn't a single person that seemed to agree with what she did and even spoke contrary to her deep affection and desire to give the Lord His rightful place. But isn't it lovely as that? The Lord Jesus took notice of it. I believe Mary was an overcomer. And why was she an overcomer? Because she knew the same place that John knew here. She knew the place at his feet. And so she was able to be an overcomer. And if you and I would be overcomers, what a blessing we would be to God's people. What an encouragement to them where there are so many discouraged hearts, discouraged over personal trials like Mary was in John 11 and discouraged. To over perhaps the ruin of the church is a Candlestick, but oh how good to have that hand placed upon us, saying fear not, I am the 1St and the last. O may our hearts be taken up with him. Now I just like to look at one more and that's in the 5th chapter of Revelation. Revelation chapter 5. The sixth Verse. And I beheld And low in the midst of the throne and of the four beasts, and in the midst of the elders, stood the lambs that have been slain, having 7 horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and 20 elders fell down before the Lamb, having everyone of them harps and golden vials full of orders. Which are the prayers of Saints? And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth, or over the earth. And now the last verse. And the four beasts said Amen. And the four and 20 elders fell down and worshipped him that liveth forever and ever. Here we find in this last one a scene that yet awaits us. Here we find the 24 elders. I

believe the 24 elders represent what we have in the Old Testament. When the temple was established in Solomon's time, it tells us there were 24 courses of priests who were singers in the House of God. And I believe these 24 elders just represent that company because it tells us in the time of the dedication of the temple that they made one sound to be heard in praising and thanking the Lord. A little picture of the future day when the whole redeemed company. As I was just mentioning a few moments ago, we don't always rise to our place and privilege as worshiping priests. How often we come and we sit and there isn't praise in our. Hearts, there isn't that one sound in praising and thanking the Lord, but here we have a scene opened up to us and it tells us here that there were 4 and 20 elders having every one of them harps. I think this is so beautiful because everyone will enter into this praise and the praise will be perfected in that day. There will not be one who doesn't have, shall I say, a heart full of Christ.

Overflowing in praise. To Him, and then golden vials full of odors, which are the prayers of Saints. No doubt these bring before us the fact that the Lord is going to set things right in this world in answer to the prayers of His people during that awful time of tribulation. But could I also make another application? And that is that during this time how many things there are that will cause us sorrow, that bow our hearts down? And how we belong even now, for the time when the Lord Jesus will have his rightful place. We know there will be special prayers offered by the godly remnant calling upon God to set things right in the earth. But aren't there many prayers that go up as we see the increasing tide of evil, as we see how the church has failed as a Candlestick, we acknowledge our own personal failure. And all those prayers go up and say, Lord, how long? How long those have all been stored? There, above every one of those cries for deliverance will be fully answered, as the little hymn says, to find each hope of glory gain fulfilled, each precious word. Not one desire for that day when Christ will have His rightful place will be unfulfilled. All those desires is someone suffering from pain. There will be no pain there. Is there a trial oppressing you? There won't be any such thing there. Are there difficulties in family life? There won't be any up there. Will Christ have his rightful place? Yes. Will we ever hear that blessed name disowned or blasphemy not there. Oh, what a wonderful scene, brethren, when our hearts break forth in eternal praise. And they just fell at his feet, and they worship thou art worthy. The chapter before tells us to. They cast their crowns at his feet. Because if there has been any faithfulness in our lives. That he could see and that he could reward. Lord, we'll have to say, of thine own Have we given thee nothing in ourselves at all, nothing that we could glory in? We'll do just as we have. In that 4th chapter. They cast their crowns before him, and acclaimed him as the worthy. 1 And here they all say, Thou art worthy to take the book, and to open the seals thereof. For thou hast slain and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation. All what notes of praise will fill that scene above as we find that one? Who is the answer to every hard question of life? And surely again, our place will be at His feet. Not then to ask Him to comfort us in our trials. Not then to feel the sad state of things in this world, in the Church. No, nor as a Sinner to cry out for salvation because we've been redeemed by His precious blood. But what to do? Just to praise Him That all that He said, all that He promised. Has all come true and were there in his presence all then truly how gladly, how willingly we'll take our place at his feet. And now just one comment here in connection with the 14th verse and the four beasts said Amen. Now these four beasts, it could be translated for living creatures and we learn in other parts of the Scripture that these represent the charity of them, that is, they represent God's governmental ways in connection with this earth because even. Although Satan has come in and got man's ear, and he is spoken of as a God and Prince of this world. God is still on the throne. Perhaps you've read in Ezekiel chapter 1, where Ezekiel looked up and, well, first of all, he saw all kinds of movements that he couldn't understand, wheels and wheels within wheels. Did you ever feel a little confused when you read that chapter? What did that mean about those lights and everything? Well, that's just the way things go in this world. There's just movements of things and they seem to be so confusing. And you see a flash of light and it seems like the Lord's coming in. And then you see some more movement. It just looked very, very confusing. But at the end of the chapter, he looked up and he saw a man upon the throne. And that that represents to us the fact that God is still on the throne and he is still over all his head, over all things to the church which is his body. Now sometimes these ways of God are difficult to understand. But now perhaps this gives the thought in this verse and the four living creatures said, Amen. In other words, when we get there, are we going to doubt any of these ways of God? Are we going to say?

Why did that happen and why did that have to come to me? Are we going to talk that way now? The four living creatures said Amen. They said it was all right. He didn't make any mistakes. I see now how he was over everything that happened. And then it says, what did the what did the four and 20 elders do? They fell down and worshiped him on that day. Will be like Israel when they look back over their pathway, they'll have to say he led. Forth by the right way that he might bring them to a city of habitation. And so I just say, rather than in closing, the place of blessing for us is at his feet. The place of blessing for the Sinner, the place of blessing for the Saint. The place that we're going to occupy above is just to take our place at his feet and own him as worthy and acknowledge that everything he did is right. As for God his way. Is perfect. And then what? Praise will fill our hearts. There will be no silent voices, none will appear before him empty. Every harp will be tuned, every prayer will be answered, and will say, like Israel are repeated again. There hath not failed one word of all His good promise.

Los Angeles Conference: 1980, At Jesus Feet

Address—G.H. Hayhoe

At the feet of the Lord Jesus, because I believe that this is the place of blessing, whether it's for the Sinner or for ourselves, or even in the coming glory. And so I just like to look at some scriptures with this in mind. And so first of all, let us turn to the 5th chapter of the Gospel of Luke, 5th chapter of the Gospel of Luke in the 12TH verse. And it came to pass when he was in a certain city. Behold, a man full of leprosy. Who see in Jesus spell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying, I will be thou clean. And immediately the leprosy departed from him. Well, here we see how someone who felt his need of the Lord Jesus as the Savior, as the one who could cleanse him from that awful disease of leprosy. No doubt a picture to our souls of something far, far worse than leprosy. A leprosy, as far as was known at that time at least, was incurable about. There's something far worse than that is the awful disease of sin, and surely man cannot cure that. But here we find. Who feels his need? A man who, as we're told here, was full of leprosy. And this is very instructive, I believe. Because if you read back in the 13th chapter of Leviticus, you find that when a man was brought to the priest and the priest looked him over and there wasn't a spot that he could find over the whole man that didn't have leprosy, he was completely covered with that awful disease. Now, that was the man that was cleansed. The one who just had one spot was pronounced unclean, but we read nothing about his cleansing. But the man who was covered with leprosy is the one who was pronounced clean. And you know, there are many, many people, and there may be some here. And you might say, well, I know I'm a Sinner, but I don't think I'm such a bad Sinner. I don't think I am of the worst kind. There are many who are far worse than me. Perhaps, you know, some spot,

some particular sin that besets you, but you don't think that you're all bad as people say. Well, we don't read of any cleansing for a person of that kind because God must bring us, dear friends, to the point where we realize that there's absolutely nothing in us that is acceptable to him. When the priest looked him all over and found that there wasn't a single spot that was clean. Now that was the time that. He was cleansed. That was the time that blessing came to him. And so there are many brought up in Christian homes, and perhaps there are some here. And I can say I was perhaps like you. Now, that is when we're children in a Christian home, we don't always realize our true character. We usually think that because of the protection that we have had from many of the evils of the world that somehow were a little better. But you know, our hearts are all alike, the Bible says. As in water, face answers to face, so the heart of man to man. If I had an egg, a rotten egg here, and I dropped it on the floor, all the horrible smell would come out. I could have another one in my hand that's just as bad, and you couldn't smell it at all. It's just as bad. But it's just the difference that the bad hasn't all come out, but it's all there. And dear friends, every one of us in God's sight are sinners, lost sinners, full of leprosy. No hope apart from Christ. But isn't it lovely to see this man knew the right person to come to? And I just want to say here, if there's anyone who has never come to the Lord Jesus, a Savior, come to him for cleansing. What better day would there be than today, the first day of 1979? How wonderful to begin the year with the Lord Jesus as your own precious and personal Savior. And so this man came. To the Lord and he fell on his face and this was what I wished to speak particularly about he took his true place. You know there that is something that's very hard for any of us to do is to take the humble place, the natural snare of the human heart and in the list of things that God hates. It's the very first and that is pride a proud look and every one of us have that self importance about us and it isn't until we get into. Of God and feel our need and that we come to the point where we're willing to take our place at His feet. But all when you're willing to take your place at His feet, like many, many others did all through the Scriptures. What I say is the place of blessing.

But when this man fell down at the feet of the Lord Jesus, he knew that the Lord was able, but he didn't know whether he was willing. Thou wilt, thou canst make me clean. And I suppose no one would doubt that the Lord can cleanse the vilest Sinner. I hope none of us would doubt the precious truth of that verse. The blood of Jesus Christ, His Son, cleanseth us from all sin. But there might be someone who thought the Lord wasn't willing, wasn't willing to meet them in their need. Sometimes a person who. Has gone far into the paths of sin thinks his case is hopeless because very often in a medical sense a case can be hopeless but there's no such thing as a person coming to the Lord Jesus and him telling that person that his case is hopeless. He says him that cometh to me I will in no wise cast out and so here this man came he knew the Lord was able but he didn't know whether he was willing but all how quick was. Response from the heart of the Lord Jesus. Isn't this beautiful? He put forth his hand and touched him, saying, I will. You know what hinders the Sinner from blessing is his own will. That is, the Lord had to say when he was here, He will not come unto me, that ye might have life. But as far as God's side is concerned, He is willing. Indeed, it tells us in Peter the Lord is not willing that any should perish. But that all should come to repentance. And so I want to bring before you two things about this, and that is that the Lord is willing and that He's able. He's willing because he went all the way to Calvary boy of wrath and judgment that our sins deserved in order that we might be blessed. Oh, how marvelous of that grace that made him willing, willing to take our place, willing to bear the judgment that our sins deserved. The Lord. Jesus, I say, is not only able to say, but he is willing. And so he went to the cross to show his willingness. We think of him in the Garden of Gethsemane there saying to his Father, If thou wilt thou canst make me clean? Was he willing? Yes. Was he able? Or there was only one who could glorify God about the question of sin and settle the matter? And thank God he's done it. He has finished the work, and so isn't it lovely? He put forth his hand and touched him. Now in the Old Testament, any person who touched a defiled man was himself rendered unclean by doing it. But here was 1. As a little hymn puts it nicely. The one who touched the leper was undefiled by sin, as God forever holy, as pure as as man, all pure within. And so he could put forth his. And touch that man and be undefiled. He was the Holy 1. He was the only one who could pay the price of sin. And I say again, thank God he has done it. And so immediately, this man's leprosy departed from him. Being saved isn't a process of weeks or months. It isn't a process of even minutes. The very moment you cry out to the Lord for mercy. That very moment he hears the cry and answers the cry. Oh, what a good thing. And so I want to start by saying, if there's anyone here who has not come, why not come today? No better time than today. Why delay? This is the very best time. And more we can't be sure of tomorrow. Thou knowest not what a day may bring forth. And many of us as Christians do feel we can't help. Feel that the Lord's coming is very near and that He is going to give that shout, and that will be the closing of the door of grace for all who have rejected God's offer of salvation. Now let's turn to another one in the 10th chapter of Luke. And the 38th verse. Now it came to pass as they went, that he entered into a certain village, and a certain woman named Martha received him into her house, and she had a sister called Mary, which also sat at Jesus feet, and heard his word. But Martha was cumbered with much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she helped me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. Well, here we find something very beautiful in connection with this household. The Lord often visited this home. But what I wished to call attention to in this particular 1 is. That the place to learn is at the feet of the Lord Jesus, to take our place longly before Him, as it says in the book of Job, who teacheth like Him, you know God has an individual tuition for each one of His own. There are no two of us that are alike. We all have to go through different things in life in order to learn the lessons that the Lord has for us. Because. In school there are certain number in a classroom, and the teacher gives a lesson to all who are there, but not so in the school of God. We must learn things individually, and I believe that we never really have truth until we have received it from the Lord for ourselves. It tells us in John, And they shall be. All taught of God and it's a very blessed thing when we have learned something from. Him have often said to people don't don't go away and say that's what Gordon said, but go away and say, I think I've learned something from the word of God because you know, it's important that we should be taught of God and that's the place that Mary took. She took her place at his feet. And as this new year begins, how important it is that we should. Remember the importance of this because the world is so full. Of all kinds of things, to turn us in another direction, shall I say, to all kinds of ideas and opinions of man. We are all conscious of the lowering standard of morals. And why is it? Well, because people are accepting the opinions of men instead of following the word of God. Why do we see the breakdown of homes? Because men are setting up their own opinions about marriage and not following the instructions of God's Word. And so if we would know the mind of God, we must get it from God's Word. And I believe that's the force of what we have. In Romans chapter 12, where it tells us, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service, or the I believe the correct word is your intelligent service. And then it goes on to say, And be not conformed to this world, but be transformed by the renewing of your mind, that you might prove what? That good and acceptable and perfect will of God. You notice it says an intelligent service and then it speaks about the renewing of the mind. I call attention to that because I believe what he's bringing before us is that the way to get conformed to the world is just to listen to all that they have to say and their ideas and their opinions. And how are we going to have our minds renewed? How are we going to? Get God's thoughts well, Mary said at Jesus feet. And she learned to get his thoughts. And in the things of God, man's wisdom is different from God's, as

it tells us in Isaiah 55. My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are high above the earth, so are my ways above your ways, and my thoughts above your thoughts. So it's not an extension of the wisdom of man, it's something entirely new, because man's wisdom always exalts. Lamb and God in his wisdom brings before us that which crumbles us and exalts him in the in first Corinthians and the second chapter, he's talking to Greeks who had attained a wonderful height of of human learning in their day. But he says that the Lord knows the thoughts of the wise, that they are vain or empty. And so this is the importance, not just. All those things that we hear constantly, what we're exposed to in all the publications of the day in school, they all build up man. But when God's time comes, it says the Lord alone shall be exalted in that day, that no flesh should glory in his presence. He that glorieth, let him glory in the Lord. And so here we find Mary takes this place at the feet of the Lord Jesus, and I don't think it was ever.

More necessary than it is today, it tells us when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And I beseech everyone here, young as well as old, let us get our opinions about things from God's Word, not from the thoughts of men. Because as I say, if we become too taken up with the thoughts of men, then first thing you know, we become conformed to the world. We follow their way. But as we read this precious book, then we learn things from God's side, His truth. Well, this is a very interesting little picture here as we see the Lord Jesus coming to this home and there were two girls there, Martha and Mary. And I believe it was perhaps true that they both had learned the value of listening to the Lord Jesus. And I draw that conclusion from the 39th verse. It says she had a sister called Mary, which also. Sat at Jesus feet and heard his words. And also the little remark that she makes, My sister hath left me to serve alone. And I'll give you what I have thought about this passage, that when the Lord Jesus came to the house that day, and that perhaps it had been the custom of both these sisters to sit down and listen. But that was a particularly busy day. And so Martha was saying, well, no, there are things that we have to do. We just. Can't leave these things to listen to what the Lord has. This is the day that other things must take up our attention and our time. But Mary said, oh, this is an opportunity we may not have again. This is an opportunity we cannot miss. And so she left whatever she was doing, and she took her place and she sat down. I've often said you'll never, never have any time for your Bible or for the meetings or for the things of God unless you leave something. You have to leave things, We all. Know this the ones who are here today, I'm sure that a good many had things that had projects and all kinds of things that you perhaps really wanted to do and it was a sacrifice to leave it. And so this is the way I'm sure you've had the experience you you want to do something you sit down and you'd like to read the word or perhaps some precious ministry and the devil just fills your mind with all the other things that should be done and had snapped at their. Things. Martha wasn't occupied with anything that was wrong. She was just cumbered with much serving. She was just occupied with other things that seemed so important that she didn't have that time. And I say this especially to those who are younger because, you know, some of us are getting a little bit older and we find that we don't retain things quite as well. Our memories are not as sharp as we get older and so. You who are younger, what a fine thing to spend your time learning more and more of God's precious Book and not just learning it in an intellectual way. Perhaps that's why it's brought before us in this way. Take the humble place, because in learning the truth of God, it requires subjection of our minds, subjection of our wills, and I believe that is what is suggested in taking. Are placed at the feet of the Lord Jesus. The Bible says in the 119th Psalm, I hate vain thoughts, What thy law do I love? We have all kinds of vain and empty thoughts and we just have to give those things up and take the humble place. Remember a remark that an old brother in Canada made many years ago, Brother Dunlop. When he was a young man, he was associated in something that he knew was not according to the mind of God. God and when he was saved, this began to exorcise him of all this association. And he started like Mary sitting at the feet of the Lord Jesus and hearing his words. But he said, when I came to that verse in Second Corinthians chapter 6.

Dinar unequally yoked together with unbelievers. He said I wished it wasn't there. Well, why did he say that? Well, he knew it was going to cost something to obey that precious portion of God's word. And why does God want us to walk in separation? All because he can't walk with this world that crucified his Son. He he can't walk with us if we choose to walk in that company, it tells us she adulterers and adulteresses know ye not that the friendship of the world is enmity with God, and so he wants our company alike. The way the truth is presented in two Corinthians 6, the apostle exhorting themselves, he spoke to them and says. Be ye also enlarged, be ye not unequally yoked together without. Unbelievers, an enlarged heart for Christ leaves no room for the world, and that's what he wants our hearts to be enlarged for Christ. Well, Mary learned this secret, and Mary wasn't going to miss this opportunity. And may the Lord give us too, the value, the precious privilege that we have of living in a land where we have an open Bible where we can read it without any danger of being molested. And then too, and that we should also value much of the precious ministry that God has been pleased to give us. I think of what Boaz said to Ruth when he brought her into the house. He said, And when thou art a thirst drink of that which the young men have drawn. And we thank God for those who have drawn things from the wells of God and have brought them out for us, so that we might profit. And so here Mary learned this thing, and the Lord had to say to Martha, Thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. Yes, Mary had chosen the good part. She took her place at the feet of the Lord Jesus. That is the good part. And how much we need it. That good part? Well, may the Lord grant that each one of us may value the place at His feet as learners. And now let's turn over to John, Chapter 11. Says in the 19th verse. And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him. But Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will. Give it thee, then the. 32nd verse. Thirty. 30th verse. Rather now Jesus was not yet coming to the town, but was in the place where Martha met him. The Jews then, which were with her in the house, and comforted her when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth under the grave to weep there and then when Mary was come where Jesus was, and saw him. She fell down at his feet, saying unto him, Lord, if thou. Have been here, my brother had not died. No sorrow had come into this home. We find that Lazarus, their brother, had died. The Lord hadn't come at once to answer the desire of their hearts and make Lazarus well. He allowed him to go through death. But now the Lord comes, and I believe we could say that He came to that home, as it tells us, not only that He might raise Lazarus, but also that He might bring comfort to those sad hearts. And there may be those who have deep sorrows today, there may be some here who are feeling deep sorrows, sorrows that perhaps are only known to yourself and the Lord until we find here that when they sent the message to the Lord, as I remarked, He didn't come at once. And this is sometimes difficult for us when we cry to the Lord about something and He doesn't come, that is, He doesn't seem to answer the desire of our hearts. And so it was. The Lord didn't come. He allowed Lazarus to be taken away in death. And so when he finally did come, why, it tells us, when Martha heard that he was coming, she went out to meet him and said to the Lord, if thou hadst been here, my brother had not died. But she says, I know that even now, whatsoever thou wilt ask of God, God will give it thee.

You notice here that Martha didn't seem to be so. At home in the presence of the Lord as Mary, she didn't fall at his feet. Mary had been accustomed to sit at Jesus feet and hear His words. She had learned so much there that she had not learned, only learned about Him, but she

had learned to know Him. She had learned to know his heart. She knew He cared. And it's a very wonderful thing when trials come, that there should be submission in our hearts. I think that's the hardest thing for us. Is to submit to the Lord's hand, to be able to accept things that happen and to be able to say that this thing is from me. And I believe that Mary, who had been accustomed to sit at the feet of the Lord Jesus, now when his trial comes, there is peace in her heart. And she waited until a message came that the Master called for her. I think that's one of the hardest things that I have to learn. And that is to be still. And know that I am God just to be quiet and wait for the Lord's time where Mary had learned something of that. And that's why I say to your friends, it isn't just learning in an intellectual way the truth of God, although that is important, but it's learning through the truth about the person. The person is the one of whom the truth speaks because he himself is the truth. And so it wasn't until the Lord called for Mary that she came. And as soon as she had come, then it tells us she fell down at his feet, saying unto him, Notice he took that accustomed place. And let me say, if there's anyone here, and you're passing through a time of special trial in your life, this is the place to be, to take our place at the feet of the Lord Jesus and to have the assurance in our hearts. That he cares if we lose this all what we've lost, to lose the knowledge that he is a sympathizing and merciful High Priest. What a comfort to our hearts in the trials of life. And then she had that confidence that if the Lord had been here, her brother had not died. But you notice she doesn't make any request here. She doesn't say, like Martha, I know that even now, whatsoever thou wilt ask of God, God will give it thee. Why didn't she make any request? Well, I believe she had already sent the message to the Lord that her brother was sick, and if it was the Lord's will, and that this should be as it was. And there was. In her heart. Oh, what a what an important thing. As I think I mentioned one time before, and I've been very much struck by it, that verse that we know so well in first Peter 5 casting all your care upon him, 40 careth for you is preceded by the words. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you. And you often find, at least I have often found, that the reason we cannot cast our cares upon the Lord is because we really haven't submitted. Sometimes when I have tried to bring some care to the Lord, and I couldn't seem to leave it there, I've had to say to my own. Perhaps something like this. Why am I saying to the Lord? Lord, unless you straighten out this thing just the way I wish to have it straightened out, then I can't have any peace. Am I really saying that to the Lord that I want Him to answer according to my mind, according to what I think is the right answer? Well, when I am willing to say, Lord, I want to submit to thy will. Whatever it may be, you know, I found that I was then able to cast the care upon him. And I believe Mary had learned this secret. She had learned it at the feet of Jesus, and now she could commit this care to the Lord. She didn't make any request. She had previously sent the message. As I said, the Lord had not come. So now he comes and she just says, Lord, I know if thou hadst been here, my brother had not died. But now she's going to learn something and something that we learn and rather than we can only learn it here in this world. And that is the sympathy of his blessed heart. You know, we'll never learn to know God as the God of all comfort in heaven. It's down here that we learn this. There are experiences here in life that we cannot have in heaven. There will be no trials there. We'll not have to learn, I say, to know him as the God of comfort and.

Isolation it's here that we learn this and so Mary in her submission saw one of the most wonderful things that took place perhaps in the pathway of the Lord the Lord Jesus weeping at the grave of Lazarus. What a marvelous thing Jesus wept. Then she saw him speak that word of power and Lazarus came forth What a what a comfort now to. Heart, she had learned to know his heart. And brethren, it's in trial we learn this. And so I say the place of blessing and trial is not just saying, unless the Lord straightens it out this way, I can't have any peace to what you and I need to learn. And I say it for myself, and I often have to say it to myself, whatever way the Lord sees fit to order it. That is the place of blessing. That is the place where we can receive. What he sees is best for us because all things work together for good to them that love God, to them who are the called according to His purpose. So here we find Barry now at the feet of the Lord Jesus in her trouble, finding the Lord as a sympathizing 1 and then learning to know Him as the Deliverer. Now we find her again in the next chapter in the 12TH chapter of John. Let's read at the very first verse. Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served. But Lazarus was one of them that sat at the table with him, and then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for 300 pence and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag and bear what was put therein. Then said Jesus, let her alone against the day of my burying. Has she kept this for the poor. Always ye have with you, but me have not always. Always. Well, perhaps in this chapter we could say that we see Mary at the feet of the Lord Jesus as a worshiper. Here it tells us they made him a supper. And now we find Mary taking this place here at the feet of the Lord Jesus, anointing his feet and wiping them with her hair. Her hair was her glory. She laid her glory at the feet of the Lord Jesus. Acknowledged that that one shall I say in his blessed pathway. Was the one who was always anointed with the Holy Ghost and with power. Every step of his blessed pathway was always in the power of the Holy Spirit of God, ever a fragrance to the heart of God, His whole pathway. And then finally at the end he offered himself without spot to God. This filled the heart of Mary, because as we were mentioning yesterday, really this is the character of our worship is to worship. In the burnt offering character, it's presenting Christ to God. God finds all his delight in him. He was the one who sent Him. And so he delights to have us come into his presence and tell him what we think of his beloved Son and give honor and glory to him. And so Mary presented, as it were, her all 300 pence. You would have never known how costly this was if. Judas hadn't spoken up. You know, if you or I had been there, why we would have felt very badly that Judas said a thing like that. But what did it bring out? Well, it does. It is sad that Judas said that, but it brought out something we wouldn't have known otherwise. And that is the value of that spoke Nard, that it was worth 300 pence. And so did someone say an unkind thing? Why? If you and I meet it in the spirit of Christ, what will it bring out? Oh, it will just bring out more of the loveliness of that Blessed 1. You think of that passage in the Psalm of Solomon. It says, Awake thou north wind, and blow thou S upon my garden, that the spices thereof may flow out. We know very well if there's a wind blowing and there's something that is an unpleasant smell, well, the wind blows that unpleasant smell. We wish the wind would stop because it blows the unpleasant smell.

Across the whole town. But when there's something that's very pleasant, why then the wind just brings over that pleasant smell? And so here was the bride speaking in the Psalm of Solomon, and she wasn't distressed over the trials because it was only going to bring out more and more of the enjoyment of Christ. And isn't this lovely here to see that Mary? Just did this in occupation with the Lord and didn't allow herself to be disturbed by what? By what Judas said, and I might say this too, that it says in another gospel likewise also said they all that is the others too, joined in to condemn her for what they called a waste. I just wish to say a little word here too that might be an encouragement. Sometimes we might come to the meeting and it might seem to be in a low state. There might not seem to be the praise that there should be. You know, the Scripture says none shall appear before me empty. I'm afraid we do. Sometimes, brethren, I'm afraid we come there as one brother was complaining about the lack of praise and another brother said to him. Well, did you expect someone to be so full of Christ that you would get the blessing? Passing, didn't you have something to bring and offer to the Lord or you know each one of us should be occupied ourselves about coming as worshippers. You began that verse. None shall appear before me empty and so we see one heart here that was full

of Christ. What a blessing to the whole company. It says here the house was filled with the odor of the ointment and as we gather together. Instead of thinking about the low state of the assembly, isn't it good to be so occupied with Christ that when we come on Lord's Day morning that our hearts would just overflow and praise to Him? What a blessing it would be to others if this were so. And so Mary didn't even reply, but the Lord replied for her. It's good to let the Lord reply to things. Sometimes He replies far better than we do. And many times we're sorry for things that we've said. We've said the wrong thing, we can't take it back. But when we let the Lord reply for us, why He always replies according to His. Valuation and what other valuation counts? What I think of my own actions doesn't amount to anything. Thing it's what the Lord thinks about them. Not he that commandeth himself is approved, but whom the Lord commandeth. Well, that was what satisfied the heart of Mary. The Lord gave His condemnation. He valued that overflow of the heart in praise. So when we come on Lord's Day morning, surely we ought to sit, as it were, humbly at His feet, meditating on all His wondrous love and grace, thinking of all He has done this surely would cause. Our hearts to just overflow in worship and praise and Thanksgiving to Him for all He has done for us. Now let's turn over to another passage in Revelation chapter 1. Revelation chapter 1 and the 10th verse. Perhaps I should read from the 9th. I, John, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ, was in the aisle. It is called Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's Day and heard behind me a great voice as of a trumpet saying, I am Alpha and Omega, the 1St and the last. And what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Prudimas, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me, and being turned, I saw 7 golden candlesticks. And in the midst of the seven candlesticks, one, like unto the Son of Man, clowed with a garment down to.

And go about the paps with a golden girdle. The 17th verse Now. And when I saw here, my fell at his feet is dead. And he laid his right hand upon me, saying unto me, Fear not, I am the 1St and the last. I am he that liveth and was dead. And behold I am alive for evermore. Amen. And have the keys of hell and of death. Well could we think of this passage here as John on his face before the Lord at the feet of the Lord Jesus. What was it that concerned him at this time? Well, he was called upon to write letters to 7 assemblies in Asia Minor. And the Lord was standing there in the midst of those 7 golden candlesticks representing those 7 assemblies. And He is in the character here of a judge. He's looking over what was going on in those seven assemblies. And when John saw the Lord Jesus in that character, it tells us I fell at his feet. As Dad, you know, there are many things in these last and closing days, brethren, that surely would cause us, if we have any sense of what is due to the Lord, to indeed be in the same position as John, to be on our faces at his feet. But he didn't utterly despair. That he did feel grieved over this responsibility that was given to him. To write to these seven different assemblies and it doesn't speak to each one of us here and to us who through grace are gathered to the name of the Lord Jesus Christ. Just think, if the Lord were to walk into each one of our meetings and were to speak of what He approved of and what He did not approve of, wouldn't it stir our hearts? Wouldn't we feel just exactly like John did here? I'm sure I would. I would just feel like falling at his feet is dead. Is there any one of us that would say, well, I can stand up because I'm really quite a bit better than the rest here? Or I think every one of us would just feel exactly like John did. And this was on the Lord's Day. This was on the Lord's Day that this took place, that John had this experience. And so he was in the presence of the one who sees all. He was clothed with a garment down to the foot. His voice was like the sound of many waters. His face is the sun shining in his strength. And we might each individually and collectively ask, what about our responsibility as a testimony? Brethren, I'm quite sure of this. If there was more humility, if we were more in the sense of what John was in here. How the Lord would show His readiness and willingness to bless. He wants to bless his people. What a privilege as well as a responsibility to be light bearers in the earth. And not only was I so individually. Hello. That is a great responsibility for us as individuals to shine as lights in the world, but collectively to bear testimony because the assembly, it has those two characteristics to be the pillar and ground of the truth to maintain the whole truth of God. And then too, to present the world, the character of the one whose name we bear, as I think we noticed before in First Timothy chapter 3 in the 15th verse, we have the assembly, the Church of the living God, the pillar and ground of the truth. And then in the next verse we have the pattern, the pathway of the Lord Jesus, the secret of godliness. Oh, how great then is the responsibility. So when John saw the Lord Jesus as he stood there and looked over those candlesticks as to how the light was burning and what testimony was being rendered in The Dark World, John said, I fell at his feet as dead. But isn't this lovely? And he laid. His right hand upon me, saying unto me, fear not, I am the 1St and the last. I am He that liveth and was dead, and behold, I am alive forevermore. Amen, and have the keys of hell and of death. If we thought of having to do with the Lord in the Catholic language, it would indeed make us afraid. But isn't it very blessed to know that the Social Security tax increases were most low and moderate income families and those with high incomes? A single person making $15,000 saves $67 in taxes and without spot or rainfall or any such thing.

When in the midst of His own, He will have full praise, and as we have in first. 7 Thessalonians chapter 1 It says, 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. So we could think perhaps of John here as one who felt the state of the Church as a Candlestick, and he took that humble place and so. Lord, we can rejoice in the Lord and be encouraged in Him. I believe we should. Feel these things and if we feel them, then we'll be in a state where we can be a help to the people of God and encouragement. And so much the more as you see the day approaching. And so we see them at this place of John at the feet of the Lord Jesus in regard to the state of things in the Church of God. May God grant in these days when the enemy is so busy that this may. More true of us and I'm sure that if it's so, the Lord will give us grace in the midst of all that's going on to be an overcomer. What is an overcomer Well, we know how easy it is to go under the state of things to really get under things. That's awfully easy, but to rise above it and to be in the enjoyment of Christ in our souls to be like Mary. Truly we could say Mary was an overcomer. There wasn't a single person that seemed to agree with what she. Did and even spoke contrary to her deep affection and desire to give the Lord His rightful place. But isn't it lovely that the Lord Jesus took notice of it? I believe Mary was an overcomer. And why was she an overcomer? Because she knew the same place that John knew here. She knew the place at his feet. And so she was able to be an overcomer. And if you and I would be overcomers, what a blessing we would be to God's people. What an encouragement to them. Well, there are so many discouraged hearts, discouraged over personal trials like Mary was in John 11, and discouraged too, over perhaps the ruin of the church as a Candlestick. But oh how good to have at hand placed upon us, saying, Fear not, I am the 1St and the last. O may our hearts be taken up with Him. Then I would just like to look at one more, and that's in the 5th chapter of Revelation. Revelation Chapter 5, The sixth verse. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a lambs that had been slain, having 7 horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and 20 elders fell down before the Lamb, having everyone of them. Harps and golden vials full of orders, which are the prayers of Saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and has made us unto our God, kings and priests, and we shall reign on the earth or over the earth. And now the last verse. And the

four beings. Said Amen. And the four and 20 elders fell down and worshipped him that liveth forever and ever. Here we find in this last one a scene that yet awaits us. Here we find the 24 elders. I believe the 24 elders represent what we have in the Old Testament. When the temple was established in Solomon's time, it tells us there were 24 courses of priests who were singers. The House of God and I believe these 24 elders just represent that company because it tells us in the time of the dedication of the temple that they made one sound to be heard in praising and thanking the Lord. A little picture of the future day when the whole redeemed company. As I was just mentioning a few moments ago, we don't always rise to our place and privileges worshiping priests. How often we come and we sit and there isn't. Praise in our hearts. There isn't that one sound and praising and thanking the Lord. But here we have a scene opened up to us and it tells us here that there were 4 and 20 elders having every one of them harps. I think this is so beautiful because everyone will enter into this praise and the praise will be perfected in that day. It will not be one who doesn't have, shall I say, a heart full of Christ.

Overflowing. In praise to him. And then golden vowels full of orders, which are the prayers of Saints. No doubt these bring before us the fact that the Lord is going to set things right in this world and answer to the prayers of His people during that awful time of tribulation. But could I also make another application? And that is that during this time in how many things there are that will cause us sorrow, that ball our hearts down, and how we belong even. For the time when the Lord Jesus will have his rightful place, we know there will be special prayers offered by the godly remnant calling upon God to set things right in the earth. But aren't there many prayers that go up as we see the increasing tide of evil, as we see how the church has failed as a Candlestick, we acknowledge our own personal failure, and all those prayers go up and say, Lord, how long? How long? Those have all been stored there above everyone of. Cries for deliverance will be fully answered, as a little hymn says, to find each hope of glory gain fulfilled, each precious word. Not one desire for that day when Christ will have his rightful place will be unfulfilled. All those desires is someone suffering from pain. There will be no pain there. Is there a trial or pressing yet? There won't be any such thing there. Are there difficulties in family life? There won't be any up there, will Christ? Have his rightful place, Yes. Will we ever hear that blessed name dishonored blasphemy not there. Oh, what a wonderful scene, brethren, when our hearts break forth in eternal praise. And they just fell at his feet, and they worship thou heart worthy. The chapter before tells us to. They cast their crowns at His feet. Because if there has been any faithfulness in our lives that He could see and that He could reward. We'll have to say of thy. On have we given thee nothing in ourselves at all, nothing that we could glory in, we will do, just as we have. In that 4th chapter. They cast their crowns before him, and acclaimed him as the worthy. 1 And here they all say, Thou art worthy to take the book, and to open the seals thereof. For thou hast slain, hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation. All have notes of praise will. I have seen above as we find that one who is the answer to every hard question of life, and surely again our place will be at his feet. Not then to ask him to comfort us in our trials, not then to feel a sad state of things in this world, in the church. Known as a Sinner to cry out for salvation because we've been redeemed by His precious blood. But what to do just to praise Him? That all he said, all he promised has all come true and were there in his presence all then truly how gladly, how willingly we will take our place at his feet. And now just one comment here in connection with the 14th verse and the four beasts said Amen. Now these four beasts, it could be translated for living creatures, and we learned in other parts of the Scripture that these represent the cherry of them. That is, they represent God's governmental ways in connection with this earth. Because even alone, Satan has come in and got man's ear, and he's spoken of as the God and Prince of this world. God is still on the throne. Perhaps you've read and Ezekiel chapter 1, where Ezekiel looked up and, well, first of all, he saw all kinds of movements that he couldn't understand, wheels and wheels within wheels. Did you ever feel a little confused when you read that chapter? What does that mean about those lights and everything? Well, that's just the way things go in this world. There's just movements of things and they seem to be so confusing. And you see a flash of light and that seems like the Lord's coming in, and then you see some more. It just looked very, very confusing. But at the end of the chapter he looked up and he saw a man upon the throne. And that that represents to us the fact that God is still on the throne and He is still over all his head, over all things to the church, which is His body. Now sometimes these ways of God are difficult to understand. But now perhaps this gives the thought in this verse. And the four living creatures said, Amen.

In other words, when we get there, are we going to doubt any of these ways of God? Are we going to say, well, why did that happen and why does that have to come to me? Are we going to talk that way? Now? The four living creatures said, Amen. They said it was all right. He didn't make any mistakes. I see now how he was over everything that happened. And then it says, what did the what did the four and 20 elders do? They fell down and worshiped him. All that day will be like Israel when they look back over their pathway, they'll have to say He led them forth by the right way that he might bring them to a city of habitation. And so I just say rather than in closing, the place of blessing for us is at his feet, the place of blessing for the Sinner, the place of blessing for the Saint, the place that we're going to occupy above is just to take our place at his feet and own. Worthy and acknowledge that everything He did was right. As for God, His way is perfect. And then what? Praise will fill our hearts. There will be no silent voices, none will appear before Him empty. Every harp will be tuned, every prayer will be answered, and will say, like Israel are repeated again. There hath not failed one word of all His good promise.

Ottawa Conference: 1976, Christ Magnified in the Word

Address—G.H. Hayhoe

Just have a few thoughts on my heart rather than connection with the in connection with the importance of the word of God. And I had three portions before me and that was connected with the how the Lord is the one who brings his word before us. Whether we're discouraged individually or whether it has to do with his people collectively or whether it has to do with the state of the world, the Lord Jesus is the answer for every situation. And His word is Thou which directs US1 has enjoyed that passage. Thou hast magnified thy word above all Thy name. I wondered why that was. I thought of the wonders and glory of the name of the Lord Jesus. Then why is it thou us magnify thy word above all thy name? Well, it's His Word that reveals the Person to us. We hear much of people speaking about God and about Christ and about. Jesus, but it's His word that reveals this person to us in the glory of who He is, in the wonders of what He has done for us. I just like to look at 3 passages. First of all in Luke chapter 24, Luke chapter 24 and verse 13. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about. Score furlongs and they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them, And but their eyes were holding, that they should not know him. And he said unto them, What manner of communications are these, that she have one to another as she walk, and are sad? And one of them, whose name was Cleopas answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in those days? And he said unto them, What they What things? And they said unto him concerning Jesus

of Nazareth, which was a prophet mighty indeed, and word before God and all the people. Then passing on a little farther, the 25th verse. Then he said unto them, all fools and slow of hearts. To believe all that the prophets have spoken, ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they went. And He made as though He would have gone further, but they constrained him, saying, Abide with us, for it is toward evening, and the day is far. And he went in to tarry with them. And it came to pass, as He sat at meet with them, he took bread, and blessed it, and break and gave to them. And their eyes were opened, and they knew Him, and he vanished out of their sight. And they said one to another. Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem. And found the 11 gathered together and them that were with them. Well here we have two brought before us. Often it has been thought that this was man and wife. I believe it's very likely it was so because it tells us that Cleophus was married and that his wife was standing by the by the cross when the Lord was crucified. And then too in the story we see how they. Him into their home. So it suggests to us at least that perhaps this was a couple. And it tells us they were sad and they hadn't expected that the Lord would not restore the Kingdom at that time. They had hoped that He would bring about the promised blessing. But instead of that, as we're told in Daniel, Messiah, the Prince shall be cut off and shall have nothing. It seemed as if his life ended in disappointment, and they had seen him rejected by the scribes and Pharisees, and now it seemed as if the one whom they loved had been taken away from them. And what did they have? And they were sad. Perhaps there's some individual, perhaps there's some couple here, and you have come to these meetings and you feel thoroughly discouraged too. You would hope that the Lord would work out something.

In your life and he hasn't done so. And perhaps as you talk to others, you have the same feelings within you that these two had. As they left Jerusalem, the place where the Lord had put his name started out to their own home down in Emmaus. We can picture this scene. Perhaps it has happened often in our own lives. Perhaps it's happening in the life of someone who is here this afternoon. But isn't it lovely to see that the Lord had his eye upon these two? He entered fully into their sorrow. He knew their grief. And so it tells us, Jesus Himself drew near and went with them. Doesn't that touch your heart and mine, to think that the Lord of glory, the one who had accomplished that great work for their blessing and for ours, should know about this too, and should Himself condescend in grace to come down and walk with them? And let me say, if there's any here who are discouraged, the Lord hasn't forsaken you because he has promised I will never leave thee, nor forsake thee. He never will forsake one of his own. I wanted the last messages he gave to his own before he went away was lo, I am with you alway, or is another translation puts it all the days. And so he wasn't going to forsake them. He walked with them. He drew out their hearts. I have enjoyed of late that verse in the Psalms that says. Pour out your hearts before Him. Isn't it precious? He once poured out his soul unto death, and now He invites us to pour out our hearts before Him. Perhaps there are things we cannot tell to anyone else. Perhaps no one else would understand or enter in, But the Lord invites us to pour out our hearts before Him, just to tell Him everything. And so they told him. Perhaps it might have seemed rather strange that they didn't know better. Hadn't he told them that he was going to die and rise again? But a lawyer told them they didn't seem to have laid hold of it. Perhaps we're kind of stupid in some of the things that discourage us to. But nevertheless the Lord went along with them and tells us here that He drew out their hearts, got them to tell what it was that caused them this grief, and then what was the answer? That's what I had, particularly before me. What did he bring before them? Why, it tells us He expounded unto them in all the Scriptures the things concerning Himself. He brought his precious word before them is that word that reveals Christ to the soul. And so this precious book that we have God's word. It brings before us the Lord Jesus. We know that this book is the written word, and our precious Savior is spoken of as the living Word. And so as the Lord went through the Old Testament scriptures and over and over again showed them that these types, these shadows, these stories were all things that were written to encourage their hearts because whatsoever things were written. Written for our learning that we, through patience and comfort of the scriptures, might have hope. And so I say again, if there are any who are discouraged, where are you going to find comfort? Perhaps you say no one understands. Perhaps you've tried to tell someone else and they tried to enter into it but didn't really understand how you felt. But there's one who loves us perfectly, who understands us perfectly. And his divine power has given unto us all things that pertain unto life and godliness. And so as they walked along, He had to say to them, all fools and slow of heart, He had to rebuke them. And sometimes we need this too. But thank God He didn't stop there. He caused their hearts to burn within them. He touched their hearts to the extent that when they. Near to this place where they live. It tells us that he constrained, They constrained him to come in and abide with them. It says He made as though he would have gone further. That is, he didn't force himself upon them, but waited not only for their invitation, but for them, as it were, to say, Lord, we really want to enjoy.

Your company. And so it was when they constrained him. Then he went in. And he revealed himself to them. He was made known to them in the breaking of bread. I rather think that although this was not what we might speak the regular remembrance of the Lord in his death, and that as he lifted those piercing hands and broke the bread, they saw the Nail Prince. They remembered the night when he had instituted the feast, and their hearts were stirred and touched. And so it tells us, they rose up and they went back to Jerusalem. What was it made them want to go back? Did He tell them they shouldn't have left Jerusalem? Did He tell them that that they ought to go back? No, He didn't say any such thing. But He did touch their hearts. He did warm their hearts by His precious word. He made himself known to them, and saw that they themselves would say, Did not our heart burn within us while He talked to us, by the way? Even though they hadn't recognized this wonderful stranger who was walking with them. He did make himself known to their hearts in this wonderful way. And so I just say here that if there is anyone who has come to the meeting and you were sad and discouraged, isn't it precious to know that the Lord Jesus wants to do just this for you? He wants to draw near to you, he wants to walk with you. He not only died to put away our sins. This is wonderful, but he died because he wanted to have your company and mine in the Father's house forever. As soon as as soon as sin entered, we find God becoming a seeking God. And when he had redeemed his people and brought them out into the wilderness, he said, make me a. That I may dwell among them. And when he was rejected by the nation of Israel, and it was about to set aside that place Jerusalem, where He had put His name, He was soon to have to say, Your house is left unto you desolate. What did He do in the 18th of Matthew? He just said, as it were, but there will be a place where I will meet with you. He said, where two or three are gathered together in my name, there am I in the midst of them. Oh, isn't it precious? And so I say again, it's his company, and it's His word that brings the truth before our souls, that sustains us. We all know many of these precious promises in God's Word, these things that so often encourage us in times of sorrow. There are so many that we can. In joy, and the Lord delights to bring them before us. And I suppose many of us have had experiences. Where there has been some verse of scripture brought home to us in power, I think of the 16th Psalm where the Lord Jesus prophetically said the lines are fallen unto me in pleasant places. Yeah, I have a goodly heritage. I heard of a lady and she had a Bible that she liked to mark up. And she just enjoyed the precious promises of God's Word. And over and over again they spoke to her heart. And whenever some verse became particularly precious to her, she just put beside AT&P. Someone picked up her Bible and wondered why she had marked this beside so many verses. TMP they said, what does this mean? She said tried and proven. Tried and proven. And so it is the Lord Himself here He warmed the hearts of these dear ones. And what did

they do? Well, they went back to Jerusalem, and they went back, and they had the joy of the Lord's presence collectively, because there he appeared in the midst of his own and said, Peace be unto you. And it tells us that He. It says he stood in the midst of them. And showed and said unto them, Peace be unto you. And then in that 39th verse, Behold my hands and feet, that it is I myself. He delighted to reveal himself to them as the one who had gone into death, and who was risen again. How could we turn over also to the 20th chapter of Acts, The 23rd verse say that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you. Not sparing the flock also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember that by the space of three years I cease not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among. Them which are sanctified. Well, here I believe we could say the heart of the apostle was saddened as he saw what was going to come in. In the church's history, in the previous one we looked at, there were two individuals sad and discouraged between themselves because of things that trouble their hearts. But here it isn't so much the personal thing. How about the Apostle Paul? I say. He realized what was going to come. Into that which was so dear to the heart of Christ. He loved the church, and gave himself for it. It tells us in the 12Th of John, that he died, that he might gather together in one the children of God that are scattered abroad. In the 17th of John he prayed that his own all might be one come. It was the desire of his heart for the blessing of his people. He longed that they should share in the full blessing. Of what was the result of his toil and victory. But now Paul comes to this place, meets these ones from this very, very favoured assembly. For what assembly was so favored as Ephesus? Because the Epistle to the Ephesians brings before us the very highest line of truth in the Scripture. And here we find Paul comes and meets those who were the leaders in this assembly he speaks to. About what was his desire, notice what he says, the two desires of his heart, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. And that is, he sought to walk in the joy of the Lord in his soul, and then he sought to fulfill the service that had been committed to him. And dear brethren, what higher desire could you and I have to go on through life in the company of the Lord Jesus, with his joy in our souls, so that as the end approaches, there might be even more joy because we're getting nearer to the moment when we're going to see Him face to face. And so he desired that he would finish his course with joy. I must sadly say that all Christians do not finish their course with joy. If you and I get away from the Lord, it may not be a happy ending to the pathway down here about the apostles desire was that he might finish his course with joy. And then the Lord has a little place for you and for me to fulfill in the Church of God. Are we seeking to fulfill that place? Are we seeking to go on with it? Paul said that he had not shunned to declare unto them the whole council of God. If we turn back to Ezekiel, we would see that the prophet there said that unless he delivered the message that was given to him faithfully, God would require the blood of the people at his hand because he hadn't given the message faithfully. The apostle Paul carries it a little further here and says not only the warnings of the gospel, but presenting and giving out the.

Truth of God, he wouldn't have fulfilled his responsibility if he held back some part of the truth of God. It all must be given out and given out faithfully. And the apostle sought to do this, and at the end of his life he could say, I have kept the faith. May the Lord keep us not only knowing the truth, but walking in it, testifying of it. Now he also says here a responsibility to those. Take the place of leaders among the people of God. And I have been much struck with this. Feed the flock of God. Feed the flock of God. Oh how lovely. Christ is the food for our souls. I've often said that coming to the Bible reading ought to be like coming to a meal table that spread with delicious things. We all know what it is to sit down. There's a lovely meal prepared. We eat it. We enjoy it and we get up feeling refreshed, feeling happy that we have enjoyed the provision that has been made and God has made a wonderful provision for His people. All His Word is full of all those good things that He delights to have our souls enjoy. And those who seek to occupy the place of service to the Lord have the privilege, as it were, of seeking to bring forward these precious things, serving them, as it were, to the people of God, that they might be fed. Feed the flock of God. Isn't this nice for us? The apostle speaks in another place of those who ministered questions rather than godly edifying. And a meeting can be spoiled by this kind of thing, but God delights to minister to our souls. And Paul had sought to minister to the souls of the Saints and give out the whole truth, not without warnings, of course, but to feed their souls. Because I'll say this, brethren, now that the only thing that will really keep our motives right is our brother brought before us, is to have the love of Christ constraining us. It's only as we enjoy his love. That we'll have a desire to walk in his ways. And he had to warn what was going to come. He said, after mighty parting, shall grievous wolves enter in among you, not sparing the flock? And hasn't the enemy been busy and trying to bring in all kinds of things to rob the Saints of God of their portion? Or how much evil doctrine there has been that has come in, and many dear Saints, instead of enjoying the full ministry of truth that has? Given to us in the Word, they have been carried away into things that occupy them with themselves. That, as the 4th of Ephesians tells us, caused them to be carried about with every wind of doctrine. Well, Paul foresaw this, and not only from without. But then he also saw that spirit of things within, and this is very sad. Those who seek to draw away disciples after them. And brethren, all true ministry turns the heart to Christ doesn't occupy us with the one who gives out the ministry, but with the Lord Jesus himself. All true ministry, I say, occupies the heart with Christ and draws the soul after Him. As one brother said some years ago, he said in one sense the under shepherd seeks to minister the truth. So they will become independent of the under shepherd and dependent upon the true shepherd, the great shepherd of the sheep. And Paul could say, death worketh in us, but life in you. Now that is as the sentence of death was on self. Why? Christ was brought before the soul, and he was the one who occupied the soul. Well, this is a very sad thing when we try to get a following for ourselves, draw away disciples after them. It may not be something that's very wrong. But brethren, let's not seek to make followers for ourselves. Seek to attract the Saints to Christ. Feed them, warn them, but always bring Christ before the soul.

And so he speaks of this and then he speaks of how he felt. Here's another sad heart. The two that went down to Emmaus were individually sad, but here's the one that's sad as he thought of the condition that would come in in the Church of God. And he says he warned them night and day with tears. But who does he commend them to? Does he commend them to? Some leaders know, isn't this lovely? He said. And now, brethren, I come in you to God and to the word of his grace he brought God is the source of all for the heart of God, and the will of God is the source of all our blessing. He commanded them to God. He didn't commend them, I say to some leaders and he instead he commanded them to God and to the word of his grace. Now this precious book, how that gives us all that we need for our pathway. As I get older, I can say now that I have found more and more the marvelous resource that we have in this precious book. It's suited to every situation that a young person can be in. Suited to every situation that an older person can be in. It's suited to every assembly difficulty. It's suited to every problem in the

world. It's the wisdom of God-given to us for our pathway here. And dear Saints of God and young people, read it. Make it your own. One person said to Mr. Darby, how do you study the Scriptures? I'd like to get hold of the truth. Like you do. And his reply was, I'd like the truth to get hold of me, Dear friends, that's what we need for the truth to get hold of us. So that it would solely hold of us, that it would mold our thoughts, that it would mold our lives. So here again we see a ruined church. We see that which came in all its freshness and began on the day of Pentecost. Where they were all filled with the Holy Ghost, where there was such power, and great grace was upon them all. When difficulties arose, the Lord gave wisdom to settle them in such a wonderful way, so the Saints could go on together. But here we find the enemy at work. Need we be utterly discouraged now? And now, brethren, I commend you to God and to the word of His grace. Let us search the word, it has the answer to our problems. If we, as our brother brought before us and the young people, try and follow our own wisdom, even if we consult with the captains of thousands and hundreds and every leader, we won't get the wisdom of God apart from His Word. This precious book is what gives us the wisdom that is needed. And I believe in my inmost soul that there is no situation that can arise in the assembly of God's people, and that we will not find an answer in this precious book if we only come before the Lord. Humbly I command you to God. That's the person who can alone preserve the flock of God and His Word, which is the guide for us. So here we have his word for, shall I say, a ruined church. Let's turn over now to First Timothy, chapter 3. Second Timothy. It is. Second Timothy, chapter 3. Second Timothy, chapter 3, verse 12. Yay, and all that will live godly in Christ Jesus shall suffer persecution, but evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given unto me. It is given by inspiration of God, and is profitable for doctrine or reproof, for correction, for instruction in righteousness, that the man of God may be perfect. Thoroughly furnished unto all good works. Here, perhaps we could say a ruined world, and Timothy saw the beginning of the breakdown of things in the world.

And it tells us here evil men and seducers shall wax worse and worse. Don't expect the world to get better. Don't expect that it's going to improve its ripening for judgment. And God has told us that things are going to get worse. And the Lord Jesus also said, because iniquity shall abound, the love of many shall wax cold. It's easy for our hearts to grow cold when iniquity abounds. But then I just wanted to mention here how he says. Continue thou in the things which thou hast learned and hast been assured of. And then he speaks of how Timothy had known the Holy Scriptures. We are living, dear friends and dear young people in days of changing standards. We're living in times when we find young people say, well, people used to think that way, But, you know, people's opinion have changed. People have different ideas. They once looked at things as wrong, but you know, we're living in a different age today. And we're very prone to allow our thoughts to be molded by what's going on in this wicked world about us. And what does Paul say? Does he say Timothy? Well, you know, you have to sort of keep up with the times and go along with the descending sense of values and morals and what is right, No. He says, Continue thou in the things which thou hast learned. And has been assured of what did he give as we see the ruin of the world. And surely, I say again, dear young people, you go to school know more about it than I do. You who work in offices and in shops know how everything that God has established as to the order of things in this world is gradually crumbling and going to pieces. And I plead with you to follow the light and wisdom of God's Word. Don't allow your thoughts and standards to be changed by the changing opinions of man. God's Word is thoroughly up to date. It's more up to date than anything that man writes because it's written by the wisdom of the eternal God, who knew all about these days in which we live, who told us about them, who warned us of them, but who has given us a resource in them. And so here was Timothy. How privileged he was, it tells us, from a child. Thou hast known the Holy Scriptures which are able to make thee wise unto salvation. And that this holy scriptures are profitable for. Uh, doctrine for reproof, for correction, for instruction in righteousness. And so I speak especially to those who are young, but I also speak to those of us who are older because we're prone to be affected more than we think by the spirit of the age in which we live. As men give up, we tend to be affected, and as the Lord Jesus said, we tend to grow cold. Oh, what a resource We have this precious book. God's standards haven't changed His. Gives us full instruction. And I plead with you as you come to decisions in your life, as young people go out together, as you establish homes, and as you seek to work among the people at the office that don't allow your thoughts and ideals to descend to the level of what's going on. People's consciences are being seared with hot irons. And they're giving up all thought of what is right. Before God, Oh, May God grant that we will heed this warning that was given to Timothy. Continue thou in the things which thou hast heard. And then that he was to value these precious scriptures that had been given by inspiration of God. Now this is not the opinions of man, but this is God's word. It's His wisdom for our pathway. And it shows us not only the way of salvation, but it also shows us all that we need for our pathway. And so here we have, shall I say, a ruined world. But still this precious book remains. And so, whether it was individuals who were cast down and discouraged, the Lord walked with them and brought his precious word before them, warmed their hearts, and drew them back to Jerusalem as Paul saw the ruin of the church.

He commended them to God into the word of His grace. And sought to encourage them to go on feeding the flock of God in spite of all that would come in. And then when we see the breakdown of the world, we still have something that doesn't change. Jesus said heaven and earth shall pass away, but my word shall not pass away. May the Lord keep us in these last days. The Lord is going to come soon. He's going to give that shout, and what else will really matter but His approval? Not he that commandeth himself is approved, but whom the Lord commandeth. What really ought to count for you and for me is having the Lord's approval. And in His word we'll learn his mind, and we'll learn how we can have his approval. So this is what stays our hearts in a day like this. This is what gives courage to go on. And this is what will fill our hearts with joy in another day when we look into His blessed face and know that in some little measure we had His approval as we sought to walk in the company of the Lord Jesus and in the light and wisdom of His precious Word.

Toledo Conference: 1987, Returning

Address—G.H. Hayhoe

I'd like to just call attention in this chapter to a few instances where we have the thought of returning. There are many that have already started to return to their homes. And all of us, if the Lord leaves us here a little longer, we're going to have to return. And I think there's some very interesting little occasions here where this thought is brought before us. And I just like to read a few verses. Luke 24 and verse 9. And return from the sepulchre, and told all these things unto the 11, and to all the rest. It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with him, which told these things. The apostles then going down to the 13th verse, and behold, two of them went that same day to a village called Emmaus, which was from Jerusalem, about 3 score furlongs. And they talked together of all these

things which had happened, and it came to pass that while they communed together and reasoned that Jesus himself drew near and went with them. But their eyes were holding Holden that they should not know him. Then going down to the 32nd verse. And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And he rose up the same hour, and returned to Jerusalem, and found the 11 gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them. Peace be unto you. Then going down a little farther in the chapter in the. Last verse of the chapter. The pardon me, the second last verse. And they worshipped him and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen. Well, I was just thinking, brethren, how these instances in this chapter where they return? And as I say, the Lord will, each of us are going to return, but we see different conditions in connection with their return and different lessons. I believe that we can see, and I trust the Lord will speak to each one of our hearts that there may be something that will be a blessing to us as we return. The first part of the chapter, we see that there were those women who came out and were the first witnesses of the Lord Jesus resurrection. How beautiful this is to see a sister's part. You know, there's going to be a lot of conversation as we return from these meetings. Sisters have a big part in this conversation and isn't it very lovely to see these women? Spirit of God particularly mentions their names and that they had the privilege of coming. And it tells us here in this ninth verse, and return from the sepulchre, and told all these things unto the 11 and to all the rest. There were those that didn't have the same energy and affection as these dear women had. And so they talked about what they had learned about the resurrection of the Lord Jesus. Isn't it blessed for us too to speak about him? We have a risen, living Savior, one who's up there at the right hand of God. And they had witnessed this, the Lord Jesus himself, as we learned from another gospel. Had spoken to Mary he'd made himself known to her and said to her, go tell my disciples I ascend unto my father and your father and to my God and your God. What a message these dear women had to carry. What an influence sisters have in the home and in the assembly. And I believe it's beautifully brought out here and so as we return we can carry back something that will be a blessing to. Who are not here. These women certainly did, must have stirred the hearts of the disciples who perhaps didn't have as much spiritual energy as they did, that they carried this wonderful message back to them. We were speaking a little bit just among ourselves about this. And I've often said a remark that I read some years ago that's been a blessing to me in my life, and that is. This brother, Brother Darby said Christianity is known by what it brings, not by what it finds.

And that's always been a help to me, because we can get occupied about the things we find. Maybe things are in a bit of disorder in the home, in the assembly, a lot of things that could burden us and cast us down. The Lord Jesus came into this world. What kind of reception did he have? Well, he was born and placed in a Manger. As he grew up, they led him to the brow of the hill and were going to cast him down headlong. He didn't have. Very welcome reception here in this world. But oh, what He brought, just think. And the blessing, the healing, the wounded hearts that He healed as well as the physical. And then above all, He brought salvation, and at what a cost. Well, brethren, as we go home, and I can say this to the Sisters too, and we're going to bring something, we can find things to point at. None of us are perfect and we can speak of those things, but they will never. Edify anyone? But isn't it lovely? Here are these women went back and told the disciples about what they had seen and heard. Well, in a second instance that we have, we have a couple here. We only have the name of one, but we have every reason to believe it was husband and wife because we know that Cleophus did have a wife and we know that they shared the same home. Because of what? So I believe we could say in this instance it was probably husband and wife. They weren't going back so happy and glad as those women. They were going back with very sad, discouraged hearts, a lot of things they didn't understand. They had expected that the Lord Jesus would at that time deliver Israel. They said we trusted that there had been he that would have delivered Israel. That's the that was their expectation. Maybe you came to these meetings and you were expecting something to happen. Especially I think of dear young people, you come, you expect something to happen. And you go home, a kind of a heavy heart. It didn't happen. The Lord didn't seem to come in the way you had hoped and expected. And you feel just like these two, they were reasoning among themselves and talking over things. Things were pretty disappointing and frustrating to them. I think of a lot of our frustration. Frustration is because we wanted something to happen. We expected it to happen and it didn't happen. And we get kind of downcast as it was mentioned. To us in the reading, even the dear brother, dear John the Baptist, we think of him, how he was discouraged because the Lord didn't take him out of prison and he had hoped that he would, I am sure. And so maybe the Lord hasn't taken you out of circumstances that you thought you wished he would. Well, they were going along discouraged. Were they going alone? No, it says Jesus himself. Drew near and went with them. Were they conscious that he was there? No. They were talking among themselves as though he were not present. But he is, brethren, a silent listener to every conversation. He hears all and He's there in love. Do you think he came down to condemn them? Not one word of condemnation did he give. He asked them a few questions. Questions that searched their hearts, I'm sure. What things? And so they pour out their hearts and He invites us to do that. Tells us in the 62nd Psalm, Pour out your hearts before Him. Trust in Him at all times. He is our rock. Yes, we can come to Him with confidence when no one understands but the Lord. But he does, he fully understood just exactly how these disciples felt as they went down there toward their home in Emmaus, so discouraged that they actually, perhaps I could say we're going to miss a meeting. Yes, there was something going to go on at Jerusalem. And if it hadn't been with the Lord, met them and talked to them along the way, they wouldn't have been there. They were too discouraged. They didn't feel like going. Perhaps you feel like that sometimes I just don't feel like going out tonight. Down. And so this is the way they felt. But wasn't it wonderful? The Lord Jesus came and he stirred their hearts, what with telling them that everything was going to be set righteous then, now, but he brought before them the things concerning himself. He showed them that they would have to wait God's time. God's time was a long time. It hasn't taken place yet. The Lord hasn't yet redeemed Israel, but the time is going to come. And so the Lord encouraged their hearts and so much so that when they finally did reach their home, they said to the Lord, abide with us. Oh, how beautiful this is.

As the little poem says, be not to me like a passing stranger who comes in to tarry for the night, abide with me. Isn't that lovely? Not just to know him when we're at a three days meetings, not just to know him when we're together with the Lorde people, but when we return to our homes to have him. I believe this is a cure for many situations. We often talk about company manners. We don't say and do things sometimes when we have company in our homes because we know they're watching, but we might act differently if the company were not there. But there is company in our home all the time, far more important than any company that we could think of inviting to our home. The Lord of glory, He's there, and He was in this home. And there, as they met and the meal was provided, He made himself known to them. Oh, how precious that was. What a moment for their souls. And I say again, we've heard quite a bit about the home. Wouldn't it be nice too, if we, when we went home, just did what these disciples did, said to the Lord Jesus, abide with us. I'm sure that would correct a lot of situations. Things that might be said wouldn't be sad if we were conscious that He was right there and that He cared and that He knew the whole situation and entered into it with us and for us. I believe it would be the cure for many things. Abide with us. But the Lord didn't want them to be so discouraged that they wouldn't go back and be identified with their brethren. Maybe they weren't very faithful because they hadn't been

there at the sepulchre like the women had been. And they might have said, oh, there's not much use going. There's not much spiritual energy in that little gathering. They didn't even come out to the sepulchre, and just a short time before they'd all forsook him in, fled. But they knew that God did have a place where He wanted His people to be. And they rose up the same hour of the night and went there. They went there not because they could look at the people and say it's a wonderful group of people, but I believe they would went they went there because they believed that that was where the Lord wanted his people to be, place where he had put his name. And they weren't disappointed. They went there, and the Lord stood in the midst, and said, Peace be unto you. What a lovely return this was. First we have those who return from the sepulchre with good news. Then we have those who are returning to their homes discouraged. Then we have these who return from their homes back to Jerusalem, to be where the Lord was in the midst, to see his blessed hands, and his feet and his side. To know he was there, to know that redemption was accomplished, to know that blessing was now secured for them. Oh, how wonderful. How true for us brethren. How may we value the privilege? Not because of the people. In that 27 Psalm the psalmist said, one thing of I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my life, to be with my brethren. No, to behold the beauty. Lord, and to inquire in His temple. Yes, that's what we have to have before us, to behold the beauty of the Lord. We do like to be with our brethren. They can be, and they often are a real cheer and a help. Perhaps I hear somebody save it when I get with them. I don't know what to say, and I don't never seem to be able to say something to encourage them. Well, I'll just say this to you, that I got a lot of comfort out of that little passage in the last chapter of Acts. Where Paul after that? Tempestuous journey when they were wrecked at Melita, and when they finally got to Rome, it says that the brethren came out from Rome to meet him. And what did they say to Paul? I don't know. All it says is when he saw the brethren, he thanked God and took courage. Do you say I don't know what to say but a smile, just some little smile, Your presence, your happy presence to greet someone. May mean an awful lot, might be a turning point in their lives. So here we find they went back, they weren't disappointed. And we find the Lord then commissioning these disciples that they could go out. Notice the 47th verse. And that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem and ye.

Are witnesses of these things, and behold, I send the promise of my Father upon you, but tear ye in the city of Jerusalem until he be endued. With power from on high. Well, we find here that the Lord was now commissioning that disciples, giving them a service that they could carry on during his absence. This is so lovely, isn't it? And then he led them out to Bethany. I believe it means the House of bread. So he is the one who feeds our souls, but he's gone up on high. And he leads us out, as it were, and reminds us that our rest is not here. It's no longer a physical center. It's a person. He's gone up on high. And so it tells us here. He brought them out now to Bethany. He had encouraged their hearts. And it says he lifted up his hands and blessed them. Oh, how blessed this is. How are we blessed? Well, with Israel there were material things blessed in their storehouse and in their barn. Promises of health, promises of many things that God would bestow if they would walk in obedience. And that he will bestow upon them in a millennial day and sovereign grace these promises. But for us, we are blessed with all spiritual blessings in the heavenlies in Christ. Have sometimes thought about how Mary mistook the Lord and supposed him to be the gardener. I think I've done the same thing. I've mistaken the Lord for a gardener to make everything sort of nice and pretty and beautiful in my life. But. He wasn't the gardener, he said to Mary. Now he said, I'm going back. The garden is up there. Down here, everything has been spoiled. Shall I say there's a sepulchre in the garden? Our precious Savior was crucified in the place where Jesus was laid was in a garden, a new sepulchre in Neverman yet laid. That's where the Lord Jesus was placed. That's what the world gave to him. But he's not in that sepulchre. He's up there in glory. So he lifted up his hands and he blessed them, and as he blessed him, blessed them. He was parted from them. And what happened? Here's the last return. It says here the 52nd verse. And they worshipped him and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen. Yes, their hearts now were filled with worship. And surely we after all the precious things that have been brought before us about our Lord and Savior. And all these things that we see in this chapter and so many of the meetings occupying us with himself and the one that's gone up on high, the one whose last act was to lift up his hands and bless his people. And always say again, brethren, how richly were blessed the unsearchable riches of Christ. And he's up there on high. We see him. The cloud has received him, so to speak, out of our sight for the time being. And what are we doing? Are we going to be like the two on the road to Emmaus, go back to our homes discouraged, things didn't happen the way we expected. There was a lot of frustration and disappointment. Or are we going to look up and say, oh, but all my hopes, everything that I expect and look for is in him and he's up there. And it says they returned with great joy. Oh, may we carry something of this joy with us. We all know that. Prostate for joy. JOY, Jesus first, others next, yourself last. That's the acrostic for joy. That's what the letters stand for. That's really what true joy is, to give the Lord his rightful place to seek to be a blessing to others. I say again, Christianity is known by what it brings, not by what it finds. And they were continually in the temple. A brother is brought before us about that continuance, that going on. May he enable us to continue on because there's a last return. It's not in this chapter. But He's coming again. We find that in the first chapter of Acts, all these have to do with the returns of different ones of His own. The ones who returned from the sepulchre, the ones who are returning to their homes discouraged. The ones who encouraged went back to Jerusalem where the Lord was in the midst. Then when He commissioned them going away, and He has gone back to heaven, and they returned to Jerusalem with great joy. But we're waiting for the last return.

The return of the Lord Jesus, He's coming back, and we find that in Acts one. I won't turn to it. There He says these men were looking up to heaven, and the Angel came and said, this same Jesus who was taken up from you into heaven shall so come again in light manner as ye have seen him going to heaven. That's our blessed hope. May He give us grace, brethren, to live each day in the expectancy. May we be exercised by these. Little thoughts in this chapter which the Spirit of God has brought before us in such a way about returning. And I just would like to close with a verse in Isaiah chapter 30. Isaiah chapter 30. I think that's the chapter, yes, Isaiah chapter 30. Verse 15 For thus saith the Lord God the Holy One of Israel, in returning and rest shall ye be saved in quietness and in confidence shall be your strength. I don't like to add this to what I'm saying, but it's a little warning, isn't it? It says and you would not. I hope none of us will say no. I hope we will return in quietness and in confidence and. That we need for life's difficult pathway till he returns for us.

The Christian Shepherd: 2003, "Occupy Till I Come": Serving Until Jesus Comes

“Occupy Till I Come” (Luke 19:13)

We know that the world still rejects the Saviour—the citizens hated Him and said, “We will not have this man to reign over us.” We are in a world that does not want the authority of Christ over it. But something has been committed to us, brethren—every one of us has some service that the Lord has given to us individually. Here (Luke 19:13-27) one person was very diligent with the pound that was given to him; his pound

gained ten pounds. Another, perhaps less diligent, gained just five pounds, but the Lord valued them both.

However, another servant wrapped his pound in a napkin rather than using what had been entrusted to him. Every one of us has some little service to perform for the Lord. I do not believe that any could say that he or she does not have something they can especially do for Him.

In the Old Testament, each one of the Levites was given a service and a burden which was outlined to them by Aaron and his sons. They were appointed their particular service, and then they had the privilege of carrying some special burden. Some might have carried the ark, while others, the boards or pins. Their service was not all the same by any means, but each one had some service.

You, as a believer, have something that the Lord has given you to do. There is no one who can do that service as well as you. If the Lord chose you to do some little service for Him, it was because you had been fitted for that very thing. So we read that He gave to each according to his several ability (see Matt. 25:15). He knew you could do that, if you were willing to do it. It is a very great privilege. He does not want everyone to be out in a foreign field. He wants, for instance, mothers to be in the home, while others, like Epaphras, may be laboring fervently in prayer perhaps many are doing things that are unnoticed by others. But, brethren, occupy till He comes! Wouldn’t you like to be doing the service He has given when He comes?

If you love someone who has asked you to do something for them and they come unexpectedly and find you doing just what they asked you to do, don’t you feel gratified? “Blessed is that servant, whom his lord when he cometh shall find so doing” (Matt. 24:46).

How happy our meetings would be if each one of us fulfilled the intended place that God has for us—not all the same place, but each the intended place that He has given. “He... gave... to every man his work, and commanded the porter to watch.” May the Lord, then, encourage us to occupy until He comes.

G. H. Hayhoe (adapted from an address)

Shadow Hills Conference: 1986, They Began to Be Merry

Address—G.H. Hayhoe

I'd like to turn to the Gospel of Luke and the 15th chapter. And the 21St verse. And the Son said unto him, Father, I have sinned against heaven, and in thy sight, and I am no more worthy to be called thy son. But the Father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring hit her the fatted calf, and kill it, and let us eat and be merry. For this my son was dead, and is alive again he was. And is found and they began to be merry. Well, since this is the first day of another year, I was just thinking, brethren, of that little word began. And this passage, I'm sure, is well known to each one of us, this 15th chapter of Luke. And here we have brought before us a boy who had run away from home, who had turned his back upon his kindness, the Father's kindness, and all that he had done. And now we see. The boy is returning home and if there should be any one in the company here this afternoon. Known who has not yet received the Lord Jesus as Savior? What a welcome awaits you if you would just come to him. Oh, how willing he is to save and to bless. I think the Father's heart is brought out in such a wonderful way in this well known story as we think of this boy and how he had despised all his Father's goodness. He must have had a very kind father to have divided his living to him. Very often after loved one's are gone. They leave what they have to their family. But this took place beforehand. Now this boy was surely very blessed that his father had actually divided the living, giving half to him and half to his brother. But he went off and he wasted his substance in riotous living. A picture of the way we lived when we think of all the goodness of God, even looked at in the natural sense in this world. It says he left not himself without witness. That he did good, sending rain from heaven and fruitful seasons, filling men's hearts with food and gladness. Well, how much good he bestows upon humanity, and yet how unthankful many are, for all his goodness to them. But as he came to himself in the far country and realized what he had done, then he comes back to his father. He had some sense in his soul that his father would receive him, but he didn't know the welcome that awaited. He didn't know that his father had no intention whatever when he returned, of receiving him as a servant, but as a son. And so when the boy returns, he has his little saying all made-up how he planned to say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy Son. Make me as one of Thy hired servants. But when he came and his father threw his arms around him and kissed him. And then when he started to say what he intended to say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy Son, his Father interrupted him. That was enough. He did not say anymore. God doesn't require servants in that way. He wants us to enjoy the happy liberty and joy of relationship. And so. What a lovely thing a son comes to this point. I am no more worthy to be called thy son. But the father said to his servants, you know, he said to the servants here, the boy didn't have to do anything. I've been struck by this. He didn't even have to put on the best robe. He just needed to be willing to receive it. He just was all provided for and done by his father. And you know, that's the way God receives the returning Sinner. And oh, I say again at the beginning here. Or if there should be anyone here, if you haven't yet, come to the Lord Jesus. Oh, there's a welcome awaits you. He's not looking for you to become a servant, although I'm sure you will happily serve. We have children in our family, and we never call them servants, but they did serve. But they didn't serve as servants. They served in the enjoyed relationship in which they stood with us. And so that's what the Father wants this boy to know. What is this best robe? Well, I'm sure we all know what it is. Brethren, we're not only forgiven, but we are made the righteousness of God in Christ. We could not have a better standing before God than we have if we truly know the Lord Jesus as our Savior. Because every believer is not only forgiven but accepted in the beloved.

Holy and without blame before him. In love. That beautiful verse that we all know so well in first John one and seven, if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. When it says if at the beginning of that verse it is not that some Christians walk in the light and some do not, it's a contrast there with believers and unbelievers. Every believer has been brought into the light and every brother, every believer has been fitted for the light. We were sometimes darkness, but now are we light in the Lord? Someone said to Mr. Darby, But what if a Christian turns his back on the light? Well, he said the light will shine on his. In fact, that's where we are, brethren. We may not be walking in the good of it, but we have been brought into a place, and it's a marvelous place, that we can have fellowship with the Father and with his Son Jesus Christ, and that we can have fellowship with one another. The last thing a Sinner wants is to feel that he is in the presence of God. That makes him uncomfortable. But once we have been saved, we can say thy presence is our. And then more than that, too, we enjoy the fellowship of other believers. We know that we have passed from

death unto life because we love the brethren. We have been brought into a place where we enjoy the fellowship of one another. That's why we're here today. Many people have thought of an entirely different way of spending New Year's Day, but because we have been brought into this place. By it gives us joy to be here. And so it says, and the blood of. Jesus Christ his Son cleanseth us from all sin. That is all that the light makes manifest. The blood cleanses from perfectly fit. And more than that, having a new life, as it says, so that we can have this kind of fellowship, it says in John 17, And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent. Eternal life is not just simply that. For all eternity, because even the lost will exist eternally. It's not called life, though. It's called death, because it's eternal separation from God. But for the believer, it's eternal life to be forever in the enjoyment of the life that God has given us down here in this world. We're out of our element. When we get to glory, we'll be in our element. If we had a fish here on the floor and it was alive. It has a fish life, but it's in an element that's not at all suited to its life. It doesn't enjoy itself because it's out of its element. And if the fish could talk, it would say, please put me in my element. I love to be in the water. And you know, you and I in this world are sort of out of our element. That's why Jude says, looking for the mercy of our Lord Jesus Christ unto eternal life. That is the life that we have. Will find its fullest expression and enjoyment in the father's house. Well, a boy is brought home. He's clothed with the best robe. He's not only brought into the house, but he's perfectly fitted. Now his father's arms have been around him. He knows he's accepted. And it says put, put it on him. Put a ring on his hand and shoes on his feet. Just think of this boy. Father didn't say again. He didn't say now you. Get the best robe. You get your shoes and put them on. No, he does it all. He says the servants are to do that. And isn't it blessed? The work of salvation and what fits us for the presence of God is all outside of ourselves. It's done by another. And all the promises of God in him are. Yeah, and in him Amen to the glory of God by us. Then they had food too. They killed a fatted calf. And they were to eat it and be merry. That's our enjoyment, brethren. After we have been saved, our enjoyed portion is to think about the Lord Jesus, what He is to the heart of God the Father, and what He is to us by grace. And so there was a feast prepared here for this boy and others to share, and it was to be in the Father's house.

Well, God wants us, brethren, to be enjoying the Lord. And I say again, if there's anyone here who's not saved, you might say, well, I'm just not that kind of a person. I don't enjoy those kind of things. Well, you won't be that kind of a person until you're born into the family of God. And then immediately when you receive a new life, the new life has new joys, new affections, new appetites, and you will enjoy the things of God. Many of us here today can say that there was a time in our lives when we didn't. But now by matchless grace we do. And this boy now had been accepted, and now he could enjoy these things. And so it says, for this my son was dead and is alive again. He was lost and is found. And they began to be merry. As another has commented, it never, it doesn't ever say that it ended and the joy that we receive in the Lord Jesus, the position that grace has brought us into, the standing before God, the ring on his finger, endless love, and the shoes on his feet so that he could be in the presence of the Father in the Father's house. Oh, how lovely it all is. And they began to be merry. But you know, brethren, the enemy. He will try all he possibly can to hinder our enjoyment of these things, but God has given them to us to enjoy, shall I say, 365 days in the year. He wants us to enjoy what we have in Him constantly, all the time. Well, he began, and if there's one here who hasn't come, may the Lord work in your heart by His grace and cause you to come. It'll be a moment of blessing. As our brother said the other night, it will not be thing you'll ever regret. Some decisions we make in life we regret making we we don't think they were wise decisions, but no one ever received the Lord Jesus as his or her Savior. Who would say I'm sorry I did. The present joy, the eternal joy is ours. Well, this was the portion of this prodigal certainly not one who would naturally have. Have expected all this welcome and neither would you and I. If God had asked us, I believe that's the meaning of that verse that says unto him that is able to do exceedingly abundantly above all that we ask or think. So often the verse is applied to answered prayer, and that's very beautiful too. But I believe in the context in which the verse is given, the thought is this, Would you and I have ever asked for such a wonderful place as God has given us? If God were to come to any one of us and had said, now what would you like me to do for you? I suppose we might have had a few feeble things we would have asked for. By the heart of God will never be satisfied. Until everyone of His own are supremely blessed. And He is not only willing to do it, He's able to do it. Often friends are willing to do things for us, but not able. But my precious Savior is both able and willing. So they began to be merry. How could we turn back to Second Chronicles? And the 29th chapter. I have to read a few verses here beginning at the 27th. Verse. And Hezekiah commanded to offer the burnt offering upon the altar, and when the burnt offering began, the song of the Lord began also with the trumpets and with the instruments ordained by David, king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded. And all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with them bowed themselves and worshipped. Moreover, Hezekiah the king and the Princess commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed their head and worshiped. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring the sacrifices and thank offerings into the House of the Lord. And the congregation brought in sacrifices and thank offerings, and as many as were of a free heart burnt offerings. And the number of the burnt offerings which the congregation brought was 3 score and 10 bullocks, 100 Rams and 200 lambs. All these were for a burnt offering unto the Lord. And the consecrated things were 600 oxen and 3000 sheep. But the priests were too few, so that they could not flay all the burnt offerings. Wherefore their brethren the Levites did help them till the work was ended, until the other priests had sanctified themselves for.

The Levites were more upright in heart to sanctify themselves and the priests, and also the burnt offerings were in abundance with the fat of the peace offerings and the drink offerings for every burnt offering. So the service of the Lord of the House of the Lord was set in order. And Hezekiah rejoiced and all the people that God had prepared the people, or the thing was done suddenly. Well, I'm sure you noticed again in this passage, here in this. 27th verse The word began is mentioned twice, and this is a scene of praise. This is a time of great blessing in Israel. It wasn't, shall I say, as bright as some previous days in Israel's history, but it was a time of restoration. If you recall the reign of Hezekiah, there was a great restoration and many people that had left God's center at Jerusalem and had gone off and worshiped at the. Place where Jeroboam had set up down in the 10 tribes, they came back and there was a wonderful time of blessing there in Israel. And you know, we're living in the last days, brethren, and I'm sure that our hearts ought to be more stirred in Thanksgiving and praise. And somehow I feel, too, if there were more of that in our souls, others would be attracted. I believe that someone else has said our testimony is our joy in the Lord. The world is looking for pleasure, and they're trying every means possible to find pleasure. But you and I who know the Lord Jesus, know the source of it all. At thy right hand there are pleasures forevermore. And so we find here, although it wasn't as it was in the days of Solomon, there was weakness. Division had come in. Nevertheless, there is a beautiful picture brought before us here of restoration and of blessing and of joy. And we might mourn as we see the condition of the Church of God, and we have to acknowledge our part in it too. It isn't that we lift our heads and say, well, which is a better group or something? We have to hang our heads and say we're part of the common failure. But nevertheless, the Lord does delight to bless. And I believe here that where we began here this offering of the burnt offering, it says when the burnt offering began. And then the song of the Lord began. And I think, brethren, if we enter more fully into the true meaning of the burnt offering, there would indeed be more praise in our hearts to the Lord. I think most of us are aware that there were five different

offerings. There's also the drink offering, but that was poured over some of the other offerings. But there were five different offerings. The first one recorded in Leviticus was the burnt offering. Then there was the meat or meal offering. Then there was a peace offering and then the sin and trespass offering. There were five different offerings. And I believe that the sin offering and trespass offering bring before us particularly. The meeting of our need by the work of the Lord Jesus upon the cross. And then in the peace offering we have communion, in the meat or meal offering we have the perfect humanity of the Lord Jesus, the one who came into this world and became a man. It says the Son of Man came not to be ministered unto, not to minister and to give his life a ransom for many. But why does the burnt offering come first? And what is the real meaning of the burnt offering? Well, I believe it's something that we tend to lose sight of, brethren, the real meaning of the burnt offering. And I believe if we lay hold of that, it does deepen our notes of praise. It makes us more thankful. And so this is where it tells us here, when the burnt offering began, the song of the Lord began. I'm sometimes used a little little illustration that perhaps helps to understand what the burnt offering really is in the scripture. Supposing I have a great debt and I'm not able to pay that debt and a friend comes along and says Gordon, just give me those bills and I'll pay them for you. And he goes and kindly pays this great debt, brings back the bills to me and they're all marked paid in full. Well, I'm very, very grateful that this person has done that for me a great.

Lord has been taken off my shoulders to know that my debt has been paid. But let us suppose it another way, Supposing when my creditor himself sees this huge debt on his books, he has a son whom he loves very much, and he says to that son. I love that Gordon Hayhoe. And would you be willing to sell your house so that we can raise the money? And take this debt off our books. And if you will do that, then I'll send the receipt to him and I'll mark on the receipt paid in full through the kindness of my son. Well, to my amazement and surprise, this is just what I get in the mail one day. Here is this huge debt that I was totally unable to pay. And I get this receipt and it's marked paid in full through the kindness of. Of my son, well, isn't that a lot more than just knowing that my debt is paid? In the previous case where a friend paid it for me, I haven't learned to know my creditor at all. Maybe he likes me, maybe he doesn't. If he has a son, I don't even know whether his son likes me. All I know that he has had a satisfactory payment. But if it's he himself who planned this in his own son, who pays my debt? Oh, how different my feelings now toward my creditor, why I want to go to him. And I want to tell him how I'm so thankful for the love that was in his heart. And I tell him what I think of his son, what a wonderful son he has who would be willing to do that in order to shell his love to me. And brethren, perhaps we can see now why the burnt offering comes first. Supposing I went to my creditor. And all I had to say to him was, well, you don't know how wonderful I feel that I'm out of debt. And I never particularly talked about his love or what his son had done in obedience to him and in love. I just talked about the grand feeling of being out of debt. Wouldn't there be something lacking in my Thanksgiving and praise? But if I go to him and make much of his son and so thankful for his heart toward. All how much deeper that kind of praise would be brethren, I believe this is very important for us too and I believe that's why the burnt offering comes first. I believe that's why here that it tells us when the burnt offering began the song of the Lord began. I'm saying this because I had the privilege of being brought up in the meeting and I heard it commented at times that. I heard a commented that we worshiped in the burnt offering character and that was just words to me. I didn't know what it meant. And so sometimes we use expressions and we don't stop to think of what these things really mean. And perhaps there might be someone here and that thought has never laid hold of your soul and I'm sure it hasn't fully laid hold of mine. What a blessed thing it is to come into the Lord's presence on Lord's Day. Morning we're thinking of that Father's love as we sing sometimes about hymn by thee, O God invited we look unto the sun. For again in 155 what was it, blessed God LED thee to give thy Son. And then in the second verse, what led thy Son, O God, to leave thy throne on high, to shed his precious blood, to suffer and to die? Well, this deepens our notes of praise, brethren, when we get hold of the true meaning of the burnt offering. And so that's why the song of the Lord began, and it was instruments ordained, ordained by David. In other words, David, as we know, is a picture to us of the Lord and how precious we we hear an expression sometimes, well, every man should worship in his own way, but no, we need to come in God's way. And God has a way that he would have us gather. He has a way that he would have us to worship. And it's most important that we follow the divine plan.

Sometimes said. Cain believed in the same God as Abel because I've heard people say, well, we all believe in the same God and we all worship him in our own way. But Cain believed in exactly the same God as Abel. But Cain was rejected and Abel was accepted. And we need to realize that God is a holy God and that if we are going to approach him, we must approach him in his way and his only through that which speaks of the work of God's beloved Son. You and I can come into His presence. There's no other ground of acceptance. There's no other way in which you and I can be in His presence and accept, offer acceptable service. Philip tells us then in this 28th verse, and all the congregation worshiped. No, sometimes a brother might get up and give thanks and we say that brother and I gave thanks, but isn't a nice thought when we all do. That's why the brother who stands up to give thanks, he doesn't say I thank thee, he says we thank thee. He actually is only the mouthpiece of the assembly, and it even says. In First Corinthians 14 that how can a person say Amen unless he understands what has been said? And so the brother who gives thanks becomes the mouthpiece of the assembly. And as we were noticing the other day, God in his wondrous goodness has given to us in saying a way of blending our voices together. Just think what a marvelous thing this is. We were saying the other day, there are no two birds that. And sing in harmony. It's not possible. God hasn't made them that way, but He has made it possible that you and I can blend our voices together to make one sound in praising and thanking the Lord. Now we know that there were instruments that God used in the Old Testament here in connection with the Jewish worship because they were an earthly people and God was, as it were, putting man to the test. Would all these outward things. Do anything for man. Well, sad to say, the people who had the grandest building the best music. And surplus choir, if you want to speak in that way, because they were all arrayed in white linen and robes and all that. They rejected the Lord Jesus. They didn't. They wouldn't have him. And now the Scripture says, and the first woman, the first person to learn what true worship is, is the poor saved Sinner in the 14th chapter. At 4th chapter of John. And she comes, and the Lord says to her, The hour cometh. And now is when the true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such to worship him. That is, unless you and I are worshiping in spirit that it is from our hearts, and that it is according to the mind and will of God, then there's no true. Acceptable worship. It isn't how well we can sing, but it's what comes from the heart produced by the Spirit of God. That is true worship, where we have a little picture of it here because the Bible tells us that the law had a shadow of good things to come, but not the very image of the things. And now we worship or can worship in spirit and in truth. I'm sure you've all noticed the absence of musical instruments in all the worship in the New Testament. Because God is wrought in our hearts now by the Spirit, and it isn't how well we can sing, it's whether it comes from the heart that has value before God. But they continued on this until the burnt offering was finished. I think this is lovely. It went on. It wasn't just, it wasn't just at the beginning. It says when the song of the when the burnt offering began, the song of the Lord began. And you know, some of us can think of times when we have come together with the Saints of God and what a happy occasion it was. When right from start to finish in the meeting, there was a warmth. From start to finish, hearts were taken up with the Lord Jesus and just overflowing in praise and Thanksgiving to Him. So I think it's nice here that it not only began, but it went on until the burnt offering was finished. Then we see how there was gladness in the end of the 30th verse, it says, And they sang praises with gladness, and they bowed their heads and worshiped. Then we read of other sacrifices too here.

It says in the. End of the 31St verse. Thank offerings and as many as were of a free heart. Burnt offerings. Perhaps there was some and maybe they weren't able to bring a burnt offering, but there was thanks in their heart. You know, this is lovely because you might say, well, unless I can express myself as well as another brother, I don't think that I have anything very much to offer. But there were thank offerings and there were burnt offerings. The Lord values even the smallest little bit of response in our hearts. They've always enjoyed that. What is said about Jonathan? We often think of poor Jonathan and how he didn't follow. David into his rejection into The Cave, and so that he died on the fields with his father. Out in the mountains of Gilboa and it seemed a very sad end that Jonathan came to. But I've always enjoyed what David said about Jonathan. He made this comment about him. He said thy love to me was wonderful. I've heard people quote that verse as though it were the Lord's love to us, and I can certainly agree that His love to me was wonderful. But I think it's more overwhelming almost to think that the Lord would think that my little bit of love to Him was wonderful. And here, Jonathan. This one, who perhaps didn't seem the most faithful one, and yet when David commented about him, he appreciated even the smallest return from his heart. And brethren, shouldn't us encourage us? I believe that when we come together, we may not all feel we can offer a burnt offering, but we can have thank offerings in our hearts. And then it goes on here to speak of other offerings. And in the 35th verse it mentions. And also the burnt offerings were in abundance and the fat of the peace offerings. Well, the peace offering, as we mentioned before, is the communion or fellowship offering. And no, it's very precious that we can sit there and have communion. I, I used to have a little difficulty about that word communion. As I said, I was brought up in the meeting and you often hear expressions and don't lay hold of them. And when they spoke about being in communion and out of communion, I can remember. I wondered what that meant. To many people it means. Partaking of the Lord's Supper. But it's not just used that way in Scripture. Communion means common thoughts. And even when we break bread, we don't take communion because you can't take common thoughts. You can have common thoughts, you can have the privilege, and we do have the privilege of breaking the bread and drinking the cup, but the communion is in the heart. Do we, when we do it, just go through it? As a ritual or do we really enter into the thoughts of God as to what that loaf means and what that cup means? That's that's having communion, that's entering into his thoughts. Isn't it lovely to sit at his table and meditate upon the fact that He gave himself? He bore my sins and his own body on the tree. He shed his blood to put away my sins. Not that one unbroken loaf tells me that I am in such a place of nearness as. Member of his body, and that includes every other true child of God in the whole world who is a member of that one body. Oh, how precious. And so there was a peace offering too. There was the communion offering. And you and I can not only praise the Lord, but we can enter into and enjoy His thoughts. We know how we like this with a friend. And we can talk over something with a friend and feel that they enter into and that we're enjoying something in common. If you go on a trip and you take a friend and the friends not enjoying what you're doing, you'd say, oh, it wasn't any fun today because I guess I was the only one enjoying it because my friend with me didn't enjoy what we were doing at all. But how much nicer when you enjoy it together. You know, the Lord wants us to enter into and enjoy things in harmony with Him. He takes pleasure in us and He wants us to find our joy in Him. That's the force of that verse, the joy. Of the Lord is your strength. What will give us strength to go on in a day like this? Well, I believe it's the knowledge that the Lord finds his joy in US. And when you have that, then you also can find your joy in him. Some have a little difficulty and understanding how when it says the joy of the Lord is your strength.

What that really means when it's his joy in US. But let's put it this way. Supposing you had planned, you've been invited to someone's place for an evening. Then it turns out to be very bad weather. And you say, oh, let's see if we can't. Go some other time instead of going tonight because the weather is so bad. And when you're talking about it, the phone rings and your friends on the other end of the line and says, oh, I sure hope you're coming tonight. We're looking forward to it. We're really going to find a lot of pleasure if you'll be with us tonight. What happens? Well, you get a little extra spirit of strength, don't you? You say we've got to go. They want us and you go, and there's a mutual joy. They want a Jew and you enjoy being with them. That's the peace offering, brethren. The Lord finds His joy in seeing us gathered around himself, and we find our joy in response. And I believe that's something of the thought in that verse. Herein is love with us made perfect. You can love somebody and not get a response, but it's grand when there's love with us, when the person you love responds. Kind of a flow of love that goes between them. That's the peace offering. So it tells us here the fat of the peace offerings and drink offerings, they were poured over it and for the burnt offering. And it says so. The service of the House of the Lord was set in order. And Hezekiah rejoiced, and all the people that God had prepared the people for the thing was done. Suddenly. I think this is beautiful, the way this all ends. The service of the House of the Lord was set in order. But does God desire whoso offereth praise glorifieth me? Don't we often feel that there's a lack of that praise? But here we see this beautiful picture of it. Hezekiah rejoices and all the people and it wasn't something that was planned by human arrangement. It seems it was just done suddenly, spontaneously and that's what God delights in spontaneous praise from our hearts that was just rises up in spontaneous praise and Thanksgiving to him for all he has done. Now I'd like to look at a couple of other scriptures, One in Ezra 5. Ezra is right, the next book. After this Ezra chapter 5 and verse one. Then the prophets, Haggai the prophet, and Zechariah the son of idol, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Them rose up Zerubbabel the son of Shealdiel, and Joshua the son of Jahzadak. And began to build the House of God which is at Jerusalem. And with them were the prophets of God helping them. And if you'll turn over to the end of the Old Testament third last book, Haggai chapter 1. Verse 2. Thou speaketh the Lord of hosts saying this, people say, the time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your sealed houses, and this house lie waste? No. Therefore, thus saith the Lord of hosts, consider your ways. The 12TH verse. Then Zerubbabel the son of Shealdhiel, and Joshua the son of Jazadek the high priest, with all the remnant of the people, obeyed the voice of the Lord their God. And the words of Haggai the prophet has the Lord their God had sent him. And the people did fear before the Lord. Then spake Haggai the Lord's messenger, in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stood up, stirred up the spirit. Irrevocable, the son of Shealdiel, governor of Judah, and the spirit of Joshua, the son of Jazadek the high priest, and the spirit of all the remnant of the people. And they came and did work in the House of the Lord their God in the four and 20th day of the sixth month, in the second year of Darius the king.

Here we see another beginning. Some previous time they had begun to build this house. It was just a little remnant, very small in comparison to the number in the nation of Israel. But this little remnant had come back and they had started to build a house. But there was a lot of opposition, and some of their enemies laughed them to scorn. And the people got discouraged and they all gave up. It's very easy, brethren, to get discouraged. There's a lot of those who find fault. There's a lot of people who say things that perhaps are hurtful, and we're liable to say, well, my efforts are not appreciated, I give up. I'm afraid that's in all our hearts at times. But here we find the service of these two men, Haggai and Zechariah. They come along and they try to stir up the people. The people were saying, oh, it isn't the time, some other time. But not just now. But there is a time, and God's time is now. Now is the accepted time. And you and I ought to be stirred up, as the Scripture says today, if you will hear his voice, harden not your hearts. Well, it's very commendable here that when these prophets stirred them up, that the people did respond and they came together. They had time they they really thought it was time to look after their own interests. And it seems to us that that's very natural. We see many things that we want to do in our own homes and for our own interests, and it just seems that's

always the time to do those things. But. Are we taking the time that we might be looking after the Lord's interests and that which has to do not so much here with service among the lost, although that is very important, but here among the Lord's people. So they listened, and there's a nice commendation here in the 13th verse about this man Haggai, that he was the Lord's messenger. In the Lord's message, isn't that a lovely common day? For one who seeks to serve the Lord, the Lord's messenger in the Lord's message. That's why Peter says if any man speak, let him speak as the oracles of God. It isn't that we just think, well, we all should have something to say, but we ought to be before the Lord about any part that we take among the people of God, that it might be something not just from ourselves but from the Lord. And if so, it'll be a blessing. It was a real blessing here because as a result of their words to the people, they came. But notice what Haggai says. First of all, I am with you, brethren. We'll never, never have the courage to go on in the things of God if we lose the sense of His presence with us. That is the thing and the only thing that will sustain us. Especially in a day of ruin. I am with you, saith the Lord says in another place, that it was according to the Word that He covenanted with them when they left the land of Egypt. Long, long before the Lord had made that promise. And in spite of all the years that had passed by, all the ups and downs of God's people, God still loved His people and would not forsake them. Oh, how encouraging to our hearts. So the Lord. Stirred up these hearts, the prophets did their little service in trying to stir them up, and God used their message and they came and they did, it says in the end of this 14 verse, the spirit of all the remnant of the people, and they came and did work in the House of the Lord of hosts, their God. Well, I think this is very beautiful. And perhaps now, as we, as I said, are beginning a new year and we think of how perhaps we have become slack in the things of God. It's so easy to find time for our own things and to neglect the Lord's things. In fact, I don't think we ever really have time for the Lord's things unless we take time. We take time. I think you'll find that anytime. That you want to do something for the Lord. The devil will make sure that a whole lot of things come into your mind that should be looked after. And you say, oh, I must do this and I must do that. And the enemy brings them so that we wouldn't have this time for the Lord. I really believe that's the force of things in connection with.

In connection with Martha and Mary, I think sometimes people have a little wrong impression about Mary and almost speak as if she wasn't as active a person and doing the necessary things like her sister Martha. And I think that's not the true picture that's presented there at all because when the Lord came to that house, I believe the 2 girls were both working. And I believe that because when Martha complained. Notice what she said, Carest thou not that my sister hath left me to serve alone? I believe the 2 girls were working and when the Lord came to the home, Mary said we can't miss this opportunity. The works got to go, we got to leave the work because the Lord's here and we want to hear what He has to say to us. But Martha thought keeping on with those things that were necessary. In themselves was more important than sitting at Jesus feet. And I, I want to call your attention that the Lord didn't say that, Martha, that Mary had chosen a better part. He just said she's chosen the good part because there are necessary chores. We should look after temporal things. It's right and proper. But there are times, and we all find them, when you have to leave things to have time for the Lord, a little song says. Take time to be holy, and these people had come back and kept the whole. City of Jerusalem was in shambles and you can understand their feelings. They said, oh, we've got to get our own houses straightened around and they were working on these and said we'll, we'll do the Lord's house afterwards. Haggai, yes, we will do that. But not just now, but through the stirring up of the prophet. They left those things and they attended to the Lord's house. Well, brethren, may the Lord's claims come first. I'm not just talking to you. I'm talking to myself. It's so easy to find things to do. And we find perhaps afterwards that things that we could have done for the Lord have been neglected. And as we were saying to the young people last night, we can never, never recall past time. If a thing has been forgotten in the past, we can never, we can never bring back the time. But we do have the rest of our time. I'd like to just turn. Aaron to Matthew, chapter 21. In verse 28. But what think he? A certain man had two sons, and he came to the 1St and said, Son, go work today in my vineyard. He answered and said, I will not. But afterward he repented and went, And he came to the second, and said likewise. And he answered and said, I go, Sir, and went not. Well, perhaps we've been talking first of all about the Lord's joy in receiving the Sinner, and they began to be about the joy of being worshippers. And as those God's people were gathered back to his center at Jerusalem, and then to that little remnant, how they might have got discouraged and not put the Lord's claims first. But here, it seems to me in this passage, it has particularly to do with service. I think the thought in the Lord's vineyard is. Service for him, reaching out to those who are lost. And I believe that's a very important thing. And the Lord said here, son, go work today, not tomorrow, but go work today. And I believe that as we think of the brevity of time, the nearness of the Lord's return, perhaps every one of us can hear that little message to ourselves. Go work today in my vineyard today there is something. Little song that's sung sometimes by the young people lead me to some soul today. Teach me, Lord, just what to say. We don't know what to say very often. But you know, I have found, I'm sure you've found that when you've asked the Lord to lead you to some open door, some opportunity that he leads you, He gives you an opportunity. And there's a real joy in that too. I've heard it said that next to the joy. Of your own conversion is the joy of leading someone else to the Savior. And so there is a joy. And the first one, he said no. But afterward he repented and went well many times. I guess in the past, although we haven't said it in so many words, in our hearts, I'm afraid we have said no. I have other things to do. I'm just too busy. And we have said no. But perhaps today.

It says about this boy. He afterwards repented. So we're not calling for pledges, we're not asking to hold up hands or anything like that. No use in that boy saying I go, Sir, and not going says in the 27th Psalm, when my hearts, when thou said seek ye my face, my heart said thy face, Lord will I seek What God's looking for is the answer of our hearts, not just what we say with our lips. So here we have perhaps a call to begin. A little service. That we can do for him and daily to hear him saying, son, go work today in my vineyard, He gives us these grand opportunities that we can use for him. Well then just last of all, before we close, would you turn to 2nd Corinthians 5? Verse 14. 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 we have that little word henceforth we've been talking about began, but this verse brings before us henceforth, and it tells us that what it is, what it is that constrains us. Brethren, it's not a sense of duty. It's not because we're under law, because we're under grace. But what is it that really constrains us? Well, it's his love. And I'm quite sure that if you and I are feeding upon Christ as we. Had in the beginning for really enjoying him. The fatted calf was provided for the enjoyment of that returning boy. And if we begin with the enjoyment of the Lord in our own souls, I'm sure there'll be more worship. There'll be more desire to help out among the people of God in all their needs and in all their discouragements. And I believe there will also be a desire to be used of him, the telling forth of the gospel, because I like to think. Gospel is kind of an overflow. Our hearts just are so full that they overflow and they overflow reaches out to sinners around us. Well, I don't know how long we have, brethren. It might be only a few minutes, it might be an hour, it might be days. I don't know how long the Lord is going to leave us here. But the apostle says we were once dead. Just like the prodigal. He was dead and is alive again. We were once dead, but now we have life. And. It says that we should, that he died for all that they which live should not henceforth live unto themselves. So as we begin this year, 1986, we have henceforth we have a little time maybe left to us. And oh, how precious the privilege given to us to serve, so worthy a master to serve one who gave himself for us, who did everything that love could do. That our hearts might be one, well may that stir our hearts too, that the love of Christ will constrain us,

draw us like a magnet after him, not to live unto ourselves, but unto him who died for us and rose again.

Buena Park Conference: 1978, Luke 12:24

Address—G.H. Hayhoe

Luke's Gospel in the 12TH chapter. The 24th verse. Consider the Ravens, for they neither soul nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are you better than the fowls? And which of you is taking thought can add to his stature? 1 Cubit. If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the Lois. How they. They grow, they toil not, they spin not. And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothed the grass which is today in the field, and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God, and all these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. Sell what ye have and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not where an old thief approaches, neither moth corrupteth, For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meet, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find themselves, blessed are those servants. And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be therefore ready also, for the Son of Man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom is Lord, when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But And if that servant say in his heart, my Lord delayeth his coming, and shall begin to beat the men's servants and maidens. And to eat and drink, and to be drunken. The Lord of that servant will come in a day that he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. I was just thinking of this passage, brethren, and its practical effect, how it ought to speak to each one of our hearts. And I'm sure that it speaks to my heart as I read something like this, because it's so easy for us to become attached to this world through which we pass, to get occupied with those things that pass away. But here we find the Lord Jesus bringing before His own the importance of living in view of that coming day. A watching and awaiting people. And that ought to be what characterizes our pathway to as we realize that the time is short, we only have the rest of our time, and it may be exceedingly short. Surely we would desire that our lives might be lived in such a way that they would be with his approval, and in that coming day that he would be pleased that we had sought in some measure to live for him. Well, we know as it introduces the subject here, it brings before us those things which so often occupy our minds, the things that we wear, the food that we eat, and all those other things that constantly take up our mind. And you know, I think it's lovely to see the habit of the Spirit of God to set our minds thoroughly at ease and then bring the truth before us. I think that's so lovely. Just as we find in Philippians, he says, be careful for now. But in everything, by prayer and supplication, with Thanksgiving, make your request. Let your requests be made known unto God. Having set our mind free from cares, then He tells us what to think about and says whatsoever things are, pure, honest, good, report, and so on. Think on these things. Isn't it true that if we invite someone to our home and we think they're worried, we want their minds to be at ease before we start to talk to them about serious things?

And so we find this graciously on the part of the Lord Jesus here in talking to his disciples. He knows the turmoil of life. He knows what it is to go through a world like this where things are around us so constantly to take up our minds and take up our attention. And so in the verse we began, to me, it's very touching, shows the wonderful grace of the Lord Jesus. Because if you or I had been writing this, I think we might have said consider the doves. Or perhaps some other clean bird. But isn't it quite remarkable here that the Lord says, consider the Ravens? Why does he do that? Well, you know, when we, if he had said doves, we might have looked in and thought, well, I'm afraid that I'm not always what I should be. Does He care about me? If I was a faithful believer, then I could say that he did care. But seeing I'm not always what I should be, is he really concerned about me? In this marvelous here, consider the Ravens. Think of that bird so unclean that an Israelite wasn't even allowed to eat it. And then it tells us about how God cares for them and God feedeth them. He had an interest in this unclean bird. No matter how far any of us may have got away from the Lord, let us be assured of this one and glorious thing. He always cares for us. Indeed, as we read in the 23rd Psalm, it doesn't say that we should be restored, but it says He restoreth my soul. That is, He's at work. He feels anything that has come in between ourselves and him. He feels it much more than we do. Because, brethren, He didn't only die to save our souls from hell. He died because He wanted our company. He wanted to have us with Himself. As the little hymns. That His love cannot rest till all His own are with Him, supremely blessed. That's the kind of a love He has. And so He wants us to know of this. And if we have wandered away, isn't it good to see as it tells us here? God feedeth them. He cares for these birds that are unclean, and He cares for each one here. And if there should be anyone in this room tonight, and you feel what I've got. Far away and I wonder if the Lord is really interested in me and cares about me. Isn't this a very precious word. Let us think of this care that he has for those birds and then he says how much more are ye better than the fowls? Because in the 16th Psalm where we read about the about the Lord Jesus and his pathway here it says my goodness, extend us not to thee. That is to. But to the Saints that are in the earth, to the excellent, in whom is all my delight, And who were these that are classified as the excellent? You know, the world has a book called Who's Who and it sets out very important people in society. But who are the excellent of the earth? Doesn't it impress you as you read through the Gospels to find out who these people were, those disciples who are spoken of as? Unlearned, an unlettered man, that woman that was by Sychar as well, whom the Lord Jesus saved blind Bartimaeus, All these ones that were specially brought into blessing in the Lord's pathway here. They were the excellent of the earth. They weren't the ones that were high and mighty as the world would speak. And so it says here. How much more are ye better than the fowls? Again, I say if. Has an interest in these Ravens. Can we doubt his interest in us? Can we doubt that he cares about us? Well, I say this is part of how he sets our minds at ease because perhaps as you said in the meeting, you might think, well this message is for people that are specially spiritual. Well, isn't it lovely? It's for all that he's that's just exactly what Peter said. He said, Lord, are you speaking this for certain ones or is it for us all? And the Lord said. As it were in his reply, Well, just apply it to yourself, Peter. And that's what God would have each one of us to do, and the speaker also to take this passage. And it humbles us as we read a passage like this and try with His help to apply it to ourselves.

And he talks about adding a stature to our cubit as the thing that is least. We would think that was an exceeding great thing to add a stature to our cubit. But he said that's the thing that's least. And he said if you're not able to do the thing that is least, then why take ye thought for the rest? And so he might think, well, I have some great problems. Well, I would say it would be a great problem for me to add 18 inches to my height. But he says that's a small thing. He says I am able to take care of all those things that concern you. He has, as I say, an interest in them all. And so he says why take? He thought for the rest. That is, He would have us to cast all our cares upon him because He cares for us. Well, he's talked about the things that we need for our food, one of the big problems of life. As a mother often says, oh you just always thinking of what are you going to have for dinner? What are you going to have for supper? Well, isn't it nice to see how the Lord relieves our minds here? And then he talks about other things. This is a second thing that surely takes up a lot of attention is clothes. And it says consider the lilies, how they grow. They toil not, they spin not yet. I say unto you that Solomon in all his glory was not arrayed like one of these. I think this is so loudly because again I say, if you or I have been writing it, we might have taken up some particular flower that was not so beautiful and say, well, we shouldn't be occupied with looking nice, because now that might lead to our pride. But he takes out one of the most beautiful flowers, the Lily. And he said. That's far nicer, far more beautiful. And Solomon in all his glory, is he concerned even about our appearance? Well, he's shown that he is when he's so close the lilies of the field and makes them beautiful. And so he says that he is concerned about these things, but he doesn't want us to be overly anxious about them because he cares about them and we can get so taken up with them that it's actually distracting and anything that. Distracts us from himself, is a hindrance to our spiritual progress. Anything that distracts us from him because our position in this world is something like an ambassador. You know, the ambassador has everything provided for him by his country. It tells us in the scripture what man goes to warfare at his own charges. The soldier doesn't go to warfare. At his own charges, he doesn't have to provide the things that are necessary. His food or his clothes, this is all provided for by his country. And so this is what the Lord is telling us here, that He cares about the food, even about the Raven. You say He cares about our clothes. He wants them to be nice. Well, as we look around and see the beauties of God's nature and all the way He has made everything so beautiful, He does care. He is concerned and He would have us to realize. That he is interested. All those things that interest us. But He doesn't want us to be overly occupied. And so it says in the 29th verse. And seek not what ye shall eat or what ye shall drink, neither be ye of doubtful minds. The margin, my margin says live not in careful suspense. Or I think another translation speaks about being overly anxious. And aren't we all? I'm overly anxious about a lot of these things. But the Lord would have us to realize that he is concerned that he does care about there are far, far more important things, and we need to learn to have what the world often speaks of as right priorities. Things are put in their proper place. You know, there can be the idea in our minds that the only thing that we're interested in. Is in spiritual things, but I think it's so beautiful to see. Again, I say the Spirit of God setting our mind at ease about those things that seem to take up so much of our time and attention and everything in order to occupy us with those other things, those things that are eternal. For the things that are seen are temporal, but the things that are not seen are eternal.

So he tells us that this is the way the world lives, for all these things do the nations of the world seek after. Then it doesn't say, but you don't need to think about these things. Isn't this beautiful? But and your Father knows that ye have need of these things, has not blessed to see this the concern of God our Father about all those things, He makes us his care, like the little hymn says. The protection of his child and treasure is a charge that on himself he laid. We didn't ask him to take on this responsibility. He did this because he loved us, just as we with our children when we loved them. We take on gladly the responsibility of their interests, their cares, their concern. We're concerned about their food, we're concerned about their clothes. But we're most concerned, I trust. We're believers, we're most concerned about their spiritual good. So your Father knows that ye have need of these things, and then He gives us the right order. But seek, rather seek ye the Kingdom of God and all these things. What things? Well, the necessary things of life. All these things shall be added unto you if we put the Lord first, just as He said to. Samuel. The Lord said to Eli, he said them that honor me I will honor, and those that despise me will be lightly esteemed. And so he tells us, He not only knows that we have need of these things, but all these things shall be added unto you. I might know someone has need of something, but I'm not perhaps able to supply the need that they have, because I don't have infinite resources. But the one who is? Interested and says that he knows we have the need, he also has all power. And we're just reading yesterday back at the house how it tells us no good thing will he withhold from them that walk uprightly. And then we read too in James that lovely verse. Do not err, my beloved brethren, every good gift and every perfect gift cometh down from above from the Father of Light. With whom is no variableness, neither shadow of turning? Why does it say there do not err, my beloved brethren? Well, every time we think we're going to get something good through our own lusts, we err because the good things don't come through our lusts. They come down from the Father of Lights. The Father of Lights, that is the one who knows our needs better than we know them ourselves. We think, oh, if I could just get free of such and such a thing. Well, I think I could serve the Lord better. That was the way Paul felt about that thorn in the flesh. He thought he would be much more free to serve the Lord if he could only be free from that thorn in the flesh. That was a hindrance, he thought, to his service. But the Lord said, no, Paul, you're going to have that the rest of your life. I'm not going to take it away. But my grace is sufficient for thee. And as he looked back in retrospect over his. Life, he said most gladly. Therefore I rather glory in mine infirmities, that the power of Christ may rest upon me. He saw that even that thing that seemed to be holding him down was really a blessing, like the little boy who was flying a kite. And it was a beautiful day for a kite flying, and the kite was going up higher and higher, and he was. Tugging on the string because it was such a strong wind and a passerby said. Why are you holding the kite down? It's trying to go up. Why don't you let go of the of the string and let it go up? Well, we all know what happened when he let go, when he let go of the string, why the kite came down. He found out what many of us find out in life, that the things that hold us down are the things that keep us up. The things that hold us down that we think we just like to get rid of and get loose from maybe the very things that are keeping us up in our souls helping. To have what the psalmist called Heinz feet, feet that can rise above the situation without the situation being removed. The little hind can go over the fence. You have to open the gate when the cattle come, but not for the little hind. It can just give a grateful a gracious spring and up it goes over the top and he makes our feet like Hinds feet.

So that we can ride or walk upon our high places. So. He says seek ye the Kingdom of God, just a little word, unless the Kingdom of God, because that's really the subject in Luke's gospel particularly is the moral side of things. And we are told in Romans 14 what the Kingdom of God is. It says the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Now that is the Kingdom of God. Is something that is moral and we're told to seek that and So what a what a lovely thing righteousness seek to walk to please the Lord righteousness and peace and just to go on in a world full of confusion in peace as we were noticing the other night that verse in Proverbs that says about wisdom's ways her ways are ways of pleasantness and all her. Our peace and then joy, not always in circumstances, but joy in the Holy Ghost. And that's what he tells us to seek after. Now. That's what each one of us should desire, that we would seek after that. That is to walk in a way consistent with the name that we bear, for we bear the name of Christ. Walk. In in righteousness and then in peace, having that peace. God garrisoning our hearts, What is the peace of God? Why, it's the very peace in which God dwells. I've often said, was God disturbed by anything that happened in the world today? Oh, you say he knew all about it. He was in control. Well, God says, I want you to know that

peace. I want you to walk in that peace. He says, little Garrison your heart because we're going to be bombarded with tears all the time. But what will Garrison our hearts? The very peace. In which God dwells, the peace of knowing that God is over all the circumstances of life. And then joy. As I said, not always in circumstances, but always when the Spirit of God opens up to us, as He did in the three days meetings, what our portion really is. How could we help but be happy if we're really enjoying our portion? Dear friend of mine had a text that was given to them when they were married. And the text was the Son of God who loved me and gave himself for me. And he had it hang on the wall. And a businessman came in and we're talking a bit about business. And then he went out of the room for something. And when he came back and the businessman pointed to this text and he said, do you really believe that? And as Christian Brothers said, yes, certainly I do, He said, no wonder you're happy. Well, surely it is so if we really believe this, the Son of God who loved me and gave himself for me. So we're told to seek the Kingdom of God, and the God will take care of these other things, the meat and the drink and the other things that are necessary he cares about. And then fear not, little flock, it is your Father's good pleasure to give you the Kingdom. This, of course, was to prepare the disciples for the pathway of rejection. They were following a rejected Christ. And yet. Paul could say in writing to the Corinthians, he could say as having nothing and yet possessing all things. Isn't that a very wonderful thing? It goes through the world and you might think of all the things you might like to have, all the possessions that you might like to have for yourself. But isn't it another thing to go through this world and know that we actually are in Christ? Possessor of all things. Things it says, another verse in Corinthians says all things are yours, whether life or death or the world or cephas, all are yours and ye are Christ and Christ is God's. We belong to that which is abiding. And so the Lord Jesus is the one to whom everything belongs. The earth is the Lord's and the fullness thereof and. Always enjoy that verse myself when difficulties arise that Christ is head over all things to the church, which is His body. It brings comfort to my heart because a wife has a husband who is looking after all her interests and his resources are infinite. Why? She's certainly not going to have a lot of worries. She's going to say, well he has resources and he cares about me.

I can just leave it with him. Well, such is the one whose head over all things to the Church, which is his body. And so he tells us it is the IT is your Father's good pleasure to give you the Kingdom. These words are so precious, the Father's good pleasure. Sometimes we give and we give because we feel we should or we must. But not so with God's giving. He gives because that's his very nature. Enjoy to remark. That was in Mr. Darby. He said. He said God is love. And no one has made him. So he said God is light, and we make him a judge by our sins. And so we make God a judge by our sins. Thank God in love. Those of us who are saved can say that our sins were born, but it was because he is loved and no one made him so He just is that, and He is that toward us. And so it tells us here, it's your father's good. Pleasure to give you the Kingdom. This little expression, little flock, just doesn't refer to a particular company of Christians. It refers to all believers. It's true. We can and we should seek to be gathered according to truth. We ought to seek to be gathered according to the truth of His word, not as part of this world, but part of that company in this world, the one body who really belongs to Christ. But in comparison to the vastness. Number who are going on without him, it certainly is a little flock and we're not going to get our rights in this world by trying to stand up for them or work through government or something like this to try and get certain privileges and rights. It's your father's good pleasure. We're waiting for his time and meanwhile he's caring for us now. In all that we need along the pathway, it always says sell that ye have and. Give alms. I was a little bit perplexed, perhaps a little about that expression cell that you have and give alms. Does the Lord really want us to just sell everything we have and not to have any possessions here in this world? Well, it has struck me this way, and it speaks to my own conscience and heart when I think of it. Before we were saved, everything that we had, we called our own. It's my car. It's. My house, my clothes, it's my this and that and everything we had, we just figured this was ours. And that expression, it's mine that that adds to our importance and pride. But what really happens when we get saved? Well, you know, there's something happens and what is it? There's a change of ownership. And as though we said, now this car really belongs to the Lord and I'm just his steward and he wants me to use it for him, this house. That I live in it really belongs to the Lord, and I'm just his steward to use it for him. And in that way we sell out, we say it's no longer mine. The early disciples did this in a very practical way. And it says no man said ought that he possessed was his own. Wasn't that something No man said ought that he possessed was his own? And so he felt that what he had really belonged to the Lord, and he was willing to use it for the Lord. Well, this is what is what it means it means. I believe, and each one of us can ask ourselves as we look over whatever possessions we have, are we saying that's mine? That's mine? Are we saying that's his that belongs to my Savior? And are we asking Him how we can use what He has given us day by day, our time, our ability, our possessions, all for Him? Love that transcends our highest powers demands our. Soul, our life, our all. And so then we provide ourselves with bags that wax not all the treasure in the heavens that faileth not, as the Lord said in another place, lay up for yourselves treasures in heaven, For neither moth nor rust doth corrupt, and where thieves don't breakthrough and steal. So he was telling them that the treasure that really abides is that which is in heaven.

In the 16th of, Luke takes this up and tells us. That we can, it says, make to yourselves friends of the mammon of unrighteousness, that when it failed, he may be received into the everlasting habitations. That is, money is going to fail. It only belongs to this earth, but the way we use it is going to abide the way we use it. That's all part of what is going to be manifested at the judgment seat of Christ. How did we use what he gave to us? And so that's why he is. Saying a treasure in the heavens, that faileth not whatever is given a cup of cold water has thought upon his name or anything. David gave very, very generously for the building of the House of God. As you read in Chronicles about the tremendous amounts that he gave, you're just astounded. But then you know what he says afterwards He said, all things come of thee, and of thine own have we given. The you know when you read it, you're just overwhelmed. It was really into millions of dollars, the amounts that he gave, and he didn't think of it as very much. He told Solomon thou mayest add thereto and then he says to the Lord, he said, I've just given back to thee what thou gavest to me has not lovely to see that. And that's the treasure in heavens that faileth not how easily we can lose the things that we have here. Thieves or moths, we can easily lose the things but that which we have laid up above the time, whatever has been spent for the Lord or given to the Lord, whether it's our possessions or our ability or what God is not going to forget one of these things. I've often said I've gone to people's homes and they have what they call a book where they ask you to write your name for the visitors who come to their. Performs but God has a book when we just think on his name. They they put the name down when you visit the home. But isn't it wonderful that God has that record when we even think upon his name And you know I've enjoyed too about that widow when it says she cast in all that she had. Why does the scripture tell us that she cast in two mites which make a Farthing? You know if you or I have been writing it, we would have said she cast in the Farthing because that's all it really was. Why does it say 2 mites which make a Farthing? Well, if she only had a Farthing piece, she would have had to make a choice. Will I throw it all in or will I not? But when she had two mites, then she had a choice. Was she going to keep one for herself and give one to the Lord? And so she had a choice to make and the choice was to give it all to the Lord. And isn't this beautiful here? That he's telling us all that we have really belongs to him, and it's a privilege to be able to lay it up in that storehouse where nothing can ever touch it, and it's out of love for him. Then why? There must be a motive. So now he starts to talk in these verses about the privileges that we have of living for him. As I say at the first part, he's setting. Our minds at ease. He's saying now just leave the matter of what you eat and your clothes and those things with me for a little while. And we just talk about other things, things that really

matter, things that really count for eternity. And he says all those material things you can leave to me and you can just commit them to me and you're just my steward in the way you use them. But now, isn't this most beautiful here that he shows us that we do have? A privilege of living for him. And so here he first speaks about our hearts, where your treasure is, and there will your heart be also. Our hearts, as we know, speak of our affections, our our affections with him. I'm sure some of you older ones have heard little expression my father used to make. He used to say we can have as much of Christ as we want and our lives show how much we want and I believe. This is what it means here where your treasure is, there will your heart be also. If your heart is set on something you don't mind spending money to buy something in connection with this thing that you have your heart set on your car, it's your home. We don't mind spending money because you're really hard is set in making this thing more and more attractive more that which will satisfy.

Your feelings about you like this, You want it? Well, he says where your treasure is. Where is our treasure? Oh brethren, it's up there. We have nothing that abides down here. And perhaps when God allows sickness and trials in our lives, it's just to say to us, I want you to loosen your grasp on things down here. It's all going to pass away. But what really counts is what's up there. Oh, may our hearts. Be up there. At verse, At verse it says, set your affection on things above, not on things on the earth. Now we have first the heart, and then it says, let your loins be girded about. So we have first the heart, then let your loins be girded about. I believe the loins being girded about bring before us a readiness to serve the Lord, because if we really love him. It's a pleasure to do something for him. If you really love someone, you even actually try to think of things you can do to please that person, things you can make for them, things you can give them. And you do this because you love them. It isn't that you have to do it. Why? It's your pleasure to do those kind of things. And so if our hearts are taken up with the Lord Jesus. And that portion that we have up there in him. What will be the result? Well, I believe then there will be a desire and not to settle down here, but our loins would be girded about. Now it speaks in one place, the loins girded about with truth. I believe this is important because it's not just that we pick the kind of service that we would like to do, but like Saul of Tarsus, he said, Lord, what will thou have me to do? And it's so important. And in our Christian life that we do what is pleasing to him, that we follow the light of his word, because over and over again through the Scripture we find how that what God values is that which is done in obedience. He says obedience is better than sacrifice and to hearken than the fat of Rams. And so he tells us here your loins girded about. And again I mentioned in Ephesians, I believe it says your. Gird about with truth. And then too in Peter, he says gird up the loins of your mind. We have to watch. Our minds will run from one end of the earth to the other. We get taken up with all kinds of things. While I'm sure all of us have had this experience come to the meeting and we really want to listen, but first thing we know our minds are in the ends of the earth. Wander away. Well, we have to gird up our minds. We need to have them girded about with truth. And we need to to allow affection for him to cause us to desire to serve him. That's the kind of service he wants. He wants the service of willing, loving hearts, just like how it pleases us when our children do things just out of love for us. I've got little things that have been given to me by my grandchildren. And you know, if I show them to you, say that's, that's just a script. But I know that it was done out of love. It means something to me because there was a loving heart behind it. And so the Lord wants us to to have our hearts set upon Him, our loins girded about. And now we have the loins are more connected with that which is inward, that willingness to serve according to truth. And then the outward thing, your lights burning. Your lights burning, that is. There's a testimony to be born before this world. The world is looking on. We might think that our light doesn't mean very much, but you know, the darker the night, the brighter a little light shines. You can take a small candle or a little light and you hardly know it's lit in daytime. Because all around it's so bright, but the darker it gets. That's the more even the very little light will show. And this world is getting darker. How very little light will show. And he says, your light's burning. How may we be in this world? Like the children's hymn says, Jesus bids us shine first of all for him. And then the next verse says Jesus bids us shine next for all around. Many kinds of darkness in this world abound.

So I remember dear old brother Anise, who some of you will remember many years ago, I remember hearing him make a little comment in his broken English. He said don't do a lot of talking about what we're doing. He said delight, don't make no noise. And so it is, isn't it nice that if we say, well I can't do very much talking, well, delight don't make no noise. That is, there can be a shining for him. A testimony in our lives that the world. World will see even though we say perhaps very little, many of us feel how unable we are to say the things that we'd like to say but we can always live for the Lord this little girl over in Africa many years ago and she. I went to school to learn to read, but she was rather backward and the teacher had to tell her, well, I'm just afraid you can't. You can't make it. I'm afraid you can't learn to read. She was so desirous to read to her folks when she went back home and they said, well, it's just too difficult for you, but you can go back and shine for Jesus. She couldn't read. She didn't have that ability, but she could shine. And you yourselves like unto men that wait for their Lord, Now we have the waiting for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Well, is this our attitude? Are we really waiting? Is this our daily expectation? As a little hymn that says, What weight I for most blessed Lord, accept thy face to see. If such the earnest thou hast given, what must thy presence be? Many of us are waiting for certain things in life, waiting for certain things, perhaps at school or at work, waiting until we get through school, waiting for things to straighten out and certain matters. And we say, when this is all cleared up, I'll do this or that. What is the thing that's most important that we're waiting for? Are we really like those Thessalonians? They were waiting. For God's Son from heaven, waiting for God's Son from heaven. Is this really our hope, brethren? Not just a doctrine that we hold? I think most of us here hold the Lord's coming as a doctrine, but are we really waiting for it? I speak to my own heart. So easy to think we're waiting for so many things down here, and they often are disappointments. But are we waiting for him? Waiting for their? Lord and then till when he cometh and knocketh, that they may open to Him immediately. We know how often, if things aren't just ready, we don't want to open the door immediately. But if things are already wise, the door swings open without any hesitation because we're expecting the company, we're expecting our friends to come, and there's no hesitation. Is there anything in your life or mine that should be straightened those things? Around the house that we'd like to straighten up before we open the door. But are we, are we walking in such a way that we can say, well, I want to have all these things straightened so that if the Lord came tonight, there wouldn't be anything that I wished I had done before He came and called me to himself. There is such a thing, brethren, and it's a searching thought of being ashamed before him at his coming. There is such a. And it's just those things that we have allowed that the Lord gave us an opportunity perhaps to clear them up, Those things that weren't right in our lives or in our relationships with others. Oh, may the Lord give us grace that we might be opening to Him immediately as to our attitude, for soon we're really going to hear that voice and that door opened in heaven and that triumphant shout Come up, hit her, that's what. Waiting for. And now he goes on, and speaks of another aspect in the 37th verse. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meet, and will come forth and serve them. So he's been speaking about girding ourselves for service. And now he adds a little word here about watching. Not only waiting, but watching. Now that perhaps is a little more than just waiting because we could be waiting doing other things. But watching means that this is something that we really are expecting because as a person that we love, who is coming, we watch if it's a person that we love.

And saw there's waiting and there's watching. And now what follows here is to me one of the most wonderful verses in the whole Bible. It says. That He shall gird himself and make them to sit down to meet, and will come forth and serve them. Oh, brethren, I I don't know of anything more marvelous than this. We think of how short life is. We think of how little time we have left to serve Him, to do His will. We think of how He has left us here in this little while, and He has given to each their service, and to each their burden. There but to think that when we get home to glory that he's going to say now your time of service is ended. You just sit down and I'll serve you. Oh, it doesn't that touch your heart? It thrills my heart when I read it. I just can't understand it because it tells us in another passage, the 21St of Exodus that using the type of the Lord Jesus as the Hebrew servant, it says. That he shall serve forever. Just to think that the Lord calls upon us down here to live a little bit of our time and how short it is. And then he says when your little time of service those few short years is over, then he said you can sit down. I'm not going to ask you to do something. I'm going to come forth and serve you. He girds himself and comes forth and forever brethren above, he's going to. Minister to our happiness, He just is so desirous for our happiness that he's going to find the eternal satisfaction of his own affections in the service of his own in that glory above. He shall gird himself and shall come forth and serve them. What caused this Hebrew servant in the 21St chapter of Exodus to be the servant forever? It says He plainly said, I love my master, my wife and my children. I will not go out free, and the Lord Jesus is going to remain a man forever. In order to have our company and to make us happy. Oh, when you think of this. Doesn't it thrill your heart? Doesn't it make us want to live what Peter calls the rest of our time for him? He's so worthy of it all. And then it says, And if he come in the second watch, or come in the third watch and find them, so blessed are those servants. Perhaps this comes in because it's so easy for us to put on a spurt and do things for a while, but we get discouraged. Perhaps no one. Seems to appreciate what we do. No one says thank you, perhaps even get a little bit of criticism and we say, well, I just give up and there's no use. No one appreciates what I've tried to do. But who are we doing it for? Is it the Lord? Is it the one who has won our hearts, who went to Calvary and died for us, and who's going to serve us forever? He's serving us now as our great High Priest and advocate. And he tells us here. If he comes in the second watch or in the third watch and find themselves, find them what? Now just doing what it says. Have their hearts taken up with Him, their loins girded, their lights burning. They're waiting for the Lord, they're watching. And then when He comes, this is his answer to it all. Well, brethren, the point is, let's not give up. When they spoke about stoning, stoning Moses, he turned to the Lord and he said, what will I do? They're ready to stone me. And what was the Lord's answer? Go on before the people. Go on before the people, as though the Lord said, well, I love those people, are you going to give up? And so Moses went out, and he was used of God to draw water for the people, so that they might drink. And then it tells us in the 39th verse, and this know that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be therefore ready also for the Son of Man cometh. At an hour that ye think not?

Just a little comment and I believe this is in keeping with what we have in the Gospel of Luke and that is. There are little things that come in the show that there's a message here for anyone who's not saved. Is there anyone in this room tonight? And all I'm saying has no thrill to your heart because you've never learned to know the love of Christ. You're not ready. His coming strikes terror in your heart. It makes you afraid, as the little hymn says. Who are they that fear to meet Him, such as now? Love, not his voice. And so he gives a little warning, and I just pass on this warning. If there's anyone who's not saved, it's joy to us who are saved to think of His coming. It's a blessed hope to us. But Are you ready when He comes? Can you say that you have been washed in the precious blood of Christ? Or are you going to have to see him at his coming in judgment instead of his coming to ******? His own away, for this is what it talks about here, when He comes in judgment upon all those who have rejected him. And then we remarked on this 41St verse, Peter said unto him, Lord, speakest thou this parable unto us, or even to all, and the Lord? Said Who then is that faithful and wise servant whom his Lord shall make ruler over his household to give them their portion of meat in due season? Isn't it strange how? We're ready to apply the truth to others, but often so hesitant to apply it to ourselves. Peter says, is this for everybody? Is it just for us disciples? But I believe the Lord's answer shows here as one remark. Before that he's saying, well, Peter, you can take this to yourself. Remember on another occasion how Peter turned and saw John following. And he said, And what shall this man do? And the Lord said, if I will, that he tarry till I come. What is that to thee? Follow thou me? And so there is something for each one of us to do. We're very likely to be just like this, thankful. Who does this apply to? Is this Israelis talking about or who is it? Well, I speak of the moral sense of it, and that is, we can, and I can, I trust, apply it to myself. And that is what is the Lord. Value that we should be doing in his absence, it says. Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season? And I think Peter must have been thinking about this later on in his epistle when he said neither as being Lords over God's heritage, but being in samples to the flock. And then he says feed the flock of God, which is among you. He must have remembered what the Lord said. It must have sunk down into his heart at this time. And sometimes we can get occupied with our own importance and we're a little bit hurt if people don't recognize this as being kind of important. Important people. But here we find that the Lord says that the important thing is not the person, but what He's doing. It's what He's doing. And that is, He is looking after those who are dear to the heart of Christ. He's appointing them their meat and due season. I used to wonder a little bit why it said that if a man desired the office of a Bishop, he desireth a good work. And why? Should a man desire to have a place of prominence? And then I began to think, why? What the Lord values is that if we have an interest in His people, that is a good work to Him. I can say this, that when somebody does something for someone that's dear to me, it pleases my heart, because the kindness they showed to the person, perhaps my child or my wife, the kindness they showed. Someone who is dear to me is much appreciated by me. And you know, when we do anything for the Lord's people, he values it because they're dear to him. And notice these two things, faithful and wise. God always keeps us in the middle of the road. You know, we can be very faithful sometimes and not wise. We can, we can lay down things that should be done and they should be done, but not always. Wise in the way we say things and do things. Well, there's lots of good food, but I don't think that we always put on things for breakfast just because they're good food. There's certain things that are suited to breakfast and some other things that we might serve at dinner time or perhaps for lunch. They just don't seem suited at breakfast. They're not really the thing for breakfast. And so, you know, we can say the thing. That's right.

But we can say it at the wrong time, in the wrong way, and how careful we need to be. Isn't it good that we have one who can help us not only to be faithful, but wise? I think it's so lovely to see the way Nathan came to David when David had sinned. And if it had been you or I, we might have just told him right away what was wrong. But he didn't. He said a little parable before. And tried to get him to see that there was something wrong in his life without telling himself, Oh, the Lord can give us that kind of wisdom. I remember reading a little article about that. It really struck me. It said, do you know how to use a parable? And so sometimes we don't know how. We're just blunt and we don't say the thing in a way that perhaps might reach the conscience. God always gives space to repent. So here. Isn't it lovely to see this? Faithful and wise servant, A timely thing in due season. Blessed is that servant whom is Lord, when he cometh shall find so doing. And so I say again, brethren, let us not give up. The Lord is coming. Are we going to be seeking the good of His people when He comes? Are we really interested in their good and their blessing? Have often said that we can even get occupied with things. Like certain truth, which is not food for the soul

sometimes said you could sit down to a meal. And if the Hostess said, now before we start to eat, I'd like to tell you how many minutes it took to prepare this and headed right down to the very minute and how many slices of bread there are here on the table and how many ounces of butter. And I always say, why are they telling all those? Well, the Hostess had to know this. In order to prepare that nice meal. But when we sit down, what we're thinking about is food. And what she's thinking about is that we would enjoy the food. And you know, there's a lot of details that we need to know, but I believe, brethren, what we need is food for our souls. May God grant that we'll be desirous that our hearts should be fed as we come together so that we might get up like we do from a meal table and say, oh, that was a good meal. I really enjoyed that. And there ought. Be that as we seek the good of the people of God, that they got a blessing for their souls. And if there was someone perhaps whose appetite wasn't what it should be, that we would like to see that person, well, what for so they can enjoy the good food. And now just one more thing before we close, and that is the 45th verse. Just a little word, and it speaks to our hearts. But and if that servant say in his heart, my Lord delayeth his coming. He didn't say it out loud, He just said it in his heart. And what did he do when he said this? There were two things that says he began to beat the men, servants and maidens. And secondly, to eat and drink and to be drunken. And the point that I feel from my own heart, and perhaps you feel it for yours, is that when we lose sight of the Lord's coming, when we're not really expecting Him today. Two things are liable to take place. We're liable to become exceedingly critical of the people of God. Or on the other hand, we can get so taken up with worldly things that we're really not living for the Lord Jesus. We're living for the things that pass away. That's what is the warning here given in the end of the chapter, because the whole burden of the apostles heart is, he says, of the Lord's heart. I should say the whole burden on the heart of the Lord Jesus here. Is I want to tell you that I'll look after all those material things that you're concerned about, but I'm going to give you the privilege of being interested and caring for my interests, my people, all that are dear to me and living for me. And I'm not going to forget anything that you do for me. You can forget those cares that are perplexing you, but you can do these other things. And he said it won't be forgotten. In that day. And then if we don't, oh, how easy it is for us, brethren, and we know our own hearts only too well. We then begin to beat the men, servants and maidservants. We begin to say things that we shouldn't, hurtful things often. And then too, perhaps we get occupied with worldly things turned aside because.

What we have lost that blessed hope, Oh, May God grant that the blessed. Both, and I say it for as much for myself as anyone here, will so grip our hearts that we'll really be a watching and awaiting people because the Lord's coming is near.

St. Thomas Conference: 1990, Four Requests of the Lord

Address—G.H. Hayhoe

That has been before us in the last meeting and in the singing of this hymn. That there are four things that the Lord has asked us to particularly do until He comes. And just like to start with the Gospel of Luke in the 19th chapter, the 19th chapter of Luke and the 12TH verse. He said therefore a certain nobleman went into a far country to receive for himself a Kingdom and to return. And he called his 10 servants an and delivered them 10 lbs. And said unto them, Occupy till I come. As I said, there are four different things that I have in my heart that the Lord has asked us to do until he comes. But here we have this very first one, and I don't think any of us have any doubt about who is referred to. And it says, a certain nobleman went into a far country to receive for himself a Kingdom, and to return. We were talking a good deal. About this this morning, speaking about the Lord Jesus as the one who was rejected here but has gone away, and then the time when he would come back. And we know that when he comes in power and glory, the kingdoms of this world will become the kingdoms of our Lord and of his Christ. And He will reign forever and ever. But we know that before that time of tribulation and the time that he takes the Kingdom, he has gone back and He's there at the right hand of God. He is the one who is the head of the body, the church. He's the Lord of the harvest. He's the one that you and I as believers are waiting for that glorious moment when He'll descend from heaven with a shout and call us to be forever with Himself. Now this is what our brothers spoke to us about in this just preceding meeting, where he had that theme before us of the hope that is before us as believers. Oh, how wonderful it will be, brethren, to look into the face of that One who died for us, that One who for all eternity will bear in His hands and feet inside the marks of Calvary. Well, that means so much to us, and we all who are believers long for that time. But here is something that He has given us in His word, as an exhortation to occupy, or, we might say, to have a little service for Him, tells us in Galatians, chapter 6. Let every man prove his own work. Then shall he have rejoicing in himself alone, and not in another. We know that in the Tabernacle each one of the Levites was given a service and a burden. And every one of us as believers has some little part to fulfill here as we wait for the coming again of our precious Savior, a place to occupy too in the body of Christ. And so he delivered them 10 lbs. Each one received £1.10. I believe in the Scriptures speaks of responsibility. Godward there were 10 commandments. We have 10 fingers, 10 toes. It brings before us the thought of. Responsibility, and we have a responsibility, but it's a privilege, brethren. And wouldn't it be nice if each one of us, like Saul of Tarsus, when the Lord saved him, he said, Lord, what wilt thou have me to do? And I want to say to each one here who belongs to the Lord, young and old, God has a place for you to fulfill in his harvest fields and in the body of Christ that no one can fulfill better than you. There will be a gap if you don't fulfill that place that the Lord has given to you. It's true that if we have an injured hand, the other one can come to its help, but it'll never do the job quite as well as the one that was intended to occupy that special place. Wouldn't it be lovely if each one of us brethren just looked up to the Lord, like Saul of Tarsus did, and said, Lord, what wilt thou have me to do? How happily things would. The function in the assembly, in our homes, in our contacts with the world, each one of us have a particular place and the Lord has said occupy not until we get appreciation. We may not, but he says occupy till I come. We might say, well, the days are very difficult. It's hard to do things for the Lord. That's true. It will become more difficult. All exhorting Timothy in. In the second epistle of Timothy, he told him about the days when things would get worse. But he said, but continue thou, but continue thou. Our brother spoke of what a man of the world could say, never give up. But how much more so when we know that we're serving the one who's Lord of Lords and King of kings, when we're serving the one who loved us enough to die for us, the one whose head of the body, the Church, and each one of us.

Members of that body to fulfill a particular place. We can't tell others what they should do, but each one of us can ask the Lord. And how long are we to occupy? Well, isn't this beautiful? Occupy till I come. And as we think of the nearness of the Lord's return, as we think of that blessed hope that is before us, that perhaps before this day is out, we'll hear the shout. Or if He leaves us here a little bit. Hunger little hymn says how will recompense his smile, the sufferings of this little while. And so I just want to pass on this word which is given to us here, spoken by the Lord Jesus himself. Occupy till I come. And again I say, just look up to the Lord, Ask him what place he has for you to fulfill. Or you say somebody else can do it better. No, not so. If you find the place the Lord has for you to occupy, well, no one can do it better because He wouldn't put you in a place if there was someone else. He wanted to occupy that place. He put you there because being the Lord of the

harvest and knowing about all our abilities, our tendencies, our hindrances, He put us in that place. What a privilege. Occupy till I come. And then we turn over to 1St Corinthians Chapter 11, the 23rd verse. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread. And when he had given thanks, he brake it and said, Take, eat. This is my body which is broken for you, this dew in remembrance of me. After the same manner also. Saw he took the cup when he had stopped saying, This cup is the New Testament in my blood. This do ye is after she drink it in remembrance of me. For as often as you eat this bread and drink this cup, ye do show the Lord's death till he come here. These verses are introduced with those words that Paul received this from the Lord himself. Now Paul was not at that Last Supper. He wasn't there. When the Lord instituted the feast. But we know that he was caught up and he received this directly from the Lord. And the way it speaks to my heart is like this, that the Lord made this request on the night of His betrayal. But after that all the disciples forsook him and fled. They seemed to lose heart when they saw what was ahead. Very easy for us to lose heart too. But I love to think like this. That after the Lord Jesus had gone back to glory. He allowed Paul to be caught up there to the 3rd heaven and said Paul, I still want the believers to Remember Me. I know that they all forsook me and fled, but I still value the response of their hearts. As we look at ourselves, we might say we're no better than the disciples that forsook him and fled. How often we too get discouraged by the way and obstacles overwhelm us, but isn't. A precious word from the Lord Jesus himself, from the glory, I say, not only on the night of his betrayal, but when he spoke these words to the apostle Paul in the glory, he asked that we would continue to remember him and for how long. Well, we know that difficulties arise. Sad to say, in many of the gatherings of God's people are many difficulties, and as one travels about a little bit, I find many who become discouraged. The trials and difficulties that the enemy seems to bring in among us seem overwhelming at times, and we might say, what's the use? Everything is in such a broken state, but oh, isn't that wonderful. This is, as our brother Brown used to say, a guarantee to us that the Lord will continue a testimony that's according to his mind and will until he comes. Not that there won't be weakness and failure, but that in His goodness, not because of our faithfulness, He would preserve to us this privilege. Our brother Brown used to say he wouldn't ask us to do it unless he provided a place in a way in which we could do it.

In such a way as to honor him. And what a privilege this is. I remember when I was just a boy hearing a brother speaking about this passage, and he said he had been saved for some time, but he had never remembered the Lord Jesus in his death. And he said one day he had this thought. He said supposing the Lord should come. And I had never remembered him. And when I got up to glory, the Lord said to me, And you never remembered me, and you never remembered me, as I requested. And I believe this spoke to his heart, spoke to my heart at that time too, and saw this is a privilege, brethren, that we have. We ought to value it. We need, as our brother brought before us and the young people's meeting to watch that we might walk with godliness and in separation from evil. But in this place, here, it just seems to move our inmost hearts. We think of that loath that speaks of His body given in death for us, the cup telling us of his blood shed for us. And perhaps when it says that we would show the Lord's death until he come, it seems to me like this in a world that would forget Him, use His name in vain. More and more we see people wanting to go on forgetful totally. Of the Lord Jesus having been coming to this world and having been crucified, They'd like to forget it. But as it were, we want to show to those around us that although they may forget all about it, they may disown that wonderful Savior. That we want to remember Him. That just as it's precious to him to have us around himself. Those of us who are parents, we know what a great joy it is to us. To have our loved ones around us. What a joy it is for us as believers here. I think the reason we enjoy such meetings as these because we are surrounded with a great number of people who have like precious faith. It's dearer to us, it's precious to our hearts. Well, it's precious to the Lord. And when he finally takes us home to glory, it says. He'll joy over us with singing. He'll rest in his love. When we get there too, He's going to lead the singing because his joy will exceed ours. Well, brethren, he's asked us to occupy till he comes. He's asked us to remember him until he comes. What a privilege. And the nearer we feel that his coming is, I believe the more we'll value this great privilege given to us in these lands. It's comparatively easy because of the liberty that we enjoy. To those in other. Lands, even the disciples had their doors shut for fear of the Jews. We can have the doors open. We can be thankful for the privileges that we have. Do we appreciate them? The Lord Jesus says here, this do in remembrance of me. You might say, well I do remember the Lord in my heart, but there's 2 words that precede it, aren't there? This do in remembrance of me. We may be remembering Him in our hearts. I'm persuaded that there are many. Who haven't remembered him in the way he's asked that really are remembering him in their hearts. But he said this do in remembrance of me. It's only our privilege until he comes, brethren, and the nearer we think his coming is the more this ought to be precious to us because we won't have that privilege above. Now we're gathered too rejected Christ. Then we'll be gathered to a glorified Christ, just like David when? He was a crowned king. There were vast numbers that came to, but when he was rejected, there weren't too many that wanted to follow him. And so we know the Lord Jesus is going to have His rightful place. Now we have the privilege, brethren, of being gathered around him in His rejection and remembering Him until He comes. I'd like to turn to one other passage too out there, but this one in Revelation chapter chapter 3, chapter 3, and verse 11. Behold, I come quickly. Hold fast that which thou hast, that no man take thy crown. And then if you'll also turn back to the second chapter in the 25th verse.

But that which he have already holds fast till I come. Here we have the exhortation about holding fast. Here we have the exhortation that we are to. I'll read that again in the third chapter. All that fast which thou hast, that no man take thy crown. It's a very blessed privilege that we have to hold the precious deposit of truth that has been committed to us. We know that there's much giving up in order to perhaps have unity and large numbers and so on. Often there's a compromise. There's a sacrifice of the truth of God. And sad to say, many who really. Love the Lord Jesus, are willing to go on with those who mix truth and error, perhaps groups of real Christians, some among them believing you could be saved and lost. Some of them question the eternal sonship of the Lord Jesus, some of them going so far as to teach that Christ could sin. And yet we hear them saying we can all work together. Well, we cannot. In any way, compromise or sacrifice, shall I say the truth of God? It's not our truth, brethren. It's not brethren's truth. It's God's truth. And we are responsible. God has committed a deposit to us. All in exhorting Timothy said that he should hold that deposit of truth that had been committed to him. And I believe that we have a wonderful privilege of being gathered according to the truth. It tells us in in First Timothy chapter 3 that the Church of the living God is the pillar and ground of the truth. And let us remember this. We might treat it as if it was something that we could let go, that we could give up in order to get along with perhaps others. But it's God's truth, and we need to hold that the positive truth that has committed, been committed to us now. It is true indeed that we should speak the truth in love. The truth should never make us proud. Because it says, if a man thinketh that he knoweth anything, he knoweth nothing yet. Because he ought to know it. What does that mean? The man thinketh that he knoweth anything. He knoweth nothing, yet as he ought to know it. Well, brethren, if learning the truth doesn't make us humble, we haven't learned it in the right way. I can't learn about the wonderful love of the Lord Jesus and the marvelous place that I have been brought into and that you have been brought into holy and without blame before Him and in love espoused as the bride of Christ to share that place of glory that He will occupy for all eternity. How can I point at myself and be proud? I don't know why He chose me. I don't know why He picked me up learning the truth of God. If we learn it in the right way, it'll never make us say, oh, I know, I know a lot about the Bible. One time someone put out a publication and wrote quite a little introduction in the beginning about what a wonderful expounder of the Truth and Teacher was Mr. Darby. And he

wrote back to him and he said if you publish that article again, please don't put that at the beginning of your article. If you want to say anything about me, just say I'm a servant of the Lord. Brethren, we can't learn. Our portion in Christ. We can't learn the truth of God without it making us humble. We're nothing. It's only sovereign grace that saved us. And if in His goodness He's gathered us to His precious name, and given us the privilege of giving expression in the breaking of bread to the truth of the one body, it ought to make us humble. Instead of proud. But it is something worth holding. And so how long are we to hold it? Well, it says here that which thou hast already hold fast till I come. Or again in the 3rd chapter, Behold, I come quickly. Hold that fast which thou hast let no man. Take thy crown. We know that when David came back. At the end of his life, he honored those who had been identified with him in his rejection. And so there's a coming day when the Lord, in his goodness and in his wonderful love, is going to take notice of every little thing that's been done for him. Not a cup of cold water, not a thought upon His name that any service that we render.

To him will be forgotten in that day. And so this is the third one that I'd like to speak of. Hold fast till I come. Now there's one more in James, the Epistle of James the 5th chapter and verse 7. Be patient therefore, my brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it. Until he received the early and latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh. Well, here we have this one. It says, Be patient. Therefore, my brethren, unto the coming of the Lord. There are many things that perhaps tend to try our patience in these days. We're living in a rushing age. When we drive a car, why we tend to be. Upset if somebody in any way obstructs the way we want everything just now. It's sometimes called a now generation and this spirit tends to get hold of us brethren that we want things right now. We think of the Lord Jesus Satan came to the Lord and he offered him all the kingdoms of the world and the glory of them. He said that is mine to give. We know he only had it as a usurper, but. The Lord refused. He wouldn't fall down and worship Satan. Why? Well, he waited the Father's time. How long has he waited? Almost 2000 years have elapsed since that time that Satan offered him all the kingdoms of the world. Is he going to have them? Yes, but he's waiting the Father's time. And we read in the second Psalm. That it tells us there the Father will say, ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions. And so there's a time coming when the Lord is going to have the kingdoms of this world, but he's waiting the Father's time, and he is the man of patience, waiting now, the man of joy. Forever Thou we often sing, Lord Jesus come. Well, sometimes we tend to say I have waited long enough, I've been patient long enough, I just can't put up with this any longer. How long, brethren, are we to wait? Wait God's time, wait till the coming of the Lord. Oh, I say this to my own heart. I have sometimes mentioned this, that there was an assembly, was having a great deal of trial and problems. Some of us know a little about this and the meetings went on and things didn't seem to get settled. And as they walked out of one of the meetings, one brother said to another, how long is this going to last? And the other brother said, till the coming of the Lord. Brethren will never come to a time individually in our personal lives, in business, in the assembly, where it won't require patience. Be patient, my brethren, and to the coming of the Lord. Surely, as we think of how patient the Lord has been with us, how he's born with us in all our weaknesses and failures, how patient He's been, surely we can be patient with one another. And as we do, there's a peace that the Lord gives. Tells us in the 10th chapter of Hebrews. Cast not away there for your confidence, which hath great recompense of reward. For ye have need of patience, that after that ye have done the will of God, ye might receive the promise. Why? It's only right that we should have confidence in the Lord. But the Lord values that so much. Listen to these words. Great recompense of reward for what? For trusting Him and just being patient. Indeed, when it speaks of the turn to Colossians chapter 1. Colossians chapter 1 and verse 10. That she might walk worthy of the Lord. Unto all pleasing, being fruitful in every good work, and increasing in or by the knowledge of God. Strengthened with all might according to His glorious power. Unto all patience and long-suffering with joyfulness. Someone commenting on this said, When it says Strengthened with all might according to His glorious power. We had expected to see some.

Great service mentioned here that we were given the strength according to his glorious power, but what is it with all patience and long-suffering? And I think every one of us who are realistic will say that's one of the hardest things is to be patient when things are wrong. Just go on counting on the Lord. Dear Moses was faithful to the Lord for the 40 years that the children of Israel walked through the wilderness and so often complained and grieved him. But at the end he lost his patience. I guess he thought, well, I've put up with that for 40 years. And it says they provoked his spirit so that he spake unadvisedly with his lips. May the Lord keep us, brethren, in the. These things, I just mentioned them again. He has a little service for us, occupied till I come. He has a privilege for us, tremendous privilege to remember Him in His death until He comes. And if there are difficulties in the assembly, remember it's God's faithfulness that preserves the testimony. He can use us if we keep near to Him, or He can do without us if we don't, but He'll preserve the testimony and the privilege and so. He's asked us to remember him, then he's given us a deposit of truth, and he's asked us to hold fast until he comes. He's not going to change his truth because of the generation in which we live. But he says hold fast that precious deposit that has been committed to us. And then as we see things that grieve us and hurt us, perhaps individually. And sometimes even collectively, may He give us grace to be patient with one of another. Remember a remark of our brother Brown. He said, If my brethren can be patient with me, I ought to be patient with them. Well, may the Lord keep us as we think. And we've been singing, and had in a special way before us the nearness of the Lord's coming. May that be our blessed hope, and may He keep us till that day.

Toronto Conference: 1961, What Must I Do? We Are Absolutely Helpless to Do Anything for God

Gospel—G.H. Hayhoe

Now we turn to the box full of loops, the 10th chapter of The God Full of Loops. And the 25th verse. And behold, a certain lawyers stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? Only the style. And the answering said, Thou felt, Love the Lord thy God with all, thy heart, with all thy soul with all thy spring, and with all. I'm thy neighbor as thyself. And he said unto him, Thou hast answered right this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbor? And he was answering, said, A certain man went down from Jerusalem to Jericho. And fell among the seas which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him pass by on the other side, and likewise the Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan anti dirty came where he was, and when he saw him he had compassion. Yeah, and went through him, and bound up his wound, Oregon oil and wine, and set him on a golden beast, and brought him to an end, and took care of him. And on the Morrow when he marched, he took about two pence, and gave them to the host, and said unto the hymn. Take care of him, and whatsoever

thou spends more, when I come again I will repay thee. When which now these three think of Thou was neighbor unto him that fell among the sea. And he said, He had showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. Now it seemed to pass as they went. And he entered into a certain village, and a certain woman named Martha received him into her house. And he had a sister called Aunt Mary, which also sat at Jesus feet and heard his word. But Martha was confident about much burning. And came to him and said, Lord, just come up here, that my sister hath left me to serve alone. Sit her therefore that she helped me. And Jesus answered and said unto her, Martha, Martha, large, careful, and trouble about many things. But one thing is needful, and Mary have chosen that good part which shall not be taken away from her. In this little incident that we have before us tonight, friends, what a beautiful illustration we have the wondrous grace of God and meaningless sinners need. It's natural to the heart of man, the thing that you can do something for himself. He doesn't like to acknowledge his helplessness. He always likes the feeling he can do something to obtain blessing from God. And it's one of the hardest things for us to learn that we're absolutely helpless to do anything for God and not only God, but our very heart. Of enmity against God. And so the gospel must have brought to us to show us first of all, our home absolute helplessness, to show how God thought in that great knee and to show how he provided a failure to meet us in our knees. And it may be that the response was coming this room tonight. And you'll feel this is this young lawyer did he wanted to do something to inherit eternal life? And I knew what I asked, Are you ready to meet God? Are you saying perhaps you would start Speaking of the thing that you have done? Perhaps you would start and tell us about all of good deeds in your life and how you would always try to do what was right and how you would attend church, how you have given money to good causes. You want to speak in your own work and feel like that would help you to gain entrance to.

All your friends, the Word of God distinctly shows us that before God we are all sinners. And God has declared His word that all have sinned and come short of the glory of God. That takes in you, and it takes in me. It takes in every boy and girl and man and woman. We have all sins. But not only that, it says come forth. Glory of God. Most people are willing to acknowledge their sinners, but they feel that somehow God is going to take them into heaven in spite of all those things, and they don't know how they can be made fit for God's presence. They feel it's must be through some works of their own. Well, that was a thought in the mind of this man. But another version follows us thinking of the heavenly sitting in the 21St chapter of Revelation, it says. There shall no wise enter into it anything that be filed, neither whatsoever work with abomination, or maketh a lie, or say that our listings in the Lamb Book of life all. Then we go back to the very beginning of man's history on the earth, and we see that it was only one spin, but in that garden, and that one sin was enough. To bring in sorrow and misery of which this world is full. A person here tonight who hasn't felt something of the sorrows and miseries and troubles connected with this earth and your friends, all because of our that little word of three letters. SIN. Sin has brought it all into this world, and God is not going to allow even one sin to enter heaven, not even one friend. God cannot have sinned. Holy Presence, God hates sin, and God is not going to allow heaven to be spoiled by even one sin. And you and I know that we have committed far more than one sin. I'm sure that we're willing to acknowledge that during the day. At least have one wrong thought, one wrong action, one wrong thought toward God and how quickly they count up all friends, have you stopped to think unlawful record of sin God has at your on your account up there in heaven and the someday you must meet God about that record of sin, unless in this day of grace you meet Him as a Savior God. Healed in Christ unless you I brought the sea that wasn't saying your die for your sins and shed his precious blood you put them away. Well, and this young lawyer came to the Lord Jesus. He said that, Master, what shall I do to inherit eternal life? And it's a very solemn thing that the Lord took him up on his own ground. I entertained as one whose body could do something to inherit eternal life. So the Lord answers according to His own ground. He said, What is written in the law, I'll lead us down. He brought before him. But the law said, indeed, more than not, the man himself. Through the law the man himself was able to answer and quote the two first and great commandments upon which. He knew that the first commandment was the Lord. Love the Lord with all his heart and soul and mind on the secondary love his neighbor is himself. And in the strange how people can know the Bible ever so well and not apply it to themselves. How many there are who know the Bible is deeply says that we have all sinned. And know the Bible to speak and says that after death and judgment, and call a thing below some great Sinner. And as soon as must apply this one great Sinner, but it takes a long while to turn around and point the finger to self and say. I have. Sinned. I have sinned for a long time, but the prodigal before he came to the point when he rested friends and money and everything else in this world.

He came to the point where he went back to his forefathers and he said, Father, I am thinned against heaven. But a long time it took the gold to come to the point where he said I can't abhor myself in dust and ashes. The very fact that he had lived such a blameless life made it very hard for him to say that about himself. And it may be that you two are boasting in your good character, in your uprightness, and it makes it very hard for you to say the truth about yourself. Friends, what I say tonight, have your eternal blessing depend upon the fact that you must take your place as guilty before God. As long as you justify yourself, God must condemn you. But when you're willing to condemn yourself. God will show himself as a forgiving, justifying God. All your friends are you are you finding experience with other people How often when you ask the person to a gospel means he says, well, I know if I command and he's a hypocrite and perhaps he'll say. Well, I don't know why God allowed this trouble to come in my life. I only had one child. And he took my child away. I don't know why God let that happen. He blames God, He blames this fellow man, but he never points his finger and says, I have been all dear friend. I want to tell you that if you're in that state tonight that you're blaming everyone else but yourself. There's no salvation for you until you come to the point where you're willing to just. God and condemn yourself. Of the two men that went up into the tent of the prey, one man talked about all the good things he did. He looked at the man beside him and he said, I spank me and I am not of other men are extortioners. God for even of this publican I fast twice a week, I get tired of all the night with that what a fine man he was in his own sight, but the Netherlands by him. He bowed his head, he didn't even listen his eyes to heaven. He's small and his breasts and he said God be merciful to be a Sinner and the Lord Jesus says. That man went down to his house. Justified. Justified. But this man, he was willing to justify himself. And if you're in that place tonight, I plead with you, my dear friend, before I go any farther, and you're the best living person in the whole city of Toronto, and you've lived a blameless life before your fellow man. Remember at the old Christian art of God looks in and he sees what's in your heart. I've often said if I had two rotten eggs sitting here on the table. And I dropped one of the eggs on the floor, and the other one still fits there on the table. You get a nasty smell from the bad one that broke on the floor, but it's not one that's better than the one that's sitting there on the table. You can lift it up and smell it, and you can't smell one bad thing about it. But the bad boy inside, just the same. And anyone who knows anything about eggs, what be able to tell you that no matter how nice the egg looks, it was rotten. It was rotten and dear friend, if you can brought up in a Christian home and if you've had a Christian father and mother or if you've been brought under a Christian influence. It may be the bad of your heart has not come out. I thank God for a Christian home. Thank God for the Christian father and mother who kept me from doing things but my wretched heart would have done. But it's not because my heart can be better. And your friend, are you going to acknowledge that what God says about your heart is true? Supposing. You'll look at that age and you said I can't see inside it so I don't believe it's bad. Why I might have to bring it on the floor and I just see it and let you have the awful smell of Thomas stomach and your friend if you want. Believe me, what God prays about your heart tonight, you're going to believe it someday when you stand before the great light from when you meet a place holy God and your record

of sin.

Comes up before him. Remember God, who will stand your heart and who sees the wretchedness is there and it's in my heart still will have to bring that out. And there will be no pardon, no salvation there. But tonight there's blessing for you. There's salvation for you. It's not yet too late. The Bible says both. Not myself tomorrow. For thou know smart for a day may bring forth. We don't know what's going to come before tomorrow. Dear friends, I'll say again, are you willing to accept God testimony about yourself? If you don't do it now, you're going to do it someday when it's too late. Going to face this plastic book someday for the Lord Jesus said the words that I have spoken the same self judgment in the last day. You're not going to meet the Cree of any church. You're not going to meet the ideas of any fellow man or any creature of the gospel or preacher anyone else. You're going to have to speak this blessed book, friend and all. May God's friend, that you'll receive a message and acknowledge it first tonight that you might as well ask. This man was willing to justify himself, but the Lord still loved this dear man. The Lord still looked upon him in compassion. And tonight it may be that you have been justifying yourself. But let me tell you that God is still looking to find you in compassion and love. In His matchless grace He longed to save you. He wants to bless you. His heart is full of compassion for you. He's the one who's able to cleanse that file wretched sin adores and make you whiter and snow in His blessed presence. And for us, it's lovely to hear the Lord. Telling you this little story here that's all beautifully illustrates the gospel of His grace. Here was a man, he went down from Jerusalem. Who dare to call what in all? Jerusalem was the place where the Lord had chosen to put His name. Jerusalem was a place where they had the temple. Jerusalem was the place where they had the law of God. Jerusalem was a place where they had so many privileges. And this man lived in Jerusalem, but it may be that he got tired of the restraint. It may be that he was like many a young person. Like many a boy and girl brought up in a Christian home, your feelings just like to turn your back and get away from that constant restraint. You'd like to get away from father and mother saying don't do this, don't do that, don't do another thing. I'm going to turn your back and all the premises that you have and you start down from Jerry Cold. I want to start saying his word about Jerry Cole. I'll tell her that God pronounced the curse. One black city, he said first is the man that refills Jerry Cole or Jerry Cole was destroyed and the children of Israel crossed the Jordan amendment, the promised land, the walls fell down flat, and God pronounced the curse upon the person that we built. And your friend left city of Jericho, which was really a beautiful city as a picture of this world. It crucified the Son of God and judgment hangover of. What are men and women doing today? They're spending all our energy trying to make this world a pleasant place. They're fixing it up. They're crashing it up. They're making it. This is nicer places they possibly can. They fried and make everything so pleasant and comfortable that shall never have a pair. That you won't have to worry and that you'll have security. When you get old, you won't have to think about your old age because you'll have a tension. And then when you get sick, but you'll get free hospitalization. And then when you come here, the point of death, but you'll never feel yourself dying. But they'll put you under some dope. Well, if you won't even know.

Friends, but this world which lives at station house and station holes in his arms, and he rocks this world asleep with all its pleasures and with all their things. And you, dear young person, brought up in a Christian home, are you turning your back upon your privileges you've had? Are you turning your back upon all the opportunities of being saved and heading down? To that place judgment or very coy place was the city of the curse and saw this world in which he lived. Hair and beautiful as it may seem, is under the judgment of God and we've been talking a little bit in these three days means are the awful judgment that is coming upon this world. All I want to tell you. That there is such a terrible judgment coming upon this world. That God says there shall be a kind of trouble that there never was, since there was a nation even under that same time. Think of all the horrors of the last two great wars. Think of the horrors of what man fears through the atomic bomb. Dear friends, a time of trouble that's coming upon this world is something that has never taken place in all the most bloody and awful wars this world has known. And Christ himself is going to come out of heaven the White Horse, and judge this world in righteousness. That day has been flat, but God has been chosen and that a day of judgment is fast. Hasten on our Braddell and sitting here are warned of how that judgment is getting near. Dear friends, and can't believe that there are young people and all the ones here who have turned his back over and over again their privileges. And you're on your way down to that awful place of eternal judgment. Because I want telling your friends that if you die in your sins or if you're here when the Lord Jesus comes out of heaven, my boy horse, while you're going down to a lot turning, you're going down to hell. It may be it's not fashionable today to talk about hell. One time when I was going under this very city, I satisfied a lady in the train. Asked folks what about her soul? And then I warned her about hell and judgment. She said, you don't believe in hell, do you? I thought people had given that up long ago. Well, I said, here's one person that believes God, your friends, God's word is true and whatever you may think. Whatever you may say, whatever the most educated ministers or anyone else may tell you God plans is a hell and he said it's a place of everlasting torment. Don't let anyone to see you and they're thinking that it doesn't mean what it says. And it's a Greek word means something else has just as much proof for houses, for heaven. And the Lord Jesus himself was the one who warned. That's coming, I guess your friend. He warned that this man was going down from Jerusalem to Jericho. He was headed to that city of the Kurds. He was headed for judgment. As our brother said the other night, he was hell bound. He was on his way there. But God had desire from that man. God had desired from that man. I suppose when the seas always took him, perhaps he might say, well, that's just my bad luck. He might say, well, why do things like that happen to me? What have I done? Deserve all that trouble. That's the way the world talks, you know, when trouble comes into their life, they say, oh, well, it's just my bad luck. I'm not lucky. You know, some people are. Dear friend, let me tell you, it's not so when trouble comes in your life, it stops thinking. It says God speakers once. Ye twice yet man for seed of it not, and it was not chance that this man fell among thieves. And it's no attempt if trouble has come in your life. With some great thou has come, if you can lay this body and sit bad, if you've lost your money, whatever it may be that has come into your life, Let me tell you the hand that God is innocent. God speaketh one day twice. Yes man perceive of it lock well, here he was.

They robbed him of his money, they robbed him and his raiment, and here he was laying down *** ****. The world doesn't care about your friends. The world is your friend as long as you've got lots of money, as long as you've got health. But when the world freeze, if you've got nothing to contribute to them, they'll soon leave you alone. They'll soon fix. They don't care. This heartless world which you live on. We want you. Or what it can get from you. A God wants you for what he can give to you. Yes, if thou knewest, that's really giving them God. And who it is that step under the Give me a drink the Lord Jesus planted? Thou would have asked of him, and he would have given the living water. Well, he was this man lying in the ditch. It says he was half there. I like to think of it in this way that he was either he was lying in the kids. She couldn't do one thing for himself and your friend. That's what God says about you, your spiritual exam and physically alive. I said spiritually dead and physically alive, it will be a terrible thing when you're sensually dead and spiritually and when you're spiritually dead and physically dead too, because it'll be too late. Then there's no more opportunity of the gospel. But a young say tonight you only have said and it's not too late, not too late because. Because of all your spiritually sad that is. Ephesians 2 Says that is trespassing sin. There is one who sees your condition, there's one who came to save you, there's one who loves you, there's one who cares. But man never thinks of Christ first. He always thinks of some way for himself. He said I can help myself, I can do something. So the first time came along and saw this man, who was

it? It was a it was. Yeah, that's great. Same along. And he saw this poor man lying the ditch. What would the priest do for him? Oh, what's in the Law do for a man of that spiritually dead? The law can tell him what he ought to do, but the law can't do anything for him when he is unable to keep it. The Lord has said this too, and thou shalt live. But the man couldn't do anything. He was half dead, lying in the ditch. The man was hopeless and your friend, and that's all that the law does. It just shows that we're helpless, says in Romans chapter 3. By the Jesus of the law, there shall be all flesh be justified in his sight. And so the priest came along, and he looked at the man, and he passed by another side. So I can't do anything for this man. I can't do anything. I know how many preachers there are right here in the city of Toronto, and they're telling people that if they live a good life, they do the best they can, that everything will come out right in the end. By proposing a man hasn't done the best he could. Supposing a man with your life of sin. And his long death door. What can they tell a man like that? Nothing, friend. They have to pass by and let us talk. They have to leave him. This present to him what we might call modernism has no message for a man that knows who the Sinner. All they have is something for people that feel they can do and haven't learned their own helplessness. But the Gospel declares us helpless, lost, dead, impressed Father, and sin following these priests passed by on the other side. Why did they came down by chance? Well, I'll tell you, I believe why it was because. It wasn't in God's purpose to give the law. God gave the law because man asked for it. Man thought he could do something until God gave the law to man. The truth is helpless night that says the law enters, that the offender might abound. Was it ever God's purpose, a blessed man under the law? Oh no, dear friends, God knew that no one could get blessing on that ground. It was part of His ways, but when it was not part of His purposes.

His breakfast, just like this man. It says by chance, when you have a purpose, you know the way you're going to go. But this man was this that we might say he was just out scrolling. He didn't, he didn't particularly come that way to see the man. And so the law was given because man thought he could keep it. But the law couldn't do anything to the poor helpless man lying to this holy Levi came along. Well, if we like to always want connected with the ceremonies of the law, there was the law, the 10 commandments, God's holy requirements of land, and then it was also the ceremonial law with all those ceremonies and with all the washing pot and the washing the pan and man putting down his head like a bulldog. As a scripture fan, I'm going into God's house and and singing there with all that. Climbs away to sin. All know, dear friend and practice thing in the choir. Perhaps you're a so-called church members. Perhaps you put down your head like a bulldog as you go on with the open forms and ceremonies of religion. But your friend will only leave you in the ditch. That will never put away your sins, That will never put away one sin. Nothing but the blood of Jesus. Nothing but the blood of Jesus can put away sin. So the Levi came along and he did the same thing. He passed by on the other side. But all of this lovely. As certain Samaritan as Journey. It doesn't say here by chance. All this Americans and why is he called the Samaritans? Why was he called a good Jew? Why was he, why does he say something complimentary about this man as to his position in this world? Because it tells us in the 4th chapter of John that Jews had no dealings with the Americans, the Jews spies this imagined, and your friends. Perhaps because you thought you could do something for salvation. Music by God's the offer of grace you've never had a personal dealing with visa are you one like it says there the Jews have no dealings with the Samaritans and I suppose before this very man would have said oh I wouldn't have anything to do with this American but he did that day and your friends may be that you never wanted before to have anything to do with. But all I tell you, listen, Mike, as you look down upon you in love, once you have to do with him a queen, now thyself with him, and be a thief. Think of this man looking up, and there was a man looking down upon him. Who was it? I despise man. That is in the 53rd of Isaiah. He is despised and rejected of sin, a man of sorrows, and acquainted His grace, and we hid, as it were, our faces from Him. He was despised, and we have seen him that, but he was wounded for hours on Russian. He was bruised for our iniquity. The chastisement of our peace was upon him, and with his right we are healed. What does this despise man do? Art says he saw him. He had compassion on him. He went through him all. Dear Sinner, God saw you with all your needs. Christ please your tonight in all your needs. He sees you a loss, the only help of sinners, and He has compassion upon you. He loves that precious soul of yours that you never place any value upon it, but He loves that precious soul of yours. That blessed One who came down. From the Father sending laws to say your precious souls, he he came down and it says he went to him all your friends. I must speak of this, the Lord Jesus to save your soul and mind must go to that cross.

And it says that God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. God does not pass over sin as though we're nothing. If God is going to forgive sin, then must be punished. The curse of the broken law must fall upon someone. And who could it fall upon? In the Lord Jesus was the one, it says. Christ has redeemed us from the curse of the law. Been made-up first for us all. Think of it to your friend and my precious Savior for the judgment for me. And I've often said judgment is in your head of you or behind you. If you can look back to calories cross and see that precious thing you die in your place. You can say that. And Judson Arvin behind me, grace and glory. But if you will not accept that precious Savior, if you despise this one and will on hand dealing with this despised failure. Remember judgment ahead of you. That man with God is sister, but he hadn't been willing to accept the kindness of this Good Samaritan and all my friend, how blessed the things of the Savior as common and tender loud. The list, love, is the Samaritan state of this man. Well, now, come on up out of this city. That's an awful place for a man to be. But I thought of the death. Oh, he didn't tell him that. He went to him. He fought in the oil and wine. He all lifted him up and he placed him on his arms. And all your friends the work of salvation. Is the work of Christ from dark to finish you and I can't do one thing. What a lesson for this man who thought he could seek God's holy law. He explained as we can do anything but right, has done it all, this man has nothing to do but it. That's the kindness of this despised stranger. And your friend is nothing for you to do tonight but to take your place as guilty helpless. Lying in addictions of words. Half dead, century dead, though physically alive. And look up and see that precious saying, you're looking down upon you in love, and let him throw those arms with love about you tonight and lift you up. Or you say, how can I do it? How can I do it? Oh, how simple. The blessed message of the gospel. God so loved the world, and he gave his only begotten Son that whosoever. Believeth in him should not perish, but have everlasting life. What's your name? In God's grace, whoever accept that precious faith, you're your own delight. Says John 1:00 and 12:00. As many as received him to them being power and become the sons of God, even to them to leave on his name. Or you say, how can I receive him? Or just believe that he did it for you. Perhaps someone says all my face is so weak. Your friend is not a question of the amount of your faith. The question is in whom have replaced that faith? Is your faith in the right person? It's the person that comes. I had a check here for $100 and I have this thrown in the space that the tech is good. I take it down to the bank and I present it to the teller and I asked him to give me the $100 and he shakes his head and he says I'm sorry. Fantastic. The man doesn't have the fun. Your friends didn't matter how much space I had did it. The question was whether the man was good for it. The question is whether it was good for us and your friend, if you will. Look away from yourself, look away from your feelings, look away from your weak face, look away from everything connected with yourself and just look up like that American did like that man that this did into the face of that failure, who would despise and look up and say. Lord, I accept why we gifted starvation, dear friends. Will be about to. He's a precious savior. He's able to say. He's willing to say. He's mighty to say He'll do it for you tonight as he's done it for hundreds of others. Thousands have led to his fear. There's a side welcome. They all have been. None are denied. We're late and they all have been blessed.

Joyfully down the tree and they left. Oh don't let the devil's complicated to your friends. So many people get occupied with how much space they have and all those kind of claims electric tattoos tonight when you come to the end of yourself and look up and just take that precious thing in my face. You'll find me. You'll do everything for you, just like this American did for the man in the ditch. He'll give you all to me. I might have another check, and my faith about it is very weak, but at least I have enough space to take it to the bank. And trembling and wondering whether it's any good, I'd toss it into the cellar. And I asked him, Can it be that this one's all right? And what a smile on his face. He handed me out to Philadelphia. How's that? Well, question whether a man was worthy, whether a man had the fund. And your friends, you may be trembling, your face may be weak, but be like the dear boy. He was caught in a storm. The ship was wrecked. He was left stranded on the rock. And in the morning, when the Coast Guard looked out to sea, if there were any survivors of the wreck, they could see this. Glasses and there he was on that rock. Anyone else? They rushed to the end. They brought him in and they said, weren't you afraid on that rock there through that stormy night? Oh, he said, I often scrambled on the rock when he said the rock never trampled under me and all your friends. That's the precious savior that wants to save you tonight. I say the Samaritan did everything that was. For this man, we catch him up. He's poured in the oil and the wine. He placed him on his own beast. That is the very same power that was carrying the Samaritan along was now the power that was carrying this wounded man along. And all of that lovely, all your friends filled our hearts to speak of the discover. Perhaps someone said I could never live the Christian life. I'd like to be saved, but I can never run it. Your friend may say this man at the same power under him that was under the Samaritan. And I want to tell you that when you take Christ as your Savior, he himself becomes your life. God gives a new life. And every one of us in this room tonight who are saying, and remember when the very same question came in our minds, we said, how can we ever live a Christian life? But when we receive him, we not only does the forgiveness of our sins. But we got a new life and praise and blessed name. We know that it's the same one that says that keeping us and he's going to carry everyone who's regime one all the way home, all the way home. The shepherd carried the sheep all the way home. And this precious Savior will bring you, my friend, all the way home. He's all the way home, Savior and this man. Now he was, he was carried along by this tower. And where was he brought? By himself. He was brought to the end. What was the end for? Well, the Samaritan was going away for a little while, and during his absence he provided for the care of this man. He didn't say, well, now I've done all this for you. You better find a place where you'll be taken care of. As always said, no, he didn't play that city. This same man that picked him up, brought him right to the end and gave a charge to the empty 1St to take care of him. Take care of him. And all I want to say, I know there's quite a few Christians here tonight. I know that is popular in the world to say. After you're saved on the oath of goodness Evangelical Church and go there. But I'm not going to say that tonight. I'm going to say that what this says here. That the same person that saved this man from *** **** was a man that took him to the place he was prepared for when he came back. And if you know that precious Savior has saved your soul, don't scratch yourself to try and find the right place. If God is precious word and if God is Holy Spirit and dwelling you and if you look up to him.

Why he'll guide you. Word through his Holy Spirit and there's a place where he you would have to be. There's a place where he would have to be. And this place was a place where the man was cared for. And I could say to those who know the Lord, he wants to care for you. And I thank God that and the goodness of God, He not only saved my soul, but he brought me. To the place where I could be gathered. Under the sound of His word and my knees be cared for until my precious failure comes back again. And let me just say another little word here about the money that was given to this in keeper to take care of him. Well, it's a different application for us, but we know here that this American took out and paid the energy for for taking care of this man until he came back. And we've been talking a little bit in the meetings about the judgment seat of Christ and how everything that we have done is someday going to be manifested and rewarded. And, you know, I'd just like to pass on this little word that if you do anything for one of God's children, you will be repaid. Yet you will be repaid. And when the innkeeper was given the charge of this man. He might cost a little extra. This man might have been a little more broader than the ordinary person who stayed in the end. He's been a sick man. He's been a wolfed man, and innkeeper couldn't just assign him to his room and say, well, that man long stitches, meals, and I just barely sleep on. That's all he needs. This man isn't either less repair. And so the Samaritan said that if you have to spend any more on this man. Always pay you for it. And I just like to say this word to Christians, the believers here tonight. Sometimes we don't like to spend that little extra care. Maybe there's some young Christians and perhaps he's perilous in his walk. Perhaps he's a brothers. Perhaps he's always doing things that cause tears and sorrows. And we might say, well, he's too much trouble. Oh, what a lovely word this is. If you do anything for one of the Lord's people, he'll repay you. I'm going to tell you, well, this man was promised that when he went into the Samaritan came back, any extra trouble he went to or any extra expense would be fully repaid. All your friends are too rich. To everything you're better. He gives salvation as a free gift. And then whatever you do for that precious Savior, he'll repay you so wonderfully that you and I will wonder how we ever could have done his love. All the blessed days there. I commend this precious Savior tonight. I commend them to your. Which is done phase one. He's looking down upon you in love. He sees you in all your deep needs. He loves your precious souls. He doesn't want to pass you by. He saw him, he had compassion, he went to him. Can you see that precious failure standing by you tonight, my friend? When you open your eyes and look up and see him looking upon him loud? Male Prince in his blessed hands. And what do you just say? All out of God I come. Oh, she'll just do that tonight. His love and grace will touch and win your heart. He'll give you the power to me. He'll lead you to the place where he would have you. And whatever you do for him will be amply rewarded. Oh, how lovely this story. What an answer to the man's question. And who is my neighbor? He said, who is my neighbor? I'm your friend. Who is the one who alone could magnify the law, make it honorable? Who's the one who lonely everything in his father's will and thought the blessing of man. And it's none other than the despise stranger despite failure. He wants to be your favorite. He wants to be your savior.

Just a little spot before we close here and the reason I read this little incident about the Lord going into this home. And there were two people. There was Martha and Mary that we read about in this home. I don't know quite a few people when they get saved their first thought is what can I do to serve the Lord? What can I do to serve the Lord? And I get so occupied with service after they get saved that they don't have 5 instead of Jesus speak, they don't have a time and even to sit down at Jesus feet and hear his words. All friends, I believe at the common air of Christmas, I see it everywhere. And as soon as people get saved, they're immediately put to work and they're given so much to do that they don't have hardness, time enough, or spending in prayer and reading of God's precious words. And some of them say for quite a long time, some of them even think the Bible college and they've never learned the lesson that the Lord was teaching here. They've never learned the syllabus of speech. They've never learned that black place. And let me say this to every young believer here tonight. The Lord valued service, the God of love, but the most important place first of all is to sit at Jesus feet. It says in John 12 if any man serve me, let him follow me and where I am. There shall also my servancy, and we can get too occupied with what we're doing, while I tell you, when we learn our place that Jesus speaks. Hear his words then service becomes a bloodsome happy thing. It doesn't become something that burdens us. It becomes the outflow of a heart that is filled with his love and grace and so that's the way it was with Mary. She found this place at Jesus peace. Well, I believe I can say to the Bible learn the left because the next time we read about. Chapter of John we find this Marsha was serving the den, but she was no longer cumber with her service. She was occupied with a blessed person who was there at the table. And so I say service had its

place, but let's not get so occupied with an immune young believer. I would say attend the meeting. And don't put your other things first. Come to the Lord Jesus first and second of your Savior. And then the great, the LED of him and everything in your life attend the Bible, read, attend in the prayer of me. You know you'll never never regret the time the suspended the Bible reads the times of suspended the prayer meeting. But the male of the regret is the young believer. If you spend so much time getting along in this world. That you neglect the place at the university and neglect that precious privilege. Privilege. And so I would say in clothing every young believer, remember the lesson in the end of the chapter, remember why God has put it in his word in this way. A most important lesson for us all, a place at Jesus feet, giving him his rightful place, hearing his word. And again to anyone who doesn't say, May God give you to look up in space for that precious danger. And don't look in for your feelings, don't look in for any worthiness, but just look up tonight and see that precious stranger who finished the work at Calgary and without stretched arms of love, is waiting to give through that embrace tonight. The Father's heart, the Father's love displayed in Christ, and to give you all that you need. All the way home. Receive him tonight. As you're saying there.

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