Numbers - Commentaries by Gordon Henry Hayhoe

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I'd like to turn tonight to the Book of Numbers. Book of Numbers Chapter 9 Like to read part of this 9th chapter and then also part of the 10th chapter verse 15. And on the day that the Tabernacle was reared up, the cloud covered the Tabernacle, namely, the tent of the testimony, and that even there was upon the Tabernacle, as it were, the appearance of fire until the morning. So it was always the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the Tabernacle, then after that the children of Israel journeyed, and the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched. As long as the cloud abode upon the Tabernacle, they rested in their tents. When the cloud carried along upon the Tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was when the cloud was a few days upon the Tabernacle. According to the command of the Lord, they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed. Whether it was by day or by night that the cloud was taken up, they journeyed, or whether it were two days, or a month, or a year that the cloud tarried upon the Tabernacle remaining thereon, the children of Israel abode in their tents and journeyed not. But when it was taken up they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed. They kept the charge of the Lord by the command of the Lord, by the hand of. And the Lord spake unto Moses, saying, Make thee 2 trumpets of silver, have a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all, the assembly shall assemble themselves to thee at the door of the Tabernacle of the congregation. And if they blow about with one trumpet, then the Princess, which are the heads of the thousands of Israel, shall gather themselves unto thee. When you blow an alarm, then the camps that lie on the east part shall go forward. When you blow an alarm the second time, then the camps that lie on the South side shall take their journey. They shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron the priest shall blow with the trumpets, and they shall be to you for an ordinance forever throughout your generations. And if you go to war in your land against the enemy that oppresseth you, then you shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also, in the day of your gladness and in your solemn days, in the beginning of your months, ye shall blow with the trumpets over your burnt offerings and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God. I am the Lord your God. And passing on to the 29th birds. And Moses said unto Hob the son of Braga, will a Midianite, Moses, father-in-law, we are journeying unto the place of which the Lord said, I will give it. You Come now with us, and we will do thee good. For the Lord has spoken good concerning Israel. And he said unto him, I will not go, but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee. For as much as thou knowest how we are to encamp in the wilderness, thou mayest be to us instead of eyes. And it shall be if thou go with us. Yeah, it shall be that what goodness the Lord shall do unto us, the same will we do unto thee. And they departed from the mount of the Lord, three days journey. The ark of the covenant of the Lord went before them in the three days journey to search out a resting place for them. And the cloud of the Lord was upon them by day when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when it rested, he said. Return, O Lord, unto the many thousands of Israel.

The reason I've read this portion of the word tonight is because it shows us the way the Lord guided His people through the wilderness. We know that long before that they have taken shelter under the blood in the land of Egypt and were saved from the judgment that fell there. And I trust each one here tonight can say, well, I too have taken shelter under that precious blood because it's only the blood of Christ that cleanses the sin. It's only his precious blood that shelters us from judgment. And when we are sheltered from judgment, we know that not one stroke of that judgment can touch us, because the blood of Jesus Christ, God's Son, cleanseth us from all sin. But even though we know that, we're sure of being in the glory. How wonderful it is that God hasn't left us to find our own way through this world. He has marked out a path for us, a safe path, a happy path, because we know we're going to be perfectly happy when we get home to glory and are in the Lord's presence. But I say again, he wants us to experience some of this joy. Down here in this world, when the Lord Jesus was here and speaking to. Disciples, before he went away, he said he spoke the things He did that their joy might be full. He really wanted them to be happy. And God has provided for our happiness. And unless we follow the path that He has marked out for us, we're going to miss something of that joy that He intends for us. And so how meaningful it is that we follow the directions of His word. You know He has given us a new life because not only have our sins been put away in the precious blood of Christ, but we have been brought into the family of God and God has given us a new life. That life is the very life of Christ. Every believer in this room, not only is a forgiven Sinner, but God sees you as a new creature in Christ Jesus. He sees you in that new life, and that's why it speaks in the scripture. Of justification of life, not merely that we're forgiven, but justification of life means that God sees you and I as believers before him in a life that never sinned and cannot sin because it's the life of Christ. We are made the righteousness of God in Him. What a place we have been brought into. Well, we know the devil does all it can to keep a Sinner from coming to Christ. He doesn't want him to know the joy of salvation after we're saved. He knows very well that he can never pluck away one of the Lord's redeemed ones. He's never been able to do it yet, and he never will. Because the Lord said, I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, so knowing that he can't pluck us out. It's strange that Satan should know this, even though sometimes Christians don't. Don't know it because I believe Satan's been trying hard for a long time, but he's never succeeded. Not one could he ever pluck out of the hands of the shepherd, the Good Shepherd who gave his life to the sheep. But he can and he does rob us of the joy of following Christ. He does rob us often of the blessedness of the path that God has marked out for us. And so just as God marked out this path for Israel, it's just a little shadow, friends, of how he is marked out the path for us as we go through this world. He has marked out a safe and a happy path. And and these things that I've read here tonight. Perhaps we could say there are three or perhaps 4

things that are marked here as the way the Lord guided His people. It was, it tells us, the commandment of the Lord and the guiding cloud. I look upon those together, how He guided them through His Word and by His Spirit. And then in the next chapter, every time they journeyed, there was the blowing of the silver trumpets and then to there was. The Ark of the Covenant. And now I believe that there are those three things by which the Lord guides his people first of all. He guides us by His word and by His Spirit. Then He also would have us to know His claim over us, because the scripture. In the scripture silver is a figure to us of redemption. The reason I say that is because when the children of Israel were numbered, it tells us that they had to pay 1/2 shekel of silver.

After the shekel of the sanctuary, and that was called the Redemption. Money. Now we know that in Christianity we're not redeemed with silver and gold, Peter tells us. We're not redeemed with corruptible things as silver and gold, but with a precious blood of Christ as of a lamb without blemish and without spot. So we're redeemed by blood. But when they blew these silver trumpets, it was really the recognition of the fact that they were not their own. And you know, if we say like the world says, well, I do my own thing, I go my own way. We're not recognizing the claims of Christ over us. But when we think of the great price that he paid for us, then we remember that his word says, ye are not your own. Ye are bought with a price. Therefore, glorify God in your body and in your spirit, which are gods. That's what it means, friends, to acknowledge Jesus as Lord, to acknowledge his claims over us. And so, and those silver trumpets, I believe represent that. And then perhaps you could say, best of all, this ark, The ark was the symbol of the Lord's presence with his people, for it tells us. It tells us that when the ark was made, it says, there I will meet with thee, and there I will commune with thee. And so I say again, isn't it blessed the way the Lord guides us? We have the light of His word, we can look up to Him in prayer, we acknowledge His claims over us as belonging to Him, and then we have His presence. Oh, what more could he give? Well, might the little hymn say Lord tis enough, we ask. No more How could we ask more than what he has given? Well, we see here in this 9th chapter of Numbers, in the 15th verse where we began, it says, and on the day that the Tabernacle was reared up, the cloud covered the Tabernacle, namely the tent of the testimony. Now you know when the children of Israel started out for Canaan, it tells us in another place that this journey was just an 11 day journey. It tells us in Deuteronomy that from Egypt to Canaan only took 11 days journey. But I know it actually took them 40 years to go through. Was it because God didn't know the shortest way? Oh no, He knew the way. But there were lessons to be learned. And you know when you accept the Lord as your Savior, you're perfectly fit for glory. The Lord could take you the next day. You'll never be more fit if you live 40 years after you're saved. Because it's the blood and the blood alone that makes us fit. But the Lord leaves us here. And there are many, many experiences that we have in our Christian pathway now that are necessary. For there were two great lessons in the wilderness. And those two great lessons were these, first, to know themselves, and 2nd, to know the Lord. It says to humbly and approve thee, and to show thee what was in thine heart. That was getting to know themselves and to know. Getting to know yourself is not very flattering, it's not very pleasing. A man was asked to write his autobiography and he said he was offered a tremendous sum of money up in the thousands of dollars, because he was quite an old man. If he was, would write his autobiography. He said no person. Honestly write their own life. It's too disgusting That was his comment. He didn't even want to honestly write his own life. Well, dear friends, we do learn in this world what poor things we are as sinners. We learn that we have no righteousness and we needed the blood to put away our sins. And even since we've been saved, haven't we learned how often we failed, how weak we are, how often we. And don't please our precious Lord and Savior. Well, they had to learn this in the wilderness. 40 years, a long journey learning this. But if that was all we had to learn, that would indeed be very, very sad. But they learned something else. They learned that God was sufficient for every situation. For it says Aloy, humbled them and proved them and showed them what was in their hearts, as Deuteronomy tells us, He showed them what was. His heart and he cared for them. He sent them manna when they murmured how he met them in grace. Oh, it was just, it's just lovely to trace His goodness to them in spite of all their failures. And that's the way it is for us as believers. We have learned our own failures and weaknesses, but if we have in any measure sought to walk with the Lord, we have learned.

His faithfulness, and many of us like to. Saying that little hand will praise him for all his past and trust him for all it's to come. And so this Tabernacle was reared up after the people had failed. Then God said you're going to have to live in tents for 40 years. But he said, make me attempt that I may dwell among them. Wasn't that wonderful here. Because of their failure, they were going to have to live in tents in the wilderness. But God said, I love you so much that I will come down and dwell among you and by. Sacrifices, He provided a way of approach into His presence so that he could go on with them. And that tent, because that's what the Tabernacle really was, God's tent. It just moved from place to place and every place they were why God intended that they should pitch around that center tent because that was where the Lord dwelled among His people. And that's why it begins here. With first, as we said, there were. Dean people, they were brought through the Red Sea, but now the tent is here, the tent of the testimony, the Tabernacle, the testimony, the Lord among his people, were they going to follow His guidance? And can we each ask our own hearts? I hope each one can say I know the Lord is my Savior. If you do know the Lord is your Savior, do you want to have His guidance in your life? Do you want Him to direct you? Well, I'm sure as I read these verses from the 15th to the 23rd, it did sound like quite a bit of repetition, didn't it? At the commandment of the Lord. It's probably said half a dozen times. They didn't count it, but it's not quite a number of times. Here it mentions that the commandment of the Lord, they journey. Why does it have to be repeated? Well, I don't think we need to ask. Don't we have to be reminded of this over and over and. Over again, these willful hearts of ours are ever prone to choose our own way, and so it had to be stated over and over again at the commandment of the Lord. And don't we feel the need of opening our Bibles and reading the Bible each day and looking up to the Lord that He might guide us? Is it enough to do it on Sunday and say that'll take care of seven days? No, it has to be repeated, doesn't it? Over and over again and happy as the Christian who constantly reads the Word and constantly looks up to the Lord. Because we do need the guidance of His Word and we do need the throne of grace where we obtain mercy and find grace to help in time of need. So it tells us here that over the camp was this cloud by day, and that cloud was a fire by night. That was the glory cloud. It was God's presence there over the people, and it was that cloud that was intended to guide them in their passage through the wilderness. And I like to think of the cloud by day. Because they were going through the wilderness where it was exceedingly hot, the hot sands of the desert. Wasn't it nice that in that place where perhaps there were no trees, no shelter, that they could take shelter under that cloud? And doesn't it seem like this sometimes in life, that the day is just like a scorcher? It's just so hot and just everything seems to get you. And you say. Where can I get a little bit of relief? Oh, isn't it grand? He took not away the pillar of cloud by day, nor the pillar of fire by night in all their journeys. And so no matter how hot the day was, why there was the cloud, there was that shelter for them. And the Lord would have us too, to realize that we can find shelter under his wings, under his shadow. He's the shadow, it says a man shall be as an hiding place from the wind and a covered from The Tempest, as rivers of water in a dry place, as a shadow of a great rock in a.

Land. And so in this weary land there is a shadow. It's that the cloud that was over them. And then at night time when everything just seemed so dark and perhaps out there in the wilderness where there were certainly not any electric lights, certainly not any cars passed, yes, everything was total darkness. It wasn't for them. At any time of the night they could look up and there it was shining, there it was shining. And so there are times perhaps when we can't sleep and it seems awfully dark at night. We got discouraged perhaps to look up and say,

there's one up there that I can turn to. And so there was the glory cloud. And they were never to go ahead of it or wait behind it. And you know, we do that sometimes. We go ahead of the Lord, we make up our own plans and we don't ask Him, and so we can go ahead. But they were not to go ahead of the cloud. The cloud was always to go before them, to mark out the way by day and by night. And unless the cloud moved, they were not to move. And then it says the commandment of the Lord. And you know, this is where we get his written direction for us. How often you find people saying they're going to do things and then you show them what the word of God says and it conflicts with what they're going to do. Perhaps we're all like that sometimes. Well, isn't it good to listen to what God's Word says? You know, I'm so thankful for my Bible. The more I, the more I go on the Christian life, the more thankful I am because I see the Bible doesn't just tell you how to be saved. The Bible. Picks up everything connected with life, all things that pertain unto life and godness. God is interested in everything. He's interested in your health, He's interested in your family, He's interested in all the things of your life. And it's all found in this blessed book. Our attitudes toward others. Everything's taken up. In this wonderful book that God has given us, so they did have direction, says in Peter. With His divine power have given unto us all things that pertain unto life and godliness. Well, I suppose sometimes they must have got a little bit weary because it's sort of nice to be on the move. But there were times when they weren't on the move. And it says that if the cloud carried a long time, two days, a month, a year, whatever it might be, that they were not to get restless and go ahead. It says that if the cloud tarried long, they were to keep the charge of the Lord. And you know, it's that way with us. Sometimes we just get a little bit restless and we want to go ahead of the Lord, but it doesn't do. It's better to wait for Peter. He got restless and we know what he did. He denied his Lord. And we can get restless too. We can take our own path instead of waiting for his direction. Well, it's very important sometimes just to just to be still the verse that says be still and know that I am God. Someone wrote a little poem like this. Though Christ never asks of us such busy labor as leaves no time for sitting at His feet, the waiting attitude of expectation, He often counts a service most complete. And Martha was very, very busy. But Mary had time to sit at Jesus feet, and you know, to get so busy that we don't have any time to sit at Jesus feet. Is not the happy path. You know, in home life, just to be busy all the time doesn't really make a home. We have some friends and they used to spend quite a bit of time together at home as a family, but then they got involved in making money and they've been quite successful. They've done very well. But one of the young people in the family said we just never have a meal together. They're always busy but they have no time. To sit down. Haste thee, plea before thee. And when it rested, he said, return, O Lord, unto the many thousands of Israel. Thou. It seemed to me that Moses learned something here and been quite successful. He had done very well. But one of the young people in the family said, we just never have a meal together. They're always busy. But they had no time to sit down and enjoy one another's company. And you know the Lord wants us.

To sit down and enjoy His company and as we sit down and read His word and perhaps come into the meeting and sit quietly in His presence and just praise Him and thank him, it may not seem like a great service that the world would talk about, but it's a very blessed privilege. He likes to have His people sitting around himself. So you can see here that those two things were to characterize their whole journey. Before we go on to the next, I want to say again the importance of this. Do you read your Bible? Have you learned God's mind through his word? People say, well, I like to do this or our church does it this way. That's not the thing, friends. The important thing is what does God's word say? Are we going by the word that the commandment of the Lord they journey. And I hope that each one of us are willing. To have the light of God's word shed upon our path. When Paul came to Berea and preached, they didn't say, well, he's a good preacher. We just believe everything he says. No, it says they searched the scriptures daily to see if those things were so. Therefore, many of them believed there was blessing because they wanted to be sure that what he was saying was according to God's Word. And a hope each one here tonight. Will search the scriptures because the word of God will abide forever and we do need to have the guidance of His word from a child that has known the Holy Scriptures which are able to make thee wise unto salvation. And then it says also all scripture is given by inspiration of God and is profitable for doctrine. For reproof, for correction, for instruction in righteousness, that the man of God may be perfect. Truly furnished unto all good works. So what a heritage we have. So I just like to say this before we pass on to the 10th chapter, always seek to be guided by the Word of God and then look up to the Lord in prayer. There are things where we have a direct scripture. There are other things in life where we just need to look up to the Lord and ask Him to guide us. And so we need both in our life. We need the reading of the Word and prayer. And I believe that's what's brought before us first here, then in this 9th chapter of Numbers. And we come to the 10th chapter here. And it says, the Lord spake unto Moses, saying, Make thee 2 trumpets of silver of a whole piece. Shalt thou make them, that thou may excuse them for the calling of the assembly and for the journeying of the camps. Well, perhaps I'm repeating a little bit, but I want to say again. About this silver, how that it represents to us in the Word of God redemption. Because that was the redemption. Money was paid in silver, and God has used it in His Word as a little picture of redemption, which He fought for us, of course, is by the precious blood of Christ. And these two trumpets, the Bible says in the mouth of two or three witnesses shall every word be established. And so you see, these two trumpets were blown. One, if somebody missed the blowing of the first one, there was a second one. So there was a double testimony. And let us never forget the cost of our redemption. What did it cost the Lord to redeem a poor Sinner like me? I say it wasn't silver and gold, it was the precious blood of Christ. He died on Calvary's cross. He bore the judgment of God for my sins. He shed his precious blood, and nothing less would fit me for God's holy presence. Oh, what a cost. I couldn't fit myself, but I had been fitted through what Christ has done. Well, he has a claim over me, doesn't he? If somebody did something for you. More than you could ever think of doing for yourself. And it meant years of happiness to you. Wouldn't you feel grateful to them of what the Lord Jesus did for me? It means an eternity of happiness in heaven. An eternity, I say, of unsullied happiness. What a debt we all little hymn says. Oh, what a debt we owe to him who shed his blood.

Who cleansed our souls and made us fit to stand before? Is God? Well, these trumpets were blown. I'd like to speak first of all. That thou mayest use them for the calling of the assembly. Notice also the journey of the camps, but first for the calling of the assembly, and then it says in the third verse. And when they shall blow with them all, the assembly shall assemble themselves to thee at the door of the Tabernacle of the congregation. Now in the seventh verse. But when the congregation is to be gathered together, he shall blow, but ye shall not sound an alarm. So the first use of these trumpets was that they were to be gathered together to this central place and they were to be gathered together to a person. As I say, this Tabernacle, this tent of the testimony, it was pitched right in the middle and they encamped all around. And then when these trumpets were blown, it tells us that all the assembly. Were to come together and gather themselves to their leaders. Who was Moses at the door of the Tabernacle of the congregation? So we can see here that the blowing of these trumpets was for the gathering together of God's people. Now the Lord Jesus, it tells us, died that he might gather together in one the children of God who are scattered abroad. It also says in the 10th chapter of John. Other sheep I have. He was talking to his disciples. Other sheep I have which are none of this fold them also I must bring, and there shall be 1 flock and 1 shepherd. Now that is the Lord Jesus himself is the gathering Center for his people. Isn't it strange when you talk to people they say what church do you belong to? Well the Bible speaks of the Church of God. But it never speaks of churches having different names. There's one the church, which is his body, the fullness of him that filleth All in all. And could you imagine these Israelites gathering a few in this corner and a few in that corner and saying that they were all gathered to the same

person? No, of course not. There was one place, the door of the Tabernacle of the congregation, and there was a person to be gathered unto thee at the door of the Tabernacle of the congregation. And you know, wouldn't it be a lovely thing if all God's redeemed people entered into this precious truth of what it is like it says in Matthew 18 and 20, where two or three are gathered together in my name, there am I in the midst of that? It's a person that we're to be gathered to. I know it takes courage when people say. What church do you go to? It's not hard to answer and give the name of. Some accepted name. In Christendom, people will acknowledge all those different names. You'll enter a SETI. Sometimes there'll be a big sign out saying the churches of such and such a city greet you. And then there's a lot of names there. But doesn't it take courage when someone asks you just to say, well, we're gathered to the name of the Lord Jesus Christ? Yes, it does, but that's the way the Israelites were gathered. With these trumpets blew, there was no question whether they were going to gather around Aaron or Miriam or some other leader of 1000 liters of hundreds. They were to be gathered to a person and it was the God appointed leader and were told in Hebrews that that Moses was just a little picture of Christ. He's the true gathering center. And so there was a person that they were to be gathered to, and there was a place, the door of the Tabernacle of the congregation. And then there's this very beautiful thing that it says in the seventh verse. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. I really enjoy that verse, brethren, because they blew an alarm for their journeys. Why does it say that when they were gathered together they were not to sound an alarm? Doesn't it make you think of the Lord Jesus after He rose from the dead and stood in the midst of His own? They were terrified.

But what did He say? He said, Peace be unto you. And when He had so said, He showed unto them His hands, and his side them. Were the disciples glad when they saw the Lord? And isn't it a wonderful thing that when the Lord provides a place to be gathered around Him, He fits us for the place? He fits us for the place, and it's His precious blood that fits us. To be in his presence a little hymn says thy precious name is all we show that our only title Lord and full assurance. Now we know confiding in thy word. So when they gathered together, there was no blowing of an alarm. And Janelle, that's very blessed and very important when we come together that we should dwell upon this glorious theme and we come together to remember our precious. Savior in his death on Lord's Day morning. It isn't with alarm, it's with the joy of being around Him, with the tokens of his death before us, the bread and the cup reminding us that He gave Himself to fit us for His presence, and that we might be gathered there. So here we find that these trumpets were blown them for the gathering of the assembly. And when they gathered, there was not to. Any alarm, he's fitted us for the place, he's provided the place, I say again. And he's fitted us for the place. But now it does tell us that when they were to journey, it says in the fifth verse, when you blow an alarm, then the camps that lie on the east part shall go forward. When you blow an alarm the second time in the camps that lie on the South side shall take their journey, they shall blow an alarm for their journeys. You notice here that they did have to blow an alarm for all their journeys. And that was because in their journey. They might meet the enemy and the enemy might be very strong. And so they were called upon to blow an alarm for all their journeys. And sometimes I think that this reminds us we have to go out in the world with quite a few young people here tonight. And you know, you have to meet a very wicked and evil world. I'm sure a good many of you know that when you go down to work, there's a lot of temptations, there's a lot of things. Said and done that are really so contrary to our Christian life and our enjoyment of Christ and are we just going to go along with all that goes on Well, it says they were to blow an alarm and we need to we need to remember that verse in the 16th Psalm. Preserve me, O God, for indeed do I put my trust and many and many is the time and I hope every day as I used to go out to work. I used to ask. Lord to keep me. There's a lot of temptations. It's so easy to dishonor our Lord and Savior. And what were these trumpets? They were to be a reminder to them that they were not their own. They were a redeemed people. And I belong to the Lord. And if somebody at work asks you to do something, or somebody at school asks you to do something, remember, you belong to the Lord. I remember reading about young man. He was the son of the king of France and he was taken prisoner and he was asked to do something in the prison. He said I'm the son of the king. I couldn't do that. Well, he, he had a dignity of being the son of the king of France. Haven't you and I got a greater dignity than this? We're children of a king. We're in this world like ambassadors for Christ. Isn't it important? And then that we should always bear this in mind. So they had to blow an alarm for all their journeys. So when you start out to work and when you have to meet the world, remember you and I still have that old nature inside. Even though you're saved, you still have the fallen nature inside. Know that anyone tell you that when you're saved, the old nature's gone because you find out your sorrow, that it's still there. And if you don't ask the Lord to keep you, by how easily even a Christian, a real Christian, can dishonor his Lord. So we're told to come boldly to the throne of grace to obtain mercy and find grace to help in time of need. And then too, when we have dishonored him, he's provided his advocacy so that we can be restored. So they blew an alarm for all their journeys because there were enemies in the way. And we have an enemy. We have Satan who seeks to trip us up. We have the world around us.

Make such an appeal to our fallen natures. We have the flesh within, not fallen nature. And don't we feel how often these enemies are so strong? But I, I love that verse and Peter in John's epistle, it says greater is he that is in you than he that is in the world. We're on the winning side. This little thought on this fourth verse they blow, but with one trumpet. Then the Princess, which are the heads of the thousands of Israel, shall. Themselves unto Thee. I just had a little thought about the care meeting. Whenever we come together in the care meeting, we should never, never forget that we are there as those who belong to the Lord. Sometimes there might be a tendency in the care meeting. Just be a little careless about that. So it seems to me that the blowing of the silver trumpet, when the heads of the thousands of Israel were to be gathered together was just a little reminder of the way they should act even when. Were gathered together in connection with the cares of God's people. So and you can see how this blowing of the trumpets was in connection with all it had to do with God's people. Then it says in the eighth verse, and the sons of Aaron the priest shall blow with the trumpets. The reason it tells us this is because. When we are saved, God tells us that we are royal priests, that we're holy priests, and so we shouldn't ever forget this. It was the sons of Aaron who blew with these trumpets. And I believe the sons of Aaron bring before us the church as a company of priests. And so just as in the Old Testament, there were a certain number of people that were priests, so in Christianity. Every believer is a priest and we should never then. Forget that it was they themselves who were to blow with the trumpets. And then if they went out to war in their land and there are times of real conflict, haven't you found it in your life? Real conflicts that we get into the enemy crying so hard to get us into something that will spoil our life and testimony. Many a Christian has found himself in a conflict in a temptation that just seemed overwhelming and. Says law with the trumpets. Like the little hymn says, take the name of Jesus with you, child of God, wherever you go, when temptations round you gather, breathe that holy name in prayer. Oh, how much we need that. In times when the devil just comes all out against us, isn't it lovely that we can just look up and say Lord? Help me keep me. So when they blew with these trumpets, when the enemy came against them, he said, we shall be remembered before the Lord your God, and he shall be delivered from your enemies. And many of us can look back in our lives and think of times like that. We just cried out to the Lord, and the Lord came in like poor Jehoshaphat. One time he got in a bad way. He had joined hands with Ahab and he shouldn't have done. And then all the enemies surrounded him and it says he cried. To the Lord, and the Lord helped him. Well, what a gracious Savior we have to help us. He not only died to save us, but He lives to provide grace to help in time of need. And now on the 10th

verse too, it says also in the day of your gladness, and in your solemn days, and in the beginning of your months, we shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings. What is this in the day of your gladness? No, the Lord is interested in our happiness. Many times young people get together to have a little time of fun. Should we at such times as that just say, well, it's all right to think about the Lord when you're going to the meetings? But there are times we just kind of throw this aside to have a good time. No, no, the Lords interested in your good time and you can have a good time that's pleasing to him. And a little hymn says no place can fully please us. Where thou, O Lord, art not in thee, and with thee ever shall find by we found by grace our life. And you know, I think I can look back in my life and think of many, many happy times I've had, but I know they haven't been times when the Lord's been laughed out. Perhaps going out with a group of Christians, we'd have some fun, but we wouldn't forget the Lord many times. A little happy times of fellowship speaking about the Lord.

Encouraging one another can be connected with a time when we have necessary exercise. Well, isn't this lovely in the days of your gladness, The glow with the trumpets. And then there are some days they're they're really hard days in life. There are days when disappointment falls, when pressures are placed upon us, when some friend disappoints us or perhaps we get bad news and the doctor is something in the days of their your solemn days we should blow with the trumpets. Isn't that grand? Even in the times when everything goes wrong and it just seems that there's some crushing sorrow comes. Look up and say, I belong to the Lord, I belong to heaven blowing the trumpet. They belong to Him. Doesn't it help in days like that just to be able to look up when perhaps some bad news comes to look up and say, well, the Lord knows I belong to him. He paid a great price for me and he loves me. He cares for me, casting all your care upon Him. For a careth for you and then in the beginning of your months. You know, whenever you start something new, a new job, move into a new locality, make new friends. The starting point is so important. You know you don't start right? Why? Very often it's much harder afterwards. But it's very important that you start right. If anybody here starting out with a new friend? Start right. The historic the wrong way. It's awfully hard to correct it afterwards, but if you let it be known for the first time, you go out that you belong to the Lord, that's a good starting point that you want to please the Lord. That's blowing the trumpets in the beginning of the months. The new beginnings in life, because life is like that. We're always having new things rise up, new starts, as I say, a new job, new community. And then it says. Over the sacrifices of your peace offerings, Over your burnt offerings that they may be to you for a memorial. Before your God, I am the Lord your God. Holy sacrifices, we haven't time to dwell on them, but I might just say the peace offering means the communion offering. The burnt offering is the work of Christ and what it is to God. And this is a very blessed thing to think of that wondrous work that he accomplished and also in our lives. Not to allow anything that breaks fellowship with God. So that was the peace offering. Well, let's turn on now to the 29th verse. It says and Moses said and a whole bad the son of Raguel the Midianite, Moses, father-in-law. We are journeying under the place of which the Lord said, I will give it to you. Come now with us, and we will do thee good, for the Lord has spoken good concerning Israel. Then it tells us in the 31St, Bruce. And he said, Leave us not, I pray thee, for as much as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. Now there's something very sad in this. And that is after God had given all these instructions about how he was going to guide them by that pillar of cloud and by his commandments and by the blowing of the silver trumpets. Then Moses turns to Hoobab, the son of his father-in-law. And he said, and now you know the way through this wilderness. To me, it's just as if he said to holdab. He said, now I'll never have to look up if you just stay close whenever. Make a move. I'll just ask you because you know the way through the wilderness. You won't have to look up for the cloud. We won't have to listen for the commandment. We won't have to listen for the silver trumpets because you know the way. Well, don't we do this? Sometimes we lean on some friend. And instead of going to the Lord, instead of searching his word, instead of acknowledging his claims over us, we say, oh, I can't disappoint that friend. And you know, he, he really means well. Well, made me whole Dad didn't mean well. But he was a poor substitute to the Lord, wasn't he? He was a poor substitute for the Lord who wanted to guide his people because he was the one who was undertaking to guide them to the promised land. And haven't we often done the same? Somebody that we look to, somebody that we've made our guide and then.

The Lord removed that person. Maybe we felt badly, but maybe it was a very best thing. And I feel rather sad that whole bag went back to his own people. But I certainly see that God allowed it because Moses would have used him instead of I. He would have made him the guide of God's people. And the Lord intended to be a guide of his people. And so if we're looking to any person, no matter how godly he is, no matter how he seems to know the way. By remember if we're looking to him. They might lead us the wrong way, but the Bible says, looking unto Jesus, the author and finisher of our faith, we have a sure captain. We have a guy who will never fail. And so he wanted to go before his people. He didn't want Hobab to be the guide of his people. He himself wanted to guide the people and lead them. So it tells us in the 33rd verse. And they departed from the mount of the Lord three days journey, and the ark of the covenant of the Lord went before them in the three days journey to search out a resting place for them. Well, it tells us then that when Hobab returned, when Hobbit went back. Then the Lord came, and he led his people. And so I say, sometimes we learn this through disappointments. I expect Moses was disappointed when Hobab went back, but he learned a wonderful lesson that day. And that was that. The Lord wanted to be their guide. He didn't want Holbag to be their guide. I believe we might say if we had read the intervening verses, that it was really the Lord's plan that just as when they pitched the all the tents were all around, the Tabernacle was in the middle. So God's plan was the same for the March. If you read it carefully, the way it was planned, there were some behind and then the ark and all the all the parts of the Tabernacle were in the middle and then there was others before. God constantly desired to be in the midst. Of his people, that's that's his desire to be in the midst of his own. And in the coming day of glory, it tells us that the four and 20 redeemed are all around, and the lambs in the midst. That's God's plan. What isn't it gracious that when Moses failed here and turned to his father-in-law, the Lord was still faithful. He still went before and I say again, we do fail and we know this, that often we have failed enough to others, but he has provided even for our failures as Christians. Where would we be if it wasn't for his faithfulness? That's why it says in Hebrews it says. To hold fast the confidence of the hope. For He is faithful that promised not because we're faithful, but because He's faithful. He had said long before that he was going to bring them out and he was going to bring them in, and if they failed, he wasn't going to fail. And he didn't fail. And He's going to bring his own home. He is the captain of our salvation. But it's nice when we go forward. I say again, according to his plan, not that we could ever lose our salvation, but how much better to be guided of him to have his plan. Well, as I say, the Lord here undertook for his people in spite of all that had happened. And it says the ark of the covenant of the Lord. Went before them in the three days journey to search out a resting place for them. When you read about the three days journey, doesn't it make you think about the cross of Calvary? Think of the Lord Jesus going to that cross, going down into death, buried. And then he rose again the third day and he's gone back and he said to his disciples. I go to prepare a place for you and if I go to prepare a place for you. I will come again and receive you unto myself, that where I am, there ye may be also. He's gone to find a resting place for us. What a resting place it is, what a future awaits us. And he took the three days journey so that he might find the resting place. Wasn't that better than? Wasn't that far better than any man could ever do? Well, that's the one who wants to direct us in our pathway too.

So it says in the 34th verse. And the cloud of the Lord was upon them by day when they went out of the camp. It's as though the Lord were saying, Moses, all you had to do was look up. All you had to do was look up. You didn't need to ask Holdab to guide you. And we have a little song, don't we? My Lord knows the way through the willingness. All I have to do is follow. So he went before and the cloud went before. And then tells. In the 35th verse came to pass, when the ark set forward, that Moses said, Rise up, Lord, didn't say rise up all that he said, Rise up Lord, and let thine enemies be scattered, and let them of hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel thou. It seemed to me that Moses learned something here. And he looked away from Hold Dad, and he looked to the Lord. The one who is the guide of his people. And he said, rise up Lord. And then I like to connect the other expression when it rested, he said return, O Lord, and doesn't that make us think of his coming? How we long for his return? He's going to return for the many thousands of his redeemed. We're expecting that showed at any moment. We're expecting to hear him when he descends from heaven with a shout with the voice of the Archangel. Of God is going to call his redeemed ones to be with Himself. And so this was the way, dear friends, the Lord died of his people of old. He guided them, I say, through all their journeys, and he wants to guide us too. Israel's God is ours. Are we willing to seek His guidance? Do we desire to have His company? I say again that Ark represented the Lord's company with His people. There's nothing sweeter in life than to have the company of the Lord Jesus, and the only way we can have it is in the path of obedience to His Word. That's where we'll have His company. A disobedient child often doesn't enjoy their parents company, but. Isn't it blessed that we can enjoy the Lords company in the path of obedience, as a little hymn says, when we walk through the Lord in the light of His word? What a glory He sheds on our way. We do His sweet wills how our hearts He can fill with His love as we trust and obey well. May the Lord grant that we will seek His guidance and be directed of Him in our pathway, because He's soon going to return for the many thousands of His redeemed.

Conference: 1962, Joy of the Lord

Address—G.H. Hayhoe

Like to turn to the book of James, the 1St chapter of the book of James. 1St chapter and the first verse. James, our servant of God and of the Lord Jesus Christ. To the 12 tribes which are scattered abroad, greeting my brethren, count it all joy when ye fall into diverse temptations. The 16th verse. Do not err, my beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning. Of His own will begat He us with a word of truth, that we should be a kind of first fruit of His creatures. Now the 4th chapter and the 10th verse. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil 1 of another, brethren, he that speaketh the evil of his brother, and judgeth his brother, speaketh the evil of the law, and judgeth the law. If thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy. Who art thou? The Judgest and others. Go to now, ye that say today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gains, whereas ye know not what shall be on the Morrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. What does he ought to say? If the Lord will, we shall live and do this or that. But now you rejoice in your boasting. All such rejoicing is evil. Therefore to him that knoweth to do good and doeth it not to him it is sin. I read the opening 2 verses of this little epistle because it brings before us to the epistle is addressed to it's addressed to the 12 tribes that were scattered abroad. And as we know that it was because of the failure of the tribes that God had allowed them to be scattered, they might have been greatly cast down and discouraged, because their own failure as a nation had led to them being scattered abroad. But it seems to me in this epistle, and that the apostle would bring before them the blessed fact that alone they had failed, and now they had been guilty of even cruc. Their Messiah, that's still the heart of God, was toward them and desiring their blessing. Thought says, every good gift, and every perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning. We often sing heat. We change, He changes not. And oh how good it is, dear young people, to have this blessed confidence. We may have got into certain situations, perhaps even through our own failure, but isn't it a lovely thing to be able to look up this afternoon and to know that the heart of God is toward us with a desire for our blessings? And that's what was on my heart in reading these passages and seeking to speak of them this afternoon, is that we might lay hold of these precious things. And I believe if we do. It will encourage us in our pathways and it will also give us to seek the mind and will of God in every step that we take. I remember hearing of a dear lady who used to work at washing in many rich homes and someone said to her, she worked in these beautiful homes, the homes of millionaires, so lovely and such fine furniture. And someone said to her one day, don't you wish that you were a millionaire too? All she said. I'd much rather have a father who was a millionaire caring for my needs. She said if I had a million, it would be a source of trouble. How to handle it and look after it? But I have a father who knows all my needs and his wealth is unlimited. Oh, what a sweet answer. And dear young people, isn't that the answer that we need for our souls too?

Ambition is so liable to fill our thoughts and our minds, to get along in this world, to obtain a place and to have something that the world has to offer. And that's the natural ambition of the human heart, and especially while we're young. But isn't it a lovely thing to be able to look up and to know that God our Father is unlimited in his riches, in his wealth, and in his love and His? For us, and I was very much struck in reading that second verse. In the first verse he says the 12 tribes which are scattered abroad, What a sad picture the nation presented at this time because of their failure, they had been scattered abroad. A little remnant of the two tribes had been brought back, but they now had been guilty of crucifying their Messiah. Was it all over with them? Oh, isn't this lovely? This second verse, my brethren, counted all joy when he fall into divers temptations. That is, God uses the circumstances through which we pass to enable us to realize that which is our real wealth and our real joy and our real happiness. As a brother mentioned the other day, they speak of real estate and they think of that which is. Frozen lands in this world. But what is real to the Christian? Nothing here, because it all passes away. But that which we have up there, that's real to us, it's sure to us. And Moss and rust can't corrupt. Neither can thieves breakthrough and steal. And it's all been purchased for us by the work of the Lord Jesus upon the cross. And so this verse says, My brethren, count it all. When ye fall into divers temptations. Those of the nations who had placed their faith in the Lord Jesus found themselves in a very difficult and trying position. It was not easy. It cost them something to be faithful. Could they be happy in the midst of such circumstances? He said. Count it all joy when ye fall into divers temptations. I've often said someday I expect to meet Abraham, meet Hashem. Mesa can abandoned me go in heaven. And I'd like to say to them, isn't it too bad that never could Nazareth ever made the decree that you had to fall down and worship that image? Oh, I believe their faces will brighten and they'll say no. We see that God allowed that, and that was the most wonderful experience of our lives. The Lord was with us in the midst of the burning, fiery furnace. I would speak to Job and say Job, isn't it too bad that you have those three friends that spoke so unkindly to you? Oh, he said, the Lord used those friends to bring me to self judgment. I was a pretty proud man before that and God used those friends to help to bring me down. Ah, dear young people, the circumstances of our lives, the people we meet with, the assembly where we're gathered and

all that we have to. Contact in our daily life is ordered of the Lord. Can we actually have joy in divers temptations? Can we actually find happiness when everything is against us? Yes, we can. As though I was looking over the dear young people who were present, I had this thought that some of them were going to go home feeling quite happy because some of the desires that they had when they came here had been granted to them and friendships and things that they had enjoyed together. They were going to go home with sort of happy and light hearts. But I thought there might be others who might be going home a little bit discouraged, a little disappointed. Perhaps a friend didn't speak to them, didn't treat them just the way they had hoped, and they're going home a little bit disappointed. Isn't this a nice verse for you, my brethren? Count it all joy when you fall into divers temptations. How can you you say when things that you want don't come your way?

And when your plans seem to be frustrated, can you really be happy then? Yes, if we believe that the heart of God is the source of our blessings, if we really believe what this 17th verse says, then we know that that which God our Father allows and that which He sends is intended for our blessings. Oh, you see? But it was my own thought, perhaps. And can I still be happy? Well, it was the failure of the 12 tribes that caused them to be scattered. Still, the heart of God was toward them in grace. And isn't it a lovely thing? Can I read this second verse here, young people, instead of my brethren here, young people, count it all joy when you fall into divers temptations, and then connect that with the seven, the 16th verse. Do not err, my beloved young people, every good gift and every perfect gift. Is from above all we need? For our pathway, where does it come from? I didn't read the intervening verses. But it speaks of the things that we lust after and desire and lust isn't always in a bad sense, you know, it's just wanting something of our own will. All in this grand the sea that if we look up and see that One whose heart is toward us, we can go home from these three days meetings happy and rejoicing. Nothing has changed our portion in Him. Can I trust the meetings? I believe they have brought before our hearts in a new and fresh way. The preciousness of the portion that lies ahead of us where we're going to spend eternity with the Lord Jesus up there in the glory. Oh, how blessed to have that before us. And so it says, every good gift and every perfect gift is from above, and cometh down from the Father of Light. Why is it called the Father of Life? While we don't always see what's best, we look at things that were in the dark sometimes. But the Father of Light, he knows everything. He sees ahead and I don't. He knows what's in the future for me. He knows all about me, my makeup, everything. It's all known to him. And so it says from the Father of Light, with whom is no variableness, neither shadow of turning, not a shadow of turning. That is not the slightest bit of change or turning. Is there because he knows and he never. Makes a mistake, as a brother often remarks. He's too wise to earth and too loving to be unkind. Isn't this blessed? May this truth of this 70s verse be brought home to each of our souls. Every good gift and every perfect gift is from above. Let us learn to take then all of God our Father's sin as from the One who looks down upon us in love and in perfect wisdom, and orders according to that which He sees as best. And the 18th verse of his own will begat he us with the word of truth. I read that verse to show that the very fact that we are children of God did not originate in our own wills. No, of our own wills we would never have received Christ. There's not one of you, dear young people who are saved here this afternoon, who could say, well, it was because of my own will that I accepted Christ, nor it was of the will of God. Would we have ever chosen him? Not of our own wills? We rejected him. But He played with us in His grace. He drew us, and brought us to Himself, and saw of His own will begat He uses well, if we didn't have one thought toward Him, and He looked upon us, and picked us out, and drew us to Himself, and purposes for eternal glory. Can we not then commit the few short years of our lives down here into the hand of the One who of His own will begat He us with a word of truth? And that brings in another point, and that is He has given us His word, and it's His word that He used to our salvation.

How is it that we know we're saved? Is it some feeling we depend upon? No, we rest upon His precious, unchanging words. And if there's anyone here who's unsaved, let me speak to you, dear young person. God wants to bless you. He wants to save you. He wants to draw you to Himself. He wants you to know what's in His heart towards you, though you may long have rebelled against His grace. And it's His word that He uses to this end. And so this brings before us the importance of this blessed book. It's used to our salvation and then to it's what's necessary or direction in our whole pathway. Now let us turn over to this 4th chapter, which we read in the 10th verse. Humble yourselves. From the sight of the Lord, and he shall lift you up. Humble yourselves in the sight of the Lord. I didn't take time to lead some thoughts in the intervening chapters, but I might say that in the first part of this 4th chapter it says that we ask, and we ask amiss, that we may consume it on our lust. Isn't it often true that when we ask for something, it's what we think is best? But perhaps it isn't, and that's why we ought to always say, if it be thy will, if it be thy will. And so, if God is not granted to us something that we desired, let us take the place humbly before Him. Of bowing to his will and accepting the circumstance from the Lord. And what will happen? He'll lift us up. He'll lift us up. And I believe if we lay hold of these things, dear young people, every one of us will go away from these meetings happy, every one of us. Because if we learn this blessed fact for our souls that God purposed us for eternal blessings, and that He is ordering the circumstances of our lives. Then we'll count it all joy when we fall into divers temptations. And the reason we're told to humble ourselves is because the natural heart resists the will of God. My heart, your heart, dear young person, it resists the will of God. We find it very hard to submit, don't we? We'd like to cast our cares upon the Lord, but the real reason that we can't cast our cares upon the Lord is because we have some desire and we feel we can't be happy unless that desire is granted. But we can be happy, and the only real place of happiness is in submission to the will of God. And we can only submit when we know with assurance that His heart is toward us in goodness and grace. His heart is toward us, enriches goodness and grace, I say. So it says in the 11TH verse, Speak not evil 1 Of another brethren. He that speaketh evil of his brother, and judges his brother, speaketh evil of the law, and judgeth the law. Why does this come in here? Well, I'm sure that whenever things don't workout the way we had hoped they worked would work out, we try to find somebody to blame. We try to find some person who's at fault and we look around. It's that person, it's the other person. If that person hadn't done this, if the other person hadn't done that, things would have worked out differently. And so the next thing is we don't submit to the will of God, and we begin to speak, evil and all, how many sorrows we saw among ourselves? Dear young people, by speaking evil 1 of another. When we get up there to glory and we look back on our lives down here and we do as it says, we remember all the way the Lord our God LED us through this wilderness scene. Do you think we will speak evil one another there? You think there's one of us in that bright home above that will look at the other person and say, Oh, he did me so much harm. We'll all praise the Lord together and we'll see how He was using even the mistakes and even the unkind things and all took place to accomplish that which He desired in us, that we might lean on one arm alone.

On the mighty arm of that precious savior. Who loved us and gave himself for us as we sang in the little hymn. The hand our many sins had pierced is now our guard and guide. And then in the other verse that Jesus the Advocate. Nor can that hand be stretched in vain for us to supplicate. And so if we have any bad thought in our mind toward any person. Let us judge it right now. Let us get before the Lord about it, because if we don't, we're speaking evil of the law and judging the law, because the Word tells us that all things work together for good to them that love God, to them, that are the called according to His purpose. If we believe that by then we wouldn't speak the way we do very often of others. We would take the circumstances from the hand. God our Father. And so it says that when we speak evil of another, we're speaking evil of the law and judging the law. And I might say that the law here is in a very broad sense. Perhaps we could turn just for a

moment to the 19th Psalm, because I think there's a very. Precious portion there about this. Psalm 19. Verse 7. The law of the Lord is perfect. Converting the soul the testimony of the Lord is sure making wise the simple The statutes of the Lord are right rejoicing the heart. The fear and the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean and enduring forever. The judgments of the Lord are true and righteous. Altogether. More to be desired, are they than gold? Yeah, than much fine gold. Sweeter also than honey, and the honey corn. Oh, isn't this lovely? What a what a wonderful book this is. Dear young people, the older I get, the more I value this precious book and all its instructions. It first showed us our need as sinners. It showed us God's grace in providing A Savior for us. And now, the little time that remains to us, it's written so that we might have all things that pertain unto life and godliness. And there isn't a question in your life or mine that we will not find in this blessed book the wisdom and the instruction that we need for our whole pathway. And so let us read this precious book. Let us meditate upon it. And when circumstances arise that seem difficult and that make us uneasy, let us look up and say, well, God's Word says. All things work together for good. To them that love God, let us also look up and say every good gift and every perfect gift is from above. It all comes down from His heart to us for our good and for our blessings. Though the 12TH verse, there is one Lawgiver who is able to save and destroy. Who art thou the judgeth another? Oh, this is a very solemn verse, and I'd like to speak to anyone here who's. Unsaved, remember, you must have to do with this precious Savior as a Savior or the Judge. You must have to do with Him. He's able to say He's able to save who? No matter who you are or what you have done, there's power in the precious blood of Christ to cleanse you from all sin. I say He's able to save, but remember. He's able to destroy too, and I trust there won't be one person in this company who will be sent to a lost eternity. If you reject the Lord Jesus as your Savior, if you reject that heart that is toward you in grace, why you'll go to a lost eternity. But dear young people, you who are believers, isn't it a strange thing that we can actually believe that God loves us so much that he saved us from hell and. That He would be able to work things out in our lives for our good and for our blessings. Isn't it a strange thing? And yet it's so with every one of us that we know He saved us for a true glory, and yet we find ourselves doubting as to the path in which He leads us.

Now in this 13th verse, I wanted to point out six things in this verse. We often say that the great and important decisions are made in youth. And truth is that the most important decisions of our whole life are made while we're young. Most of those decisions, I suppose we could say before were 25 years of age. We make these decisions and all. How needful. How very needful now that we should turn to the Lord. And I want to impress upon you those words in that 15th verse. If the Lord. Will if the Lord. May you write that across every plan in your life. May I write it across every plan in my life if the Lord will. Because if it's not His will, there can be no real lasting blessing in it. And so that's the seventh thing. But in this 13th verse, there are 6 things. And I'd like to call attention to them. First is today, today. Here I'll read the verse. So you get the thought. Go to now ye that say today or tomorrow we will go into such a city and continue their year and buy and sell and get gain. Oh, here are the six points. I'll just mention them. Today. That's the present plan. Tomorrow, that's for the future. And then such a city, the place where you in the city where you intend to live. And continue there. The residence you take up in that city and then buy and sell that your occupation and get gain at your income. Isn't that what concerns most young people? Isn't that the great thing that concerns dear young people when they're starting out in life? What plans for today? What are they? All have you written across the plan for today? If the Lord will, If the Lord will, then I'm sure you can say. And that you can count it all joy if you fall into diverse temptations, because if it's the will of God that you should be cast into prison like Paul and Silas, you can sing in the prison, because that was the will of the Lord for them and all. How lovely it is. Oh, I say it for my own soul. I know I fail in this, but all I say it for my own soul. This is the secret of happiness in the 13th verse. Then we have those six things. The planning of the human and when we come to the 15th verse, why we have bringing the Lord into the plan that makes the 7th the man of sin. His number is 666. That is 6 is man's number. It's what man figures he can do at his very best. But when we bring the Lord in, we have perfection. We have Him working things out. And so again I say today, today, let us begin today. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable or intelligent service. Paul, let's begin today. Don't say I intend when I get through school to set out to follow the Lord today, if the Lord will. Today if the Lord will, and then tomorrow, well, that's the future, isn't it? What's going to happen tomorrow? Oh, we don't know what's going to happen tomorrow, but the Lord does. The Lord does. Known unto God are all his works from eternity. Men don't know the future, they can't tell what's going to happen. But we have a Father who does, and he loves us, and he gave his Son to die for us. And there's no variableness, neither shadow of turning with him. And so tomorrow, What about tomorrow? Well, it's in the hands of God my Father. How lovely the words of that hymn. Our time, our time. Are in my hand, Father. We wish them there. Oh, isn't that the way for us, dear young people? Oh, what peace it gives to the soul. What a grand thing to walk out of this assembly hall and be able to say tomorrow if the Lord will, tomorrow if the Lord will, whatever he plans for me.

Pleasing or painful, dark or bright, as best may seem to thee. And then go into such a city, I've heard many discussions, people, I've heard young and old say, oh, I like that city, it's such a pretty city. And others say there's lots of opportunities in that city. And we hear lots of comments about different cities. Some that are considered pleasant to dwell in, some that are considered not so pleasant to dwell in. Well, such a city, if the Lord will, If the Lord will. And it'll be a pleasant place if the Lord guides you to that place, If the Lord guides you to that place. Paul and Silas were imprisoned in Philippi. Once Silas had bleeding backs in Philippi. But I'm going to meet them in heaven someday. And I'm going to say, what about Philippi? Was it a nice city? Was it a nice city? Oh, I think they'll say, oh, we had a wonderful experience there. Why, we met the household of Lydia and that jailer got saved that night. And that assembly went on so happily. It was one of the brightest gems of all our service for the Lord. Because the epistle to the Philippians was written to those who lived in Philippi, the place where they spent the night in the prison with a bleeding back. Such a city, such a city. A happy place, though, wasn't it? And dear young people, that little city and that town and that assembly where you are can be a happy place for you, if it's the will of God that you're there. And so let us, in choosing the place where we want to live, remember that nothing can be right, no matter how nice the city is. Jericho was a far nicer city than some of the others, but you're a Jericho fell under the judgment of God, and we might go to the finest city we could choose in the whole of the United States and Canada and have no end of sorrow in that place. But to be in the place where the Lord wants us to be, whether it's in this land or whether it's in some other continent, wherever it may be, such a city, if the Lord will, if the Lord will, isn't that lovely? And then continue there. Oh, you might say I'd like to visit the city. I don't mind going around and seeing the sights, but I wouldn't want to live there. Heard people say that I wouldn't want to live there. Well, continue there. How long while ever long, the Lord says. However long the Lord says, some of the places where Paul visited, he continued there for a few days, some a few weeks. Others beyond the year, the year and six months. Why continued there and is not lovely. Oh, I hear I've heard people say to you as a kind of an expression why I couldn't stick it there. I couldn't stick it out. Well, continue there if the Lord will, for he'll give you the strength for it. He'll give you the grace for it. Isn't that lovely? Continue there. And then what kind of an occupation? Oh, I hear so often. Oh, it's hard to choose as. I feel sorry for you, dear young people. I know it's not easy to choose the occupation that you would follow in life. There's so many problems. It's not an easy decision. There are many things to consider, but I'll consider it well. Consider it well that occupation that you have. Can you write over it, if the Lord will? Is there something connected with it? Is there some union or something that you have to get mixed up into to fulfill that occupation? And you can't

write over it if the Lord will, because if the Lord will, you'd like to be out of that thing. And so there you are, all. You see how lovely it is while you're young. Oh, I'm so happy to look into your faces here, young people, before you get into something. Where you find that you can't honor the Lord. You wish to how lovely to consider this in your planning in looking forward to the future to say. And. Continue there a year and buy and sell, buy and sell, whatever the occupation is. Can you write across it if the Lord will?

And then the next. The biggest one of all, I suppose, to young people get gay. What's the salary? How much you're going to be paid? How much is the salary per year? What benefits are there? Well get gain if the Lord will. If the Lord will. Better to be content with less and be able to honor the Lord, and to get a fine salary and not be able to write across your paycheck if the Lord will. Oh, how lovely then in all our planning, in all that we seek to do. And we must look forward. If the Lord doesn't come, we're looking for Him to come. But if He leaves us here, it's not wrong to look forward, providing those 4 words are written across every plan in our lives. If the Lord will, we shall live and do this or that. What a happy thing it is, and so it says. But now you rejoice in your boasting. If we rejoice in anything and we can't right across those 4 words, why It's evil, it's evil. It's all going to pass away. And if it doesn't pass away in this life, it'll pass away when it's manifested the judgment seat of Christ, and it's all consumed in the flames. For only that which is of Christ in obedience to his Word, is going to abide only that which is for him. It says the world passeth away, and the lust thereof, but he that doeth the will of God. Abideth forever. Oh what a privilege. Then why are you? All dear young people, I say to you again, I know you're faceless situations, but some of us who are older haven't had to meet. I realize that it's not easy for you and we all enter into in some measure the disappointment when some plan is frustrated. But all made all his words he brought home to each heart. Count it all joy when you fall into divers temptations and to write across every. Plan. If the Lord will and so it says here in this last verse. Therefore to him that know us to do good and doeth it not to him and its sin. If we know and many things were ignorant, we make mistakes. All of us, the speakers made many mistakes. But if we know the will of God. If we're seeking his will. If we're reading his word for our pathway. He's promised if any man will do his well. He shall know, He shall know, or May God grant them, that each one of us may consider these things in connection with our choices in life, and that we may go away from this conference happy because it's the will of God. I'd just like to quote the last verse of the 19th Psalm in closing, he says. Let the words of my mouth and the meditation of my heart. Be acceptable in thy sight, O Lord, my strength and my Redeemer.

Des Moines Conference: 1972, Individuality

Address—G.H. Hayhoe

Like to turn to a couple of passages. First in Numbers chapter 3, Numbers chapter 3 and verse 44. And the Lord spake unto Moses, saying, Take the Levites instead of all the first born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine. I am the Lord. And now in Romans chapter 14. Romans chapter 14 and verse 11. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God, so that every one of us shall give account of himself to God. Well, there's a great deal of talk, dear young people today about finding one's identity. And I just had it on my heart to look at a few scriptures in which we see that God deals. Us as individuals, as to salvation and as to our pathway, you know, as far as people finding their identity until they are saved, it would be just like one of the stones that was afterwards put in Solomon's temple, trying to find its identity while it was still part of the rock that hadn't been dug out. And so until one has been brought to know the Lord as his savior, he's part of the world. For that is hasting on to judgment. It is true He'll have to do with God as an individual. But how can he find his identity apart from the one who has given us an identity? If man denies that he has received his life directly from God, if he feels that he is only the product of evolution and does not see his individual responsibility to God, why then he will never be able to find his identity except he finds it within the circle of his own self will. And what a dangerous thing this is. That's what's filling the world with violence. Because. Man is a fallen creature and when he tries to find his identity, if he does it in his fallen state, he just gets farther and farther away from God. He develops those on things in his nature which only show his enmity from God and his impossible situation as far as finding any peace or happiness for his soul. And so how wonderful it is that we have a revelation from God, we have God's book, we have that which brings before us the purpose for which we are here. We hear people say, well, what is life all about? What is the purpose for which we are on this world? And what does it all lead to your friends? There are no answers from the wisdom of man when those wise men at Pathens long ago. Attempted to discover God and each one built an altar. Two different gods, unless they should have missed any. We find that it was Paul walked through the streets of their city. He found an altar with this inscription to the unknown God. Man doesn't know God and he doesn't know himself apart from divine revelation. But this blessed book, it reveals to us those two important things. It reveals God. So Paul writing to the Ephesians could say, but after that ye have known God. Or rather known of God, How turn ye again? To the weak and beggarly elements, that is that God has made himself known in this book. And how will you know yourself? Well, if the if I walked into a dark room, how could I know what my clothes looked like? I might have very good eyesight, but in a dark room I couldn't tell what they looked like. I must come into the light. And so a man will never truly know himself until he gets into the light, until he gets into God's presence. And it says, the entrance of thy word giveth light. It giveth understanding to the simple. And you, dear young people who have been brought up, most of you. For at least a good many of you, in meetings like this, where you have sat under the sound of God's Word, you may not at once realize how privileged you are. But oh, I tell you, it's a wonderful privilege to be brought up under the sound of God's Word. And where the Spirit of God has liberty, so that you have within, in your hands a revelation from God, you have the possibility, the capability in God's presence, of finding out what God has to say about you. And above me when he said, has to say about himself and how he has made himself known. And this is so important. In fact, I believe that we could say that that's what repentance really is. Repentance is a change of mind, It says in Romans 12, and may not conform to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

And then he goes on in the chapter to show us what is the mind of the natural man. Well, his life all centers around himself. He can't rise higher than himself. He can't lift himself, as it's been said by his own shoe strings. No, he can't find himself. He cannot really know himself apart from the light. And so how are we transformed? Well, when we come into the presence of God, we get God's thoughts and repentance by same means. Change of mind. And what do we need a change of mind about? We need a change of mind about ourselves, and we need a change of mind about God. And so I say again. If you have high thoughts of yourself, if you think you're somebody great and important, why? God says in His word, all have sinned and come short of the glory of God. He describes our natural hearts in a way that is not very flattering. He says the heart is deceitful above all things and desperately wicked. Who can know it? I, the Lord, search the heart. I try the reins. Yes, He looks inside. He knows the sinkhole of evil. That is in your heart and mine. And so in His presence and in the light of His Word, we realize what

God has to say about us. But oh, how wonderful that we also learn that God isn't in any way hide what we are. He shows us clearly and definitely what we are, but says that He loves us in spite of it. You might have a friend who thinks a great deal of you, but you say. Well, there's something. And I wonder if he finds that out, will he still like me as well? Well, there's something that I hope he will never discover because he couldn't like me as well. But all I want to tell you, dear young people, there's nothing the Lord will ever discover about you that he doesn't know. And He loves you just the same. He loves you just the same. Not one who is perfect light is also perfect love and one of grand thing to get into his presence and discover that He and knows all about us and yet loved us and not only loved us but proved his love. In giving his son. And so I say this to start with, as we have read here in Numbers chapter 3 of these Levites, that they were taken and given to given to Aaron and Aaron appointed, to each one his service and to each one his burden. And that is if we could put it in this way. Aaron gave them under God's hand, their position, their identity among the people of God. And this is a wonderful thing. We find that when Saul of Tarsus was saved, he said, Lord, what wilt thou have me to do? And then he discovered not what his own will was. His own will was to persecute the church, His own will was to make a great man of himself in the world. But when he found out that he was contrary to the will of God, than he in the presence of the very one whose name he hated, he said. That what wilt thou have me to do? So here we find this very lovely expression, the Levites shall be mine. And oh, it's a wonderful thing, dear young person, to look up and say to the Lord Jesus, I am thine, I am thine. Oh, that's a, that's a grand starting point. And then as to your life, it says every one of us shall give account of himself to God. Am I just mentioned this, that my father, who many of you knew, he said at one time. I'm glad you said it more than once. He said what gave me peace in my Christian life was that verse. Every one of us shall give account of himself to God. It's a wonderful thing. It's the only thing that will ever give you peace in your Christian life. To be able to say, well, I'm satisfied now that I'm seeking to walk before the Lord in obedience to his Word and give account of myself. If you're always thinking of everybody else and what they think, you'll never. Never find a peaceful, happy Christian life, but when you find out that the Lord saved you, and it says in First Corinthians chapter 12, God hath set in the body as it hath pleased him. God has set in the body as it hath pleased him. Now he didn't put us all in the same place. He didn't give us all the same work to do. Aaron didn't give all the Levites the same work to do. Some of them carried the. Holy vessels and they might have felt this is more important. Others perhaps just carried the pins. But the important thing was that they were doing the work, the service that had been appointed to them by Aaron under God's hand. And then too, as to their burden, it says to every man his service and to every man his burden. Perhaps I hear a young person say, Oh well, if I just had the opportunity that that other young person had, if I only.

Had the opportunity of being in a larger meeting where there were more friends, if there was more activity in the meeting where I am, if there was more instruction. But the Lord has put you just where you are, and He's not going to expect from you more than that which He has fitted you for or the place in which He has put you. We may be surprised that the judgment seat of Christ to find out who received the most approval from the Lord may not be those who seemingly. Have done something great because 1 is often said. That the more our service puts us in the public eye, the more danger there is of doing it for public approval. But to have to do things before the Lord, Like, for instance, Epaphroditus, whose service was to pray for the Saints. It took a real energy of faith to carry on a service like that, to go into his room and shut the door and pray for the Saints. He didn't put him before the public eye. Perhaps very few people knew about it, but the Lord knew. And so I want to say this indeed. Beginning dear. Young people, each one of you have an identity, each one of you have a place, and I want you to think of yourself as being given some particular ability from the Lord, put in some particular family, put in some particular assembly and given some particular work to do. In this day we find that young people often tend to rebel against. Parents because they say they weren't given the bringing up that they should have. Well, that may be so. I'm sure I have failed many times as a parent. I acknowledge it. But I say to you, dear young people, the Lord has given you the parents you have, and if by His grace you seek to please Him and live for Him, you'll get a greater reward than someone who had better parents and better opportunity than you think you have. The Lord has put you in a particular place where He wants you to be. And Paul could have said well after all. I was brought up in a home where they were very godly Jews, and I must just remain in that path. But no, he said that God called him and separated from him from his mother's womb, called him by His grace. And no matter what you're bringing up may have been, no matter what opportunities or lack of opportunities you may have had, the Lord is planning your life and He has a place for you to fulfill. And it's so important that I. But you should have to do with him personally. It has often been said that the religions of the world are all those which are national or family, entirely impersonal. And that is when Paul visited the city of Ephesus, the whole city was a worshiper of the great goddess Diana. That was the characteristic of the city of the Ephesians. And if you went to India, why you would say, well, the Indians are Hindus? If you went to some country that was Muhammad, you'd say, well, those people are Mohammedans. If you came to the United States, you say they're Christians. But now I want to show you that this when it comes to Christianity, it's not intended to be an impersonal, family, national thing. That was the great difference between Christianity. The great difference was that God intended that it should be a personal thing. And so I'd like to turn with you to John Chapter 3. John, Chapter 3. There was a man of the Pharisees named Nicodemus, the ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher. Come from God, for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Here we see the Lord Speaking of something that must take place before 1 can see the Kingdom of God. That is, it's an individual thing, except a man, except a man be born again. A man might be a Hindu because he was born in a Hindu country and brought up in under the Hindu religion. A man might be a worshiper of the great goddess Diana because he was brought up in Ephesus and lived there. And there's a little tendency amongst us here, young people, pardon me for speaking frankly of accepting things just because you've been brought up that way. But a God wants it to be a personal thing with you. And I want to say at the very beginning here.

Have you had a personal dealing with God? Satan doesn't care how orthodox you are. He doesn't care whether you believe all the doctrines of the Bible, as long as you don't have to do with God personally. But when when it becomes a personal thing, he'll do everything he can to oppose you having a personal dealing with God. It began a way back in the Garden of Eden. As soon as Adam sinned, what was it that he wanted? He wanted to get away. From God. He wanted to get away from God. He didn't mind something to cover his nakedness. And man doesn't mind a religion that gives him, that hides him from God. In fact, he favors that kind of a religion. The greater his distance from God, the better he likes it. The more impersonal it is, the better he likes it because he can say, well, my family was always that way, Our nation was always that way. And so that's all it means to him. But. When you say to him, but you have to do with God yourself, you're going to have to answer to God yourself. Have you as an individual been born again? Have you received a new life from God? Oh, that's a different thing, isn't it? And all dear young people, you may be born into the finest home. You may be brought up under the sound of God's word. But I say again, have you had a personal dealing with God? Do you know what it is to see in? Presence, that you are a Sinner, that you are a Sinner, just as we were saying, like that great quarry where the stones were cut. Then one day they come with the tools, and a stone is cut out, a stone to fill a particular place, and that stone is taken and put in its particular place in the temple. And so it says in Isaiah, remember the rock from whence you are hewn, and a pit from whence ye were digged. I was once part of the world. What's going on to judgment that I had to do with God

personally? I saw I was the Sinner for whom Christ died. I was very much impressed when I was just a boy by reading how a young man, and this was the way the gospel pressed itself upon his soul. He thought, well now, if there were no other sinners in the earth but only myself, if I was the only one in the whole world, the Lord Jesus would have had to leave heaven and die for me, or I could never be there. It required his death for myself. It is true He died for many. He died for all. He bore the sins of many. But I say it is a personal thing and you can look to the cross of Calvary and say he died for me. It's not hard for to hear people say He died for sinners, He died for all. But have you made it personal? Can you say that you have personally received the Lord Jesus as your Savior? If so, you have a new life. You have a new life from God. And what is that new life? Why, it's the very life of Christ himself. You receive it as an individual, but it has a collective result, shall I say. And as soon as you receive the Lord Jesus as your Savior and wife, what a wonderful thing you are now brought into the family of God. You're an individual in the family. God, these Levites, what was their position? Well, they were taken as those who were redeemed out of Egypt. If you read the context there, you'll remember. That when the judgment fell upon Egypt, God saved the first born in every family, where the blood was sprinkled in every family. Each one was an individual in a family, and he was sheltered from the judgment. And then these first born were numbered, and God said that that Moses was to take the tribe of Levi in place of the first born. So every one of them could say. I was personally redeemed. I was personally sheltered by the blood. And that's why I am brought into this place a blessing. And so how lovely it is here. This isn't a thing that you have to do with God personally. But I say again, it has a collective result. And so it says that when we are born again, we are born into the family of God and that's a great family. We then are brought into a relationship with every other child of God upon. Face of the earth and as one travels about, what a joy it is to shake hands with someone and be able to say that's my brother, that's my sister in Christ. As an individual, he or she received the Lord Jesus and now we're brought together, we're in the family of God. And so this becomes a collective thing.

And now let us turn to Acts chapter 2, Acts chapter 2, and the last verse. Well, perhaps we should read the 46th also. And they continuing daily with 1 accord in the temple, and breaking bread from house to house, to eat their meat with gladness and singleness of heart, praising God and having favor with all the people and the Lord added to the church daily. Such as should be saved. Here we see who it was that added them to the church. Was this something that they did themselves? How often we find in the preaching of today, people will agree, they will accept what we read in the 2nd chapter of Acts, that it's a personal, individual thing to be born again. But then they say that a person must join the Church of his choice. He must act in a choice of his own in connection. With the church that he wishes to join, join himself too. While is that what we read here in the 2nd chapter of Acts? Now did Peter stand up and give any such advice? Did he even tell them to join themselves to the church that then existed for at that time in Jerusalem, of course, and there was no other testimony but that which was owned of God. But did he say, are you going join that church? Oh no. Notice what it says the Lord. Added to the church daily such as should be saved. And this is a very wonderful and a very important thing. We don't join the church. The Lord does the joining. When you accepted the Lord Jesus Christ as your personal Savior, the Holy Spirit of God came to indwell your body and united you to every other believer on earth and to Christ the Head in glory. You became part of the church, not by some decision that you made in joining it, but by having received the Lord Jesus as your Savior. The Lord added you to the church. And in this day of confusion, this is very important. There are many. Who don't really know what the church is. They look upon it as something that is an organization of men or a particular group. I sometimes said to put it like this. Well, in the company with whom I have fellowship, they didn't receive me to become part of the church, but they received me because I was already part of the church, and they wouldn't have received me or wouldn't have wanted to receive me unless I was part of the church before they received me. It's very important for us to see what the church really is. It is composed, I say, of all believers. And we know that this was the truth that was known and was enjoyed so much that during the beginning of the history of the Church of God on earth, we knew it was soon lost. And as I was saying, before then, the church became a kind of a national or family thing. And the church grew to be a great tree in the earth, and thousands of people were baptized and made part of the professing church. It became a great house. It became a mass of confusion where saved and unsaved were linked together. Were they added by the Lord? Oh no, It was by some action of their will, and saved and unsaved were brought together. And so, as we know, it became a great thing. Well, and God raised up in the time of the Reformers, say in the time of Martin Luther and Zwingli and other men of this kind. He raised up men who sought to restore the truth of justification by faith, who sought to restore to Christendom the knowledge that salvation was not by works or ordinances, but by faith. But at that time they still didn't learn what? The church was and So what did they do? They started another church with a bit more light, but it became the same thing as what they stepped out of. The one they stepped out of had been corrupted with a great deal of darkness and evil. So they started something with a great deal more light in it, but it was still a man made church. Many of the preachers had the knowledge of the gospel. Many of them proclaimed the truth of salvation through faith in the Lord Jesus and his finished work. But they had formed another which became national. And I don't need to mention countries, but we know very well that there were countries who had national Reformed churches and national Protestant churches. And what was it? Well, it wasn't improvement, but it was still not the restoration of the truth of.

Church But in the grace of God about 150 years ago, God stirred up his people and there was a great work of the Spirit of God to reveal the souls what the church really is. That it is not something that is man made, it is not something that you join by an action of your own, but it is composed of all those who are members of the body of Christ, those who have been saved and indwelled by the Spirit of God. And they sought an expression to it. They saw that the systems that men had set up were systems and that were formed and organized by men. Some had more light than others, some had more Christians than others. But still they were man made organizations. But they learned that the truth was that all believers were members of the body of Christ. Then how could they dare to call themselves by a name? How could they take a name as though they were a fresh group in Christendom and another type of reformation? While they learned that they could meet as members of the body of Christ, they didn't profess to be the body of Christ. They didn't call themselves by a name that made another man made organization in Christendom, you say? Well, why couldn't they call themselves the Church of God? Oh, because they weren't. The Church of God is composed of all believers. So what they could do was give expression to that truth. And that is what they sought to do by setting the one loaf on the table and seeing represented in that one loaf every member of the body of Christ. And as such to break bread as members of the body of Christ, even if there were only two or three. And they could fulfill the Lord's desire that there should be an expression upon earth. Dear to Christ, members of His body. Perhaps I could give a very simple illustration for the sake of each one here, and I'm thinking particularly of you young people. Supposing that there was a father and he had, we'll say, ten children. And he makes a request of his children just before he dies. He says something like this, he said. Now I'm going to be taken away from you, but I don't want you to forget me. And I'd like you to gather. We'll say just for illustrations sake, once a week to Remember Me as your father and also to remember that you are one family. So the children and loyalty to their father after he's gone, they gather and they gather. To remember their father and they gather to express the fact that their one family not supposing. As time goes on, more and more begin to stay away. Perhaps discord comes in the family and they become separated. And maybe there's only three of them left who really want to fulfill what their father asked them to do. Would it be right for those three to meet together and say, well, we'll remember our father and we are the family now? Oh, you say, no, that would

only be pride to do that because there are seven other members of the family, too. What are they going to give up then doing what their father asked them to do? Because there were only three who wish to come and do what their father requested. Now, let us say, supposing that three of them say, well, we're going to meet together and we're going to recognize that there's just one family and that the whole 10 are members of that family. But we're not going to give up doing what our father asked us to do just because there are only three. Don't you think if their father could be present at that, he would say. Oh, I'm so pleased that three of my children want to do what I requested in the way that I requested. I believe it would give pleasure to the heart of the father. Well, if I could use this as an illustration, I believe that we could say that this is what it is. To me as members of the body of Christ and your young people perhaps being brought up in Christian homes, meeting many friends at school who love the Lord, meeting friends and I'm glad if you do meet friends at school who love the Lord Jesus and they say, oh, what's the difference between your company and ours? Well, what's the name of your company and why do you go there and what, what really is the ground of your. Gathering Are you any different from us? Just let me put it in a simple way like this, that we are gathered to the name of the Lord Jesus, we accept no other name but His, and that we meet not to say that we are the body of Christ, but to express this wonderful blessed truth that we are members of the body of Christ. Supposing five members of that family organized and got together and took a name and said, now you can join our group. Would you say that's fulfilling what the Father?

Asked them to do, Would you say that no matter how much they loved their father, they would be fulfilling their father's request? I would say no, that's not what their father asked them to do. He asked them to express that they were one family. And 1St Corinthians 10 says we being many are one bread, one body, for we're all partakers of that one bread. Well, there may be trials and difficulties. There may be divisions come in among the people of God. But I believe that we can see in this very simple verse. That it was a personal thing. Here were these 120 believers baptized by 1 Spirit into one body, and then as each individual was saved, the Lord added him to the church. That's what the Church of God is. Its expression on earth is something that is a privilege and a responsibility, but one, when He is saved, is added individually. And shall I say that's what your identity is in the Church of God. You have first your identity as being. Child of God, being one in the family of God, and God has a particular delight and interest in each individual 1 is often said that on Aaron's heart there were 12 separate stones representing each one of the 12 sons of Jacob, and you have an individual place on his heart, but those 12 together made the ephod which was. The nation of Israel and on the table in Israel. There were 12 loaves when they came back from the captivity. When they came back from the captivity and Ezra's time, even although just two tribes came back, they killed 12 bullets. Why didn't they just kill 2? Why didn't they say, well just two of us of the tribes came back so we just killed 2O No Faith always recognizes that the Church of God is 1 and as individuals we are added. Well what a wonderful thing it is and dear young people to be added to the church. And now let us turn to another verse in Hebrews 11. Brief mention was made of this this morning. Hebrews, Chapter 11. Verse 5 My faith Enoch was translated that he should not see death and was not found because God had translated him. For before his translation he had this testimony that he pleased God. Here was a man who walked in a very evil day. He walked as an individual. He wasn't a man pleaser. Paul said If I yet please man, I should not be the servant of Christ. And this is another thing, dear young people, I'd like to bring before you and with the Lord's help, I'd like to emphasize it upon your heart. We spoke about how the world has religions which are national or family, and I believe the matter of pleasing God can become a sort of a group saying instead of an individual thing, you can sort of say, well, as a group, the young people in our city think it's all right to do these things. And so we just all go along together. And this is destructive of individual conscience. It means that you just go along and it's usually means that you go along to the lowest common denominator down to the level where. Say, well, if one does it, we all do it. And that is not the path of pleasing God. The path of pleasing God is an individual thing, Enoch. Had this testimony that he pleased God, he walked with God, he sought the Lord's will in his life. He said. I'm sure many times. As we read, teach me to do thy will. And so it's important for us, dear young people, to seek to discover the will of God from his word. Now you say, well, that might mean that you have to be alone. Well, sometimes it might mean that, but very often the influence. Such a person on others is very, very good. Daniel was down in Babylon and as we have often noticed, he had it all at school in Babylon and we find in the 1St chapter he was selected as one who was to attend school and to receive his education in Babylon. He didn't go along with the level of those who were in the world, who were part and parcel of the world, and he had three friends there and as far as we're told, he didn't ask his three friends. What they should do, it tells us that Daniel purposed in his heart that he would not defile himself with the King's meat, nor with the wine that he drank. That is, Daniel as an individual had a purpose. But he had three friends who loved the Lord as he did. Maybe they didn't have the courage that he did. Maybe they would have chosen an easier path. Maybe they would have said well.

We just don't have to be so strict as all that. We can go along with the rest at least. In measure, and let them know that we love the Lord in spite of all the things. No, Daniel purposed in his heart that he would not defile himself where the kings meet, nor with the wine which he drank. And what was the result of Daniel's faith? What was the result of Daniel's testimony? Well, his three friends, instead of going along with the crowd, his three friends then were influenced by Daniel's faith and faithfulness, and we find that the four of them have stood. Together the four of them became a little testimony, a little nucleus in that school in Babylon that were faithful to the Lord, and it took a stand for him. And dear young people, I say again, I wonder, are you seeking to please God? He will search his word for yourself. Or do you just go along with the crowd? Once you start the path of compromise, it's very dangerous because first thing is you give up a good conscience. You say, well, I know what the Lord wants me to do, but I just can't go against the current. And so you give up a good conscience and what is the next step? Well, the next step is hypocrisy. You tend to be, you pretend to be something you're not. You don't tell your parents what you did. You don't want to tell other people because you know that some wouldn't just approve. And so when you give up faith and a good conscience. It's a very slippery path. It's a very dangerous path. Oh, but you say you don't know. What it's like in 1972, well, I say to your young people that I think it was. I would say it's a little better in 1972 Than when Enoch lived. Enoch lived just before the flood, and God's word is the earth was filled with violence and corruption. We're all told that he had a single companion to help him, but it says he had this testimony that he pleased God. Where did he get the testimony that he pleased God? Well, I expect he had it in his own soul. But I believe there were others whose conscience bore witness to the fact that here was a young man amidst all the corruption and evil of his day, as I had an object outside of pleasing man. He was not a man pleasure. Paul had many temptations, I'm sure, in his day to please men, to please others. But he said, if I yet please men, I should not be the servant of Christ. And I'd like to say this to encourage you, dear young people, make the Lord Jesus. The object we read in our chapter this morning, looking off unto Jesus and our brother pointed out that was looking away from everything else, looking to please him and going through life with a sense in your soul that you're pleasing Him. Now this won't make you one who is harsh and unkind. I have often said that the person who sought to please the Lord in everything, who never did one thing to please himself, never in one thing. From the path that was pleasing to God was the Lord Jesus He he could say the Father hath not left me alone, for I do always those things which please him was the Lord Jesus heart on other people. Oh, I think he was the most gracious person that ever walked through this world. How wonderfully he dealt with his disciples when they failed. How gracious He was to them. How loving he was even before Peter denied him. He said, Peter, I prayed for you that thy faith fail not. And if you have the Lord before you, it won't make you harsh on other

young people. It won't make you hard on others. No, it'll make you gentle toward them. It'll make you love them, for you'll never win them any other way. You'll never be a blessing to any other young people by jumping on them. But you will if you want to please the Lord and show them that you love them that. Their good that you honestly are seeking to walk before the Lord for yourself and that you love them. And as one is often said, remember, we haven't all made the same progress in the things of God. John's epistle that there were babes, and there were young men, and there were fathers. There are different points in progress, Paul said, where two we have already obtained. Let us walk by the same rule, let us mind the same thing. I was struck in reading in Joshua chapter 1 where.

Joshua was exhorted to be strong and of good courage in crossing over the Jordan. And then he speaks to the 2 1/2 tribes who had settled down on the other side of Jordan and exhorts them to go over with their brethren and fight the battles of the Lord. And they reply and tell Joshua, yes, they said, we're going to do just what you said. And anyone that doesn't do what you said. Joshua should be put to death. That was a pretty harsh statement, wasn't it? Did they go across the Jordan? Did they? If you check the numbers, you'll find that less than half of them, there were about 100,000 of them that were numbered that were telling Joshua we're going to go over the Jordan and anyone that doesn't to be put to death. And they were the ones who were the most unfaithful. You'll always find that way, the ones who are walking close to the Lord. It'll never make you harsh to walk in the company of the Lord Jesus. It'll give you grace. It'll give you enablement to be a help to others. It'll never lessen your sense of what sin is. But how can you be a better help than to walk to please the Lord yourself? It says of Enoch he had this testimony that he pleased God. What a sweet, what a happy testimony for a man and an evil day. What peace it gave him. And as someone has written a little poem and after years long years of such blessed walking, one day he was not God said come, come from this world of. Weary sin stain sadness come to the fuller fellowship of. Older young people, seek the Lord's approval in your life. Seek to please Him. So we turn now to John chapter 12. John chapter 12 and verse 26. If any man serve me, and let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my father honor. Here we find too that it's an individual message. Here, if any man serve me, let him follow me. And this is a very good thing for us too. Service to the Lord is individual. Perhaps you live in a meeting where there isn't very much activity and you say, well, there's nothing for me to do because young people never do anything very much for the Lord and the place where I live. But there's something for you to do individually. It's nice when we can do it collectively, it's nice when we can serve together. But as Aaron appointed to each one his service and his each one his burden. It was an individual thing. And yet there was also things that they did together. And so it's a lovely thing to hear the call of the Lord individually. And I'd like to encourage each young person here to ask the Lord perhaps you live in. Rather a very few young people where there's not much activity, but I'm sure that if you ask the Lord that he has something for you to do. If any man serve me, let him follow me. We know very well if we have a helper. If you're doing a little job and you have a helper, we'll send a plumber and he has a helper. Well, he doesn't want his helper sitting out in the truck while he's doing the job. He wants to help her right beside him. So there's a tool that he wants if. Some little thing to be held his helpers right there. Well, there may be times when there seems little to do but just to be close. Maybe the Lord will give us some wonderful service to do just because we were close. And those of us who are parents know how much we love this in our children. Perhaps we're doing some little job. And we have one of our children with us. And the child isn't perhaps very capable, but there's just something we want to have held. And we say, dear, will you hold this? And how we appreciate it, having that child right there. And the child had the feeling, why help daddy? I did something for him. And dear young people, may this be the habit of our lives, to be so close to the Lord that if he wants a little job done, that you'll be so close to him that he'll say, well, will you do that job? You know, this has struck me in reading the prophets in the Old Testament that often there's quite a long gap and the word of the Lord came at such and such a time. And then the next portion, it might be months or even years later the word of the Lord came. But they were the Lord's messenger and the Lord's message and they were just waiting to be called and to appointed, be appointed to something to do. And you may not feel that you're doing something just because you're not working 8 hours a day to the Lord.

For the Lord. But I don't believe that the ones who are most pleasing to the Lord are necessarily the ones who are devoting their full time to the Lord. I quite expect in heaven that we'll get many surprises and find out that perhaps some slave whom Paul said in Colossians was serving the Lord Christ will receive a great reward as a servant of the Lord, while someone else who seemed to be doing a great deal. I did not have the same approval from the Lord. Isn't this very sweet? If any man serve me, let him follow me. And so if you want to do some service for the Lord, keep close to him. Was mentioned in the meeting this morning about Joshua. Joshua accompanied with Moses for the 40 years of the wilderness. And if you read carefully, you'll find only two or three instances where Joshua is mentioned as doing anything. In the whole wilderness journey, he was really they didn't seem to be much for him to do. We find him one of the spies going into the land. We find him that he was with Moses when Moses came down from the mountain. We find he even made a mistake on one occasion. But the instances of Joshua doing anything in those forty years are exceedingly rare. What an honor to him when Moses work was done for the Lord to say Joshua. There's a great work for you to do now. A long time to wait. 40 years, wasn't it? But he stayed close to Moses. It says he was Moses minister. It says he departed not from the Tabernacle when it was set up. And the result was when the Lord wanted something done, here was a young man who was ready. So if you want to be useful to the Lord, start right today. And say, Lord Jesus, I want to serve thee. And then he'll say, well, just stay close to me and I'll have little things for you to do. And perhaps someday I'll have something big for you to do, something that you'll be surprised that I should ask you to do it. And he'll give you something because you are close to him. If any man serve me, let him follow me. Howard just looked briefly at Second Timothy chapter 2. In verse 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man therefore courage himself from these, he shall be a vessel unto honor sanctified, and meet for the master's use, and prepared unto every good work. In Second Timothy chapter 2, the House of God has become a great house. Because man as the builder has brought in a lot of bad material, wood, hay and stubble. Now it's become a great house, and the conduct of the man of God becomes a little perplexing. What is he to do when the house has become a great house? Well, he can't leave the great house, and we're not called upon to leave professing Christendom. That would be apostasy. What is he to do? Well, in the confusion of the great house, it is an individual call. And the reason I'm saying this is. Because there's one thing that perplexes young people, and I've often heard them say it. Well, I can understand being separate from unbelievers, but I can't understand what it means to be separate from Christians. Now this passage here sets this side of things before us. Now there were those who were saying that the resurrection was passed already. Paul said well, he might even be believers, The Lord knoweth them that are his. But he said the house has become a great house. And God never calls upon us to separate from believers as believers, but He does call upon us to separate from iniquity. And I've often used this very simple illustration, supposing that I have said to my children now children, I don't want you to play with certain ones because they're bad company. And so I look out and we see, I see the three children out there and the whole three of them are in this bad company that I've asked them not to be associated with. And I mentioned their names. I see Nancy, Harry and Eunice, I'd like you to come in right away. I call them as individuals, didn't I? Well, I wait a few minutes and justice one comes. Just one comes. Do you think I would say to the one who came, oh, you shouldn't have left your brother and sister there? No, I would say I'm glad you were obedient. And you

know, the call is always an individual call. My illustration doesn't fully fit in this way that when we do separate as individuals, we find the Lord has also called others but the path the call is an individual 1 and genuine to expect that God is calling groups. He isn't he's calling individuals and the call to obedience, the call to walk in the truth is an individual call and if you find yourself in a position where you are and you say well, I'd like to come out if some of.

My friends would come, but I don't like to leave my friends there. I know they love the Lord, some of them more than I do. And I don't like to leave the work that I'm doing there because if I do, who's going to carry on the work? Remember, the call is individual. The Lord says you come in obedience. And then it says, when you do, you'll be fit for the master's use and prepared not to some good works, but to every good work, every good work. When you're in the path of obedience, you're prepared for every good work. So never look upon it as separating from believers. You separate from what the Word of God condemns. You separate as an individual, and you follow with those that call on the Lord out of a pure heart. And so this call is individual. And just before I close, I'd like to turn to one more verse, if you will, in Psalm of Solomon. Chapter 1. And verse 4. Draw me, we will run after thee. The King hath brought me into his chambers. We will be glad and rejoice indeed. We will remember thy love more than one. The upright love thee. This is one of the remarkable verses in Scripture. Ordinarily in English grammar we don't change in a sentence from the singular to the plural, But twice in this verse there is a change from the singular to the plural. Notice Draw me, We will run after thee. Why does it change? Why doesn't it say, Draw me, I will run after thee. But instead it says, draw me, we will run after thee. And then the king has brought me into his chambers, and then to the plural. We will be glad. And rejoice in thee. Why has this changed? Well, I've been seeking to bring before you, dear young people, your individual responsibility. You have an identity, you have a place, you have something to fulfill for the Lord. It's an individual call. But our lives always have an influence on others. And if you should hear the call of the Lord and seek to please him, who can tell that there might not be others, as with Daniel? And they'll run after the Lord too. Each one of us, by hearing the call of the Lord individually, can be made a blessing to others when we come into His presence and are glad and rejoice in Him in His banqueting house as individuals. So then there's a blessing for others too. And so how lovely this is that we have brought before us. And I do trust that this will speak to the heart of each dear young person. May the Lord grant that in these difficult days. I say again in closing, you have an identity, you have a place. Each stone in Solomon's temple had a particular spot to fill in the temple, and you have a particular place to fill, and you can be made a blessing if you act individually as before the Lord, you belong to Him. He purchased you at great price. May you buy His grace. Acknowledge His claims over you.

Des Moines Conference: 1987, Our Place in the Body of Christ

Address—G.H. Hayhoe

I'd like to read a few scriptures together, first of all in Numbers chapter 3. Numbers, Chapter 3. And the 12TH verse. And I behold, I have taken the Levites from among the children of Israel, instead of all the first born that openeth the matrix among the children of Israel. Therefore the Levites shall be mine, because all the first born are mine. For on the day that I smote all the first born in the land of Egypt, I hallowed unto me all the first born in Israel, both man and beast, they shall, mine shall. Only be I am the Lord. Now turning over to the 4th chapter. And the 49th verse. According to the commandment of the Lord, they were numbered by the hand of Moses, everyone according to his service and according to his burden. Thus were they numbered of him as the Lord commanded Moses. How could we turn over to Romans chapter 12? Romans, chapter 12. Verse one. I beseech you, therefore, brethren, by the mercies of God, that she present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable or intelligent service, and be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given to unto me. To every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. We also turn back to Mark Chapter 13. Verse 34. For the Son of Man is, as a man, taking a far journey. Who left his house, and gave authority to his servants, and to every man his work, and commanded the Porter to watch? And Galatians chapter 6. Galatians, chapter 6. Beginning at the first verse, Brethren, if a man be overtaken in a fault, he which are spiritual, restore such an one in the spirit of meekness, Considering thyself, lest thou also be tempted, bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone. And not in another, For every man shall bear his own burden. And just one more passage in Matthew chapter 25. Matthew chapter 25 and verse 14. For the Kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto 1 he gave 5 talents to another two, and to another one to every man, according to his several ability, and straightway took his journey. The 20th verse. And so he that had received 5 talents came, and brought other five talents, saying, Lord, Thou delivers unto me 5 talents, Behold, I have gained beside them five talents more. His Lord said unto him, Well done, thou good and faithful servant, Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord. Well, I was thinking this afternoon of the place the Lord has given to each one of us in the body of Christ, a place that He has given us to occupy, and how blessed it is for us to realize and know this and to seek to fulfill that place that God has given to us. Every one of us are different, and God has put each one wisely. Just like the members of our bodies. The eye performs a certain operation, the ear performs a certain operation.

And every one of us, brother or sister, has a place to fulfill in the body of Christ, just as it was in the old economy with Israel. We find that God had a special place for each one of those Levites who were taken in place of the first born. We're living in a time when a great deal is being said about self esteem and all that kind of thing, but I believe it's very important for us to realize. Now that God has given us a place not to esteem ourselves, but also in another sense to recognize that there is a special place given to each one of us to fulfill, and God's plan is always best when we fulfill His plan, that there is fruitfulness, there is happiness, and in the end there is reward. Oh how blessed it is to have such a privilege to be in this world for Christ. It says, you know, that we have this privilege during the Lord's absence of being in this world as ambassadors for him, as his representatives in this world. What a high and blessed calling we have. The man was chosen to be representative of this country, to represent the United States and some other country. He feels very honored and he also feels very responsible. And brethren, we are representatives of heaven. Here in this world, and what a great privilege and what a great responsibility it is. Going back to what we read in Numbers, we find that the first born had been spared in the land of Egypt. When God brought that judgment. The blood was sprinkled upon the lentil and the side post and every home where the blood was sprinkled. The first born was perfectly safe because he was sheltered by the blood. And if you belong to the Lord Jesus, that is your possession. Through matchless grace you have been. Redeemed with the precious blood of Christ. But what was the result of these people being redeemed? Well, they were represented by the Levites, and the

Levites were taken to represent those first born who had been spared. And so you and I have been spared the judgment that we deserved. I deserved. And you deserve to be banished from God's presence forever under his judgment. We deserve to be under that awful judgment. In the lake of Fire. But instead of this, he has saved us, and brought us to himself. And so he tells us there in that 3rd chapter of Numbers, that the Levites represented them, and they were brought to Aaron, and he appointed to each one of them his service and his burden. Then it tells us that not only the people themselves, that is, the Levites, but even their possessions, belong to the Lord. For it says You are not your own, ye are bought with a price. I used to wonder why the Lord said to that young man that when he was saved he had to sell out and give to the poor. But you know, I looked on it this way, that before I was saved, everything that I had I thought was my own. My house, my car, all my possessions. But something happens when you get saved. You not only belong to the Lord yourself, but everything you have belongs to Him. And you'll not be a happy Christian unless you sell out. And you become a responsible person now to use what you have, whether it's ability, whether it's possessions, whether it's within any other thing that you might use it for the one who has redeemed us at so great a cost. Well, when these Levites then were set apart to be used for the Lord, did each one say, well now this is what I would like to do. I'm going to choose what I will do for the Lord, because I belong to Him. No, they didn't do that. Every one of those men were brought to Aaron and he appointed to each one his service and his burden. And you know, in Christianity, every believer is in that position, not only the men, but also the women. Now that is you and I, whether man or woman, brother or sister, we have a certain place to fulfill in the body of Christ. And in your natural body, if there's some part that's not fulfilling its proper function, your whole body doesn't function properly.

Because part of it is not fulfilling its proper place. And you know if each one of us. Were before the Lord and seeking to learn of Him what he has for us to do. Oh, how happy our lives would be, how happy our assemblies would be, how happy our service would be. Because the Lord is not a hard taskmaster. All he wanted his people, He told them to know the difference between his service and the service of the kingdoms of the countries. He wanted them to know that his service was perfect freedom. Belonging. To him and being His servant is a free thing. It's our freedom to do the will of God. The Lord Jesus could say The good pleasure of Thy will, O God, is my delight. So when these Levites were brought to Aaron, he appointed to everyone his service, and to everyone his burden. Notice, brethren, those two things. I think many of us would like to be appointed to a service, but. Some of us find it much harder to be appointed to a burden, but isn't it nice when we can accept even our burden in life as from him? I had the privilege of speaking at the funeral of a young lady who was known to many of us, Mary Rusync, and she didn't have a great service, as we might say. She had a burden, but her burden was a testimony for her Lord, the way she accepted that position that she had. Position of suffering for many years, the way she accepted that from the Lord was in itself a testimony to her Lord and Savior. And so I want to say to everyone here, you have a service and you have a burden. Sometimes if the service seems to be a pleasant one and one that puts us in the public eye, we can get quite feeling important. But you know, it isn't that at all. It's how we represent Christ that really counts. Have often said the more our service puts us in the public eye, the more danger there is of doing it for the approval of man. But when our service like the service of epiphyse is a quiet hidden service for his service seemed to be praying for the Saints. Or when it might be like the hidden service of the mother who brought up three children. Moses and Aaron and Miriam for the Lord. I've often said to people, do you know the name of Moses and Aaron and Miriam's parents? And I don't very often find anybody that knows the names, the names of the parents of those wonderful children. They're sort of hidden. They're sort of lost, as it were, in the divine record. And why? Well, because their service was in bringing up those children for the Lord. And isn't it lovely to see? That those three children that they brought up shone very brightly for the Lord. And a mother here might say, I don't feel I'm doing anything, I'm home. Pots and pans and all kinds of things having to do that's nothing. Well, your service and your burden may be a hidden one, but it's not hidden to the Lord. And what a wonderful reward will be given to. The mother and father, Hamram and Jochebed, of Moses and Aaron and Miriam. So let's never forget, figure that our service is unimportant just because it doesn't come into a public position. So I say again, and I'm saying it to myself because I find it a little easier to accept a service and to accept a burden. But both are from the Lord. And it's not hard to accept the burden if we think who has done it, if you're out with some friend that you love very much and that friend hands you a burden. And says, would you carry this for me? You proudly sail with pleasure, with pleasure. And who is it that binds that burden upon us in life that gives us that? Perhaps a physical suffering, perhaps to be in a little assembly where you don't seem to be accomplishing very much, perhaps in some other way, and the Lord gives you that burden. Well, may we have grace, brethren, to accept it and accept it as from the Lord. Lord, so these Levites, each one, when the Tabernacle was to be removed, every man knew what he was to carry, that is every Levite, and some carried the ark. They might have felt more important, but I don't believe there were any more important than the man that carried the pins, providing they were fulfilling what was appointed to them. And they could be very happy in carrying those pins because they could say, well, that was the service.

That was appointed to me, and I'm just happy to have some part in the removal of the Tabernacle as it goes from place to place. And so each one had his service when the Tabernacle was set up, and each one could have a joy and unhappiness in that service. But now we come over to the New Testament and we find in the book an epistle to the Romans. The apostle brings before us the. Grace of God that has been manifested to us. Where did God find you and I Well, he found us in a similar position to the children of Israel. They were slaves under Pharaoh in the land of Egypt and we were slaves under the power of sin and Satan. But the Lord has redeemed us at so great a cost, redeemed us with his precious blood and were not our own. And so when we come to that 12TH chapter of Exodus of. Romans Rather we find that the apostle turns to these Roman believers, and he says, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable or intelligent service. I call attention to the fact that the I believe the correct rendering of the word is your intelligence service, because it's very wonderful in Christianity that the service that we perform is not altogether like the service of the Levites. I don't think the Levites understood what the ark represented. I don't believe that they knew why it was that. The sacrifices were to be cut in a certain way and washed in a certain way. It was a service they did because they did it in obedience, but they didn't really understand. But isn't it beautiful? The Lord says, I haven't called you servants, I've called you friends, He said. I'm going to tell you so that when you serve me, you can serve in fellowship with my mind and will. You can know what you're doing and why you're doing it. You can serve me intelligently. Isn't that a great privilege? To think that he's called his friends and made known his father's will to us and his will, so that what we do, we might do in communion and fellowship with him. And it says it's an intelligent service. And then it says, and be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good. And acceptable and perfect will of God. What does it mean to be conformed? To this world, well, we might take it up and talk about a lot of practical things, but I think the important thing in this verse is not so much things themselves as a certain principle. The world operates on a certain principle. And what is it? To set self forward? That's the whole principle. I'm sure that from the time you start school. They try to get you to realize that you have certain potentials you can make. Your mark in this world, you can become part of this great world system and be an important person, and they set all this before you. But we're to have an entirely different principle operating in our lives. We're to be transformed. That is, I've sometimes said in the world, you just draw a circle and put yourself in the center, and you operate as being the center of this little system that you set up. But how different it is. As we've been having in our readings, Christ is to be the center of the

Christian's life, not self. And I say again, when you do things, are you doing it to have somebody come and pat you on the back and say that was good, that was wonderful. Or are you and I satisfied just to have the Lord's well done, as we noticed in the last portion that we read? Is that what we're looking for? Below is misunderstood. The Lord Jesus was misunderstood, as we've had in our. Chapter but oh, how wonderful to have the Lord's approval to know that what we are doing is done as unto him. So it says, be transformed. And for myself, I used to enjoy that verse while I was employed in the office where I worked. Why there was all worldly principles in operation and you're very likely to get sort of caught in the current of all this sort of thing when you're.

Working the worldly principles of making the success and all that sort of thing, and then. Can you come to the Bible reading why your mind is transformed, it's changed. Instead of your work being the most important thing and getting somewhere in this world being the most important thing, why your mind is transformed? And you prove that there is another will that is to be brought into your life and mind, and that is the will of God. And what is the will of God? The exaltation of His beloved Son and the blessing of others. And what a what a lovely principle that is. I say again that we might be occupied with the blessing, the glory of God's beloved Son, and then the blessing of his people. When you sit in the meeting and you look around and think, well, can I be your help and a blessing and encouragement to my brethren? Can I be a help also in telling out the gospel so that others might be brought? My Lord and Savior, well the only way you can prove the good and acceptable and perfect will of God is to walk in it. People sometimes in my travels tell me, well there's a good road and if you go over that good Rd. you'll save time and you'll find it's an excellent Rd. But I haven't proved it until I go over it. Then once I've gone over it myself. I I can say to people, yes, I've been over that road. I know it by experience. And all dear young people, I'll just repeat a little message that Mister Darby said. He said there are joys in the path of faith only known to those who walk in it. There are joys in the path of faith only known to those that walk in it. And you may look on and think it's a hard path, but I tell you, if you set out to follow the Lord Jesus and to have him as your object, not to the approval of man, but the Lord Jesus as your object, no, there's a peace and the joy. The Lord Jesus said, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your soul. Not that you'll find it hard, you'll find rest to your souls. And is there anything sweeter than going on through life with the conscious company of the Lord Jesus, feeling He's right there beside you now when you face those difficult spots that He's right there? Have often said I'd rather go over a rough Rd. in good company than the smoothest one in poor company. And you'll have good company in the path of his choosing. That she may prove what is that good and acceptable and perfect will of God. Now this third verse, I just wanted to say a little bit about it says, For I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. I spoke at the very beginning about how we hear so much in the world about self esteem and really thinking about yourself as being somebody important. But. You know the Lord Jesus is the important one, but He does give to each one a place to fulfill. Let me put it like this, God appointed that the Kohathites were to carry the ark. If some of the sons of Merari came along and said we're going to take our turn today, we're going to carry the ark today instead of you, would that have been the right thing for them to do? Was that what was appointed to them? Now, each one was appointed to a particular work and a particular service. And I believe, brethren, that if each one of us realized that God has a place for each of us to fulfill in this world as a testimony for Him in the assembly, in our personal lives. It's not thinking of yourself more highly than you ought to think to discover that. And we'll see with the Apostle Paul at when he was brought to know the. Lord Jesus as his Savior, one of his first things was to say after he found out who it was, is what shall I do Lord? What shall I do, Lord? He didn't say I'm going to choose for myself any more than a Levite chose the work he was to do. He asked the Lord what he would have him to do. And you know the Lord can make that known to you.

And he can encourage you in that path. I might also say that God has put up a little guard in connection with that, and that is I believe that if we are called into a certain place, the Lord will give others to recognize that as well. When Paul and Barnabas were called to serve the Lord, they didn't go out without the fellowship of their brethren. And it says. Their brethren laid their hands upon them, that is, they expressed fellowship with. Them and usually find when the Lord has called you to do something, that there will be those who will recognize that the Lord has called you into that particular service or that particular work. So it says here not to think of ourselves more highly than we ought to think. If it's a sister, why she has a place to fulfill, As I've often said, a place that a man can't fulfill. What a tremendous honor to. The mother of Moses, we find that it seems that she figured more important than even her husband because she was the one that seemed to be so concerned about that little Moses and that ark of bulrushes. And may I say to the mothers here, never think that your service is unimportant in the home. It's a tremendous service that you and you alone can perform. If I were to say I could perform the the service of a sister in the. I would be thinking of myself more highly than I ought to think. Me or fit me for that place and he has fitted each one and he has a place for you. And it may be that the Lord will show you that he has some other service perhaps, but that is a very important service. So some services are somewhat hidden, some are more in public. But it says to think soberly. And God deals to every man the measure of faith. That is just this thought, I believe. Are you saying to yourself, Oh, I don't think I could do that. Well, I've often said. Don't ever ask yourself can I do that? But ask, does the Lord want me to do it? If you say, well, I've decided I can do that. Why, you might be filled with very a great deal of pride. Sure, I'm very important and I'm a little better than other people and I can do it. But when the Lord wants you to do it, then he's going to assume the whole responsibility. He's going to take everything into his own hands. That's what it means when it says no man goeth to warfare at his own charges. There was never anybody. Who enlisted in the Army? Who was told now you've got to provide your own uniform, you've got to provide your own food, you've got to provide your own medical care. And now once you're accepted, you become their charge. And you know, isn't it wonderful? It's a blessed thing. If the Lord calls you to do something, I'll tell you He'll undertake for you all the way. Or he'll test your faith. Many times he'll test it, but he won't disappoint you. He'll carry you through. And so how nice this is, for each one of us to be before the Lord, seeking that wisdom from him. If I were a Levite, I could go to Aaron and I could see a human who would appoint me to my service. But in Christianity, it isn't some man that is chosen to be in that position. Except, shall I say, there is a man, the man in Christ Jesus. The Lord of glory, the Head of the Body, the Church, the Lord of the harvest, and he has been. He is in that position and He can show you what He wants you to do. And I believe every person, young and old, should ask the Lord, Lord, what wilt thou have me to do now? He doesn't show us all at once. When Paul asked that question, Saul of Tarsus, he was then he was told to go into Damascus and it would be told him what to do. I've often said if the Lord showed me everything he wanted me to do the day he saved me, I couldn't. Have taken it, but that isn't the way he does. He shows us step by step and if we're willing to take the step that he gives to us, then he will give us more. He'll show us the path that he has for us.

Let's turn again to that passage in Galatians. Chapter 6. I began at the first verse, although it was more particularly from the the 6th and 4th and 5th verses I was thinking of. But it's nice the chapter begins in this way because we can see that it's not self that is to be put forward, but rather we're seeking to be a help to our brethren. And if we see someone overtaken in a fault, then with the Lord's help we can go to that person in humility, not considering ourselves any better. And we can seek to be a help to them. I just wanted to comment many, many may

have noticed this, that in the second verse it says bury one another's burdens, and in the fifth verse it says every man shall bear his own burden. You might possibly think this sounds like a contradiction, but it is not. There are no contradictions in God's Word. There are two different words. In the second verse it's one word for burden. In the fifth verse it's another. In the second verse, it's the same as it is in Matthew when it speaks about those who bore the burden and heat of the day. And if you see any other Christian and he's in the burden and heat of the day, why it's your privilege and mine to try and help that person. He may get discouraged, he may stumble and you and I can go and bear one another's burdens. Help that person in that particular time of. Need. But when it comes to this fifth verse, it's a different word. It's the it's the same as in Matthew Chapter 11 where it says. Take my yoke upon you and learn of me, for I am meek and lowly in heart, for my yoke is easy and my burden is light. Maybe go back again to what we have in numbers. There we see a certain burden was put on a Levite, a certain service was given to a Levite to perform. And now what he is telling us is that God has given to us a service that every man prove his own work and that every man shall bear his own burden. That is what is appointed to us now in Christianity. You can't bear my burden. And I can't bear your burden in connection with what the Lord has laid upon us. I spoke of Mary Rusync, who's now with the Lord. I couldn't take her burden on me, a burden that was given to her, which she bore in a way that she could be a testimony for the Lord Jesus. And if your life has been a lonely 11 of suffering 1 of difficulty, I can't take it on. I just have to leave you, but you have to bear that burden. That the Lord is appointed, but I want to tell you he'll help you to do it and He'll help you to be a testimony. Sometimes it's quite easy to. Speak for the Lord when we have our health and strength, but to still be a testimony when there's a heavy burden comes into your life, when something comes upon you that you almost see more than you can bear. To glorify the Lord, to be able to say like Job, the Lord gave and the Lord hath taken away. Blessed be the name of the Lord. O the Lord can give you grace for that. And that's a triumphant testimony that sometimes means a great deal more. More than a gospel sermon or a message to Christians is someone who is patiently bearing the burden that the Lord has placed upon them and bearing it in such a way as to honor the Lord. And then it says in this fourth verse, that every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. I've had people say to me, I just feel as if I'm wasting my life away. I'm not doing anything at all for the Lord. If I could only be a missionary, or if I could leave my work and go out and do something that I felt was for the Lord, I'd feel my life would be worthwhile. But you know, the Lord wants lights in colleges, He wants lights in offices. And in shops, he wants lights in the home as well as lights in other countries. Phrase And the important thing for us is to be where the Lord wants us to be. And then as it says here, you can have rejoicing in yourself. Oh, there's a sweet peace that the Lord can give. And brethren, may we seek to have this peace of feeling that where the Lord put me in the assembly that I am the plan that He has for my life, the little service He gave for me to shine in an unconverted home.

Or to serve him by passing through affliction in a thankful, happy way, so that others can see that I have Christ. I can be happy in that. That's what the apostle is saying. He can have rejoicing in himself alone and not in another. May I say, don't wish your life away. There's nobody that can fill the place that God appointed for you so well as you. There's no one that can take the place of your eye. No member of your body that can take the place of your eye. Your ear can't do it. It's awfully nice to have good hearing, but it doesn't take the place of good eyes. And we need every member of the body of Christ. We need young people, we need middle age, we meet all people. We need single young people, we need married ones. We need each one to fulfill a certain place, a function, a testimony for the Lord Jesus. A testimony that we can accept the circumstances that he plans for our life as from him that can smile and say this is what the Lord planned for me and if I can be a testimony for him in this position, I can be happy. Oh, dear brethren, I'm saying this to myself as well as to you. But so often we are complaining, and we're wishing that we're in some other person's shoes, in some other assembly, in some other job. But isn't this lovely? Then shall we have rejoicing in himself alone and not in another? Just to say, Lord, plan my life, and if this is the plan Thou hast for me, I can be happy no matter what. But it may be just like the Levite who carried the pins and could say I'm happy in my service. I know those sons of Koeth are tearing the ark, but I feel just as happy in doing the part that God gave to me because it's what He wants me to do. He was proving what was that good and acceptable and perfect will of God. Oh, how precious it is to see dear Saints of God going on in this way young. In the assembly, filling a spot that no one can fulfill like themselves, going on in that path that God has marked out for them with a peace and a joy. Oh, it's a a benediction in the assembly. It's a blessing. Every place where we're able to accept our situations and our service as from the Lord. Oh, may the Lord grant us this. Is there going to be a day when all is manifested? Well, that's why I read brethren. In closing, in the 25th chapter of Matthew. And there you find that some had more talents than others, and one had 10/1 had five, another had two, and other had one. Did the one that had five talents get a better reward than the one who had two? Not at all. They both got the same. And what was the same? Andrew, thou into the joy of the Lord, thy Lord. That wouldn't be wonderful if someone who perhaps had an affliction. All his or her life and with such a testimony to the Lord that when that dear one got home to hear the Lord say well done, well done. That's what counts, brethren, that's all that counts. And in that coming day, it isn't how much we accomplished. It was to do the will of God that she may prove what is that good and acceptable and perfect will of God. So God has given each one of us a place he fits you for the place that he wants you to fulfill. Killed in offices, They have people fitted for different jobs in the office. The Lord fitted every one of us to fulfill a necessary place in the body of Christ, in the assembly, in this world. And if we are before Him and ask Him, He's willing to show us. He's willing to give us peace in that path. And oh, how well recompensed we will be in that day, if in any measure, small though it may be, we hear His well done and don't ever think that. It's going to be to the person who had the greatest public service. No, dear friends, I think the judgment seat of Christ is going to bring many surprises. I've often said I wouldn't be at all surprised. It'll be some sister that nobody even knew about that God will give the greatest reward. It isn't how much things seem to be in the place of importance. It's just to do the will of God and we can find happiness.

May I quote that verse again? Then shall I have rejoicing in Himself alone and not in another? The happiness right down here, the feeling that you're fulfilling the place the Lord wants you and has fitted you to fulfill, whether it's a service or whether it's a burden or whether it's both. Don't want to change places with somebody else. The Lord plans all that, and if you and I can just seek His grace to accept it, we'll find a present joy in that path in submission to. His will and all, how wonderful if in that day we should hear him say well done, it'll be worth it all.

Glendale Conference: 1968, The Lord's Claim

Address—G.H. Hayhoe

I'd like you to turn with me, first of all to the third chapter of Numbers. I'd like to read a few scriptures. 3rd chapter of Numbers, beginning at the ninth verse. And thou shalt give the Levites unto Erin, and to his sons they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priests office, and a stranger that cometh nigh shall be put to death. And

the Lord spake unto Moses, saying, And I behold, I have taken the Levites from among the children of Israel. Instead of all the first born that openeth the metrics. Among the children of Israel, therefore the Levites shall be mine, because all the first born are mine. For on the day that I smote all the first born in the land of Egypt, I held unto me all the first born of Israel, both man and beast. Mine they shall be. I am the Lord, and the Lord speak unto Moses in the wilderness of Sinai, saying. Number the children of Levi after the House of their fathers, by their families. Every male from a month old and upward shalt thou number them. Turn over, please to the 4th chapter, the 46th verse. All those that were numbered of the Levites, who Moses and Aaron and the chief of Israel numbered after their families and after the House of their fathers, from 30 years old and upward, even under 50 years old. Everyone that came to do the service of the ministry and the service of the burden in the Tabernacle of the. Even those that were numbered of them were 808,000 and 503 score according to the commandment of the Lord. They were numbered by the hand of Moses, everyone according to his service and according to his burden. Thus were they numbered of him as the Lord commanded Moses. So we also turn over to Romans chapter 12, the first verse. I beseech you therefore, brethren, by the mercies of God, that she presents your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that she may prove what is that good and. And perfect will of God, for I say through the grace given unto me. To every man that is among you, not to think of himself more highly than he ought to think. But to think soberly, according as God hath dealt to every man, the measure of faith. And then in Galatians. Galatians, chapter 6. Galatians chapter 6 and verse 2. Bear ye one anothers burdens and soul fulfill the law of Christ. 4th A man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, For every man shall bear his own burden. Well, here, as I have read these passages, they bring before us the service of the Levites in the House of the Lord. And perhaps we could say that which corresponds to it now in Christianity. Just to look back a little and see the position of these Levites, they were once in the land of Egypt and they were slaves along with the rest of the children of Israel, and they were working under Pharaoh, king of Egypt, and they were building treasure cities for Feral. For at this time Egypt was in a position of great glory. It was a land of great progress. And the people of God were involved in all of this. They had part in it. But the time came that they groaned under this burden, and gone in His goodness provided a way to bring them out from that dark land. And it tells us that God took the Levites in place of all the first born who were spared when the judgment fell upon the land of Egypt. God didn't bring out His people, Israel, because they were better than the Egyptians. They were idolaters like them. And not one of us and dear young people can lift our heads and say we're any better than anyone else or any other young person we know. It's only the grace of God that has manifested itself that has brought us into this wonderful position of deliverance and now a favor. What was it that sheltered them from the judgment? God didn't say when. I see how good you are. Because, as I said, they were sinners along with the Egyptians.

But he said when I see the blood. I will Passover you and I hope each one here of you dear young people can say thank God I've taken shelter under the blood. Thank God. I know that the judgment will not fall upon me because the Lord Jesus is my Savior. He bore the judgment in my place and because of that I have escaped. Well, not only were they sheltered from the judgment, but in their homes there was a feast besides. Now they had they had shelter from the judgment, and secondly, they had assurance by the word of God. And if there's anyone here who's having doubts, may I turn you to God's precious word? Remember, what gave peace to those Israelites was the knowledge that God had spoken. They could rest implicitly on the precious, unchanging word of God. His eyes saw the blood, and because of this, he told them that he would pass over them. If there's a young person here and you say, well, I believe I've taken. Under the blood. But it seems that I often have doubts. The only way to meet these doubts is to do just exactly what the Israelite had to do, Answer them by the precious word of God. Yes, you can say to every doubt that arises in your mind. The blood of Jesus Christ, His Son cleanseth us from all sin. One of the nests in their homes there was a feast. God not only wanted them to be safe. He not only wanted them to be certain, but he also wanted them to be happy. And so he provided a feast in their homes that they could be feeding upon that roast lamb. And what a happy home that was safe, that was sure. And it was feeding upon the roast lamb. And I hope, dear young people, you not only know that you're saved, but I hope in your soul there is some measure at least of the enjoyment of Christ, that He's precious to your heart, and you can speak of Him as a portion that has been made real. But it's not merely a cold fact that you say, yes, I'm saved, I'm saved. But I hope He means much to your soul and that there are times in your life when you can really say, yes, I'm enjoying the Lord. I hope that's been your experience here at these meetings. Well, there was more too. God didn't want to leave his people in Egypt. He didn't want them to be slaves there, for one thing. Nor did he want them to be occupied with building up Egypt. He was going to bring them to a good land and a large a land flowing with milk and honey, something better than the land of Egypt. Egypt was watered by irrigation. They weren't dependent on God sending rain for their crops, and they wanted by irrigation. And this please the natural heart, because there wasn't that constant dependence upon God. And God wants us to be constantly dependent upon Him. Well, God brought them out through the Red Sea, and now they were out in the wilderness. And in that wilderness there was nothing around to satisfy the desires of their heart, no treasure cities to be hauled. Nothing that would satisfy the natural heart but the Lord. Wanted to be everything to them and he wants to be everything to you, dear young person. And I hope you have found that this world is a judge saying, I hope in some measure you realize that it is a wilderness because it doesn't have what satisfies the Newman that God has given to you. This world is a wilderness wide. We have nothing to seek or to choose. We have no thought in the ways to abide. We have not to regret nor to lose. We're passing through. Yet I believe that those who pass through these experiences of the wilderness in faith. And simple joy in the Lord in their passage. But now this brings us to the chapter we have read, when God said that because He had spared all his first born, he had a claim upon them. Yes, he told very clearly to Moses that those people belong to Him. And he said, Thou shalt give the Levites underwear, and to his sons they are wholly given unto him.

Out of the children of Israel. How many call your attention to the fact here that this was not the same blessed, holy liberty that we find in Christianity? It was a demand. It was a claim that God had upon them, and He has a claim upon you and upon me. He could exercise that claim in the way of a demand, but thank God, we're not under law. We're under Grace and He wants you and I to respond out of love. Not because we are taken like a Levite was taken and he, so to speak, must fulfill those responsibilities that were given to him. It's true it was a privilege, but how beautifully everything is holy liberty and Christianity and contrast to that which was set up under the law. They were taken, they were given. To Aaron, that they might serve in the House of the Lord, and for all the service of the sanctuary. Well, I do say, though, dear young people, of the Lord has a claim upon us. We have a nice example of this in the Old Testament. When Jonathan saw the great victory that David had won, nobody needed to say to him that David had a claim upon his heart. He came to David voluntarily and he laid everything at the feet of David. And he said he belonged to him. He said he stripped himself of his ball, of his sword, and of his girdle, and he recognized Davidde claim, perhaps not just as fully as he might, but as far as it went. It was most beautiful that he recognized this without even being told he should. It was the response of his heart. And I hope that you and I feel the constraint of his love. Not because I'm standing up here to say that you must do this or must do that. And with a Levite, it was an obligation, shall I say, with you and I in a certain sense it's an obligation, but it's an obligation of love. It's a privilege bestowed upon us to present ourselves to the Lord. Well, these were taken. And the

reason, as I say, was that it says here. On the third in the 13th verse, because all the first born are mine. Well, isn't it nice when our hearts respond and say, Lord, we are thine, we are thine. For on the day that I smote all the first born in the land of Egypt, I hallowed unto me all the first born in Israel, both, both man and beast. Yes, there were. The people belong to them and their possessions belong to Him. Yes, not only ourselves, but our possessions. Now perhaps we could say that dear Jonathan recognized the Lord's claims over his possession. But not fully over himself. There's quite a difference. Jonathan stripped himself of all he had. And gave it to David. But as we know the story, I'm sure he didn't really give himself, for he didn't leave his place in the court of Saul. The wholeheartedly followed David. And the Lord has a claim not only on our possessions, but on ourselves. So there was, there were the people, and there were there beasts. That is their possessions. Well, happy it is when we recognize. As the little hymn puts it so nicely, love that transcends our highest powers demands our soul, our life, our all. Well, they shall be mine, I am the Lord. Well, I just read these few verses here about numbering them. From a month old, well, what were these children a month old know anything about their deliverance out of Egypt or God's claim upon them? This word must have been spoken for the benefit of the parents. The children couldn't even hold up their hand and say, well, I'm one of the Levites. No, they, they weren't conscious of all these things. And may I just pause here to say to those who are parents. What a wonderful thing when your child. Is born, born into a Christian home, born, so to speak, into the place of privilege, where I trust we as parents recognize the Lords claim over ourselves and over our possessions, and when he gives us little ones over them too. For when the people were returning from Babylon, it says that is resada right way.

For themselves and for their little ones. And for all their substance, so how beautiful this is, to see that they were numbered from a month old. And let me say again to those who are parents, what a privilege that your children have been brought into a Christian home. Do you number them in that place of privilege? Do you bring them up, as the Scripture says, in the nurture and admonition of the Lord? What our responsibility. What a privilege. I'm sure that we fail as parents. At least I have. But the Lord is faithful, and we can look to Him, and we know that he will never fail. He's the one that we can count upon where we turned over in the end of the fourth chapter. It says here. That these Levites were numbered and were appointed to their service. The 47th verse of the 4th chapter from 30 years old and upward. Well, perhaps this seemed like quite a gap from a month up to 30. This mean that the Lord did not have a claim upon them until they were thirty. Well, it is quite interesting in tracing through different parts of the scripture to notice the different ages that are mentioned. It mentions them one month. And first Chronicles 23 it says that from 20 years old and upward they were to serve the Lord and ministering, and in helping in the Tabernacle. Then in another passage in numbers here, it speaks about from 25 years old. So we have 4 different ages given a month, 20 years, 25 years and 30 years. Well, I think this is very interesting and very instructive for us because it's nice when this is recognized when we're younger, but perhaps when we think of 20 years old, this is about the age when. You start out and when it's natural, shall I say to. Say, well, I'm going to, I'm going to plan my own life from now on. I think I'm old enough now, father and mother, that I have to make my own decisions and I have to plan for myself now because I'm getting a bit older. Well, at 20 years of age, David said that these Levites were to be already. Engaged in the occupation of living for the Lord. And so that we can see that there was a gradual fitting in to the position that they were to fulfill how fully acknowledging the Lords claim over them beginning at a month through till they're 2025 thirty and then on even to 50. Well, how this teaches us, doesn't it, that there is no particular age of our life that is exempt. There is no time when we can say well. This is a gap period. I can do as I like just now. Now there is a time when we come to the Lord, and from that moment what a privilege to acknowledge His claims over us. Now there were two things in this 49th verse. I wanted particularly to call attention to the 49th verse of this 4th chapter. According to the commandment of the Lord, they were numbered by the hand of Moses. Everyone, according to his service. And according to his burden, thus were they numbered of him. As the Lord commanded Moses. Now here are these Levites were brought to Aaron, and Aaron appointed two things for them. He appointed their service and he appointed their burden. This is very interesting to me. You know, it's sort of pleasant to think that there is some service we can do, but I'm afraid that we shrink back from the other part. A burden to bear and their young people. This I want to particularly bring before you this afternoon. A service to do and a burden to bear. The service in connection with the House of the Lord, and then burdens. Felies burdens were associated with carrying certain things about the Tabernacle in its movement through the wilderness.

Off times it was very hot. Sometimes there wasn't very much time between the moves. There might be times when they stayed in the place for quite a while. There might be times when it was, as it tells us, in the ninth of numbers a month, perhaps even down to a day. And after setting up the Tabernacle, it had to be pulled down again. All the things had to be picked up and they had to move on. Well, perhaps you say, well it's interesting to do a service, but a burden, well do young people. The Lord gives us each a burden and you know, it's natural to us to think that we would be much happier with someone elses burden than with our own. We think, why is my lot cast in a certain place where it is? Why am I in a little meeting where there's not much fellowship? I like it when I come down here to Southern California and it's, it's really nice to have so many young people. We can have such a nice time, but it's not like this, you know? And my meeting where I am, there are not other young people and I'm just alone. Well, here was a Levite. Did he go and say to Aaron, well, I want to be carrying such and such things in the Tabernacle and I want to have the help of someone else to do it. Now he had nothing to do with that. Aaron appointed to every man his service and to every man his burden. And, dear young person, the Lord has put you in the place where you are. He has put you there, and He is able to sustain you in that place. There may be problems, there may be difficulties connected with it. Some of the children of Israel had much as some of the Levites. I should say, had much heavier things to carry than others. Just think of those boards that stood upright and how they must have been quite a thing to handle because they were heavy boards, I'm sure, overlaid with gold and then others. Why was it they got such an easy thing as perhaps just carrying the pins? Why was this? There was only one answer. Aaron appointed it. And you perhaps look at some other young person and you say, why is it? Everything. Things seem to come their way, but not with me. I don't seem to get things. Things just work against me. Well, Aaron appointed a burden, and how could they happily go on in this place that they were put in? The only thing that would give them peace and happiness in that particular place was just the quiet sense. Well. This is what I've been appointed to, this is what has been given to me and I can do this. Unto the Lord, Oh, what a, what a piece this must have given in the soul of an Israelite. And then there was another point, and that's why I read in Galatians 3 at Galatians 6. And I'll just mention it here, because it says here, Bear ye one another's burdens. And then further on it says, Every man shall bear his own burden. In connection with these Levites. There were certain ones that had the caring of these boards and pins and certain other things and. The Princess of Israel came and brought wagons and saw that instead of having the heavy work of carrying these boards, perhaps some long distance, why wagons were provided by the Princess of Israel, and this made it a little bit easier for them. And so you say there were others who came forward and helped in the bearing of these burdens, and as they took them down, they could place them in these wagons, which made it a great deal easier. But there were some that didn't get any such help. Yes, there were some, and God didn't allow them to have any help in what they were doing. The clothes sites I believe it was, and they carried the holy vessels, and God told them that they had to carry those vessels on their shoulders. And when David made the mistake of making a new cart and tried to make it a little easier, God was not pleased. That was only copying the

Philistines. No, no, Colophites had to carry the things that were given to them upon their.

So you see, even in Israel, some had some help in bearing the burdens, others seemed to have the difficult task of having to carry the burdens alone. But this is the way it was appointed. And there was only one answer to their hearts, and that is, well, this is what has been given to us. Then there were some that were covered in a certain way and others that were covered in another way. Some of them that were covered with coverings that were very dull, like the badger skin and the art, for instance, in a beautiful covering of blue. All you say. I'd like to have a pleasant work to do at least. Why should I be given a drab task? One that just makes me completely unnoticed and I work hard and it just doesn't look as if it's anything that I'm doing. Well, some of those vessels that were carried looked quite attractive, covered with the blue, perhaps covered with a scarlet. Others were just covered with a badger skins. Who appointed it? Well, at the commandment of the Lord through Aaron, this was appointed to them and saw. Dear young people, I want to encourage you. I've seen a lot of. Frustrated young people, those who feel all if I could just be in someone else's place, if things would just work out for me. What is the secret of real contentment and happiness in your young life as to yield yourself to the will of God to be content that He is the one who should appoint your service and your burden. And if He is pleased to let someone else get some help and to see you struggle along with the burden on your shoulders and seemingly known to help, just say well. This is the way the Lord has chosen He has a claim over me, has a right, you know, to say what I'm to do because I owe everything to him. I'm a redeemed person. And so how beautiful here to see that these people were brought to Moses and given this particular burden then there was a glad service to. As we find in First Chronicles 23. There was the service of song and there was the service of lighting the lamps. There was a service in connection with other articles and details about the Tabernacle. Each one had a service to do. How did they discover it? They did not choose it themselves. They did not say, well, I'd like to be the one who sings. I'd like to be the one who lights the lamps. I'd like to do this. This was all appointed for them, and this is Christian life. This is the way the Lord would have it to be. Well, you know, sometimes others might appoint a service to us and they don't really enter into our feelings and our problems. But I want to tell you, dear young person, that the one who appoints your service and your burden loves you with an everlasting love. Is planning your life saw that it might bring forth fruit for Him and His blessing for you. Unbelief is the root of all our failure. We don't believe that God is as good as his word says. We don't believe that he is really planning for our happiness and so we think all if I could just have my own way. I've thought of that verse in first Peter 5 it says. Casting all your care upon him, for he cares for you. But I have noticed that this verse is not a complete sentence. Perhaps you could turn to at First Peter chapter 5. So I'd like to read the verse before first Peter chapter 5 and verse 6. This is part of the sentence. 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. We often see this seventh verse. Perhaps we all have the experience from time to time. Of wanting to cast some care upon the Lord. And it seems difficult. It seems we can't leave it there. And we perhaps asked ourselves, why is it I want to leave this with the Lord, but I can't seem to leave it there. Well, you've noticed as I've called attention that the verse before is part of the sentence and the verse before says.

Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. Casting all your care upon Him. And if I can speak for myself, I have found that when I have a problem about casting my care upon the Lord, it is because I haven't bowed to His hand in His plan for my life. And really, when I find the problem of casting the care upon Him, the difficulty is this, that I want Him to make things the way I want them to be. And so. I'm coming to him and saying now, Lord, I can't really leave this here unless you change this the way I want it to be. But oh, when you just come into his presence and say, Lord, if this is the way you have planned my life. Give me grace to submit and to take it from thee. The care is gone. You have left it with him when you have bowed to His hand, but not until then. And so we'd love to cast our care upon him if we could just have the assurance that in the end we were going to have our own way. But he says, Humble yourselves therefore under the mighty hand of God. That he may exalt you in due time. Maybe He doesn't say that we should ever be without that that problem, as long as we're here. Paul thought that if he could get rid of his thorn in the flesh, he would be so much better able to serve the Lord. But the Lord, as it were, said, Oh no, Paul, you're going to have that the rest of your life. But my grace is sufficient for thee all. How lovely, and yet how hard searching. And I want to ask your your heart and and I'm going to ask mine. Would you really want the Lord to change your life to be according to your plan? Would you really look up in his blessed face and say, Lord, my plans the best. If you'll just order my life according to my plan, everything will be fine. Would we really say this? Oh no, this is unbelief. And God has given us faith, and He likes faith to be an exercise. So there was a service, there was a burden, and it was appointed by Moses, our Aaron. How shall we just turn to this? Our brother spoke about this 12Th of Romans. And I know he won't mind me making some further comments because. It seems to fit in with what we're talking about today. Again, I want to remark here the contrast. The Levites were taken and given to Moses. There was no choice in the matter, so to speak, and they were given and they were appointed as something that was their obligation, their duty. But here love has a far greater claim upon us. We're redeemed with the precious blood of Christ. He loved us and gave Himself for us. And yet with all this great claim that he has upon us, he doesn't say, take the Christians and tell them they must do this. Oh no, isn't this lovely? I beseech you therefore, brethren, by the mercies of God, that she present your bodies. Here goes a call out from the one whose hands were pierced for you, for you and I at Calvary. Dear young person, here's a call from that savior that died for you. Who saved you and I from eternal hell? Who loves us, and who will love us under the end? And he is holding out his hands, and he is saying, Will you give yourself to me? Will you trust my love? Will you trust my plan? Will you trust my power? Or must you do things yourself? All dear young person? How touching this is, how it speaks to my heart. And I trust to yours present your bodies a living sacrifice. Don't wait until you're old. Actually, the Levites retired from the heavy part of their work at 50. Oh, don't think that. Well, when I get through all my busy life and her family's sort of grown up, why? And then I think I can develop my time. But, you know.

When you're young, you have to study, you have to set up a home, you have so many responsibilities. We just have to devote ourselves to these things when we're young. At 50 years old, it was too late for the Levi. It was too late. God wanted the cream of his life and he wants the cream of yours, dear young person. Yes, and not, not that I would say that it's too late in the things of God. We were noticing the other day that. Abram came out from her, the Chaldeans, and came into the land of Canaan when I think he was 75 years old. So it's better late than never, but it's a privilege to come. And present ourselves to the Lord while we're young and. It says a living sacrifice, holy. Yes, God has saved our souls. He has given us a new life. He has put the desire in us to please Him. In the chapters preceding this, He has told us not only how our sins are put away, but we have a new life. And we're brought into such a wonderful position before God. And now it tells us that we have the power to keep the old nature in the place of death. To present yourselves a living sacrifice, holy, acceptable unto God. Isn't that wonderful? That he could ever accept a poor thing like me and use me? And dear young person, he can accept you, the Levite, He accepted him. And he'll accept you. He'll accept you because you're one of his blood bought ones. And it says which is your reasonable, Our brother read yesterday the correct reading intelligence service. Intelligent. If you had said to a Levite, why do you? Have to carry the ark in that particular way. Why do you have to cut the sacrifice in such and such a way? Why are the pins used and so on, and all these details? Why he

would have to say, well, I don't know. It's just an act of obedience on my part. This was very beautiful. But isn't it wonderful that God has abounded toward us in all wisdom and prudence? He's brought us into his family. He makes known his plans and his counsels. He talks to us. As his children, and he wants us to know his plans, his purposes, his counsels. He Stoops to tell us why he wants us to do certain things he doesn't give us like he gave to them an unintelligent service. He says, I'll tell you what the baptism means. I'll tell you what the Lords Supper means. I'll I'll enable you to serve me in an intelligent way. What a privilege is ours. We have the privilege of presenting our bodies to him and to do what we do not as servants merely. The Lord says I have not called you servants for the servant. No, it's not what is Lord doeth, But I have called you friends, because all things that I have heard of my father, I have made known unto you. And then he says, and be not conformed to this world. Our brothers spoke of this in a practical way yesterday, but I'd like to speak of it as a principle. Dear young people, I think there is quite a problem with many young people just to know what is conformity to the world. And I suppose every young person has asked this question. Well, Dad, how do you know it's conformity of the world? And I don't know what it is. And you say, well, it's, it's very difficult to decide. Some of these matters, well, isn't it very interesting here that conformity to the world is looked upon as a principle? And what is the principle? Well, I believe it's this. What is the principle of world operates on? The principle the world operates on is self. Self, the principle that the Christian operates on, or should and does if he's in communion, is to do the will of God, to do the will of God. And so instead of trying to define some of these difficult things, I'd like to ask you. Before you buy something. Before you decide what course you're going to take in school. Before you decide about the job that you're going to take, before you buy a home or clothes or anything.

Are you, are you looking up to the Lord and saying, well, Lord, I don't want to just act as a person of the world. I want to live to please thee. I belong to thee. Well, this is the principle. The world operates on the principle of self. So it's my car, my house, Yes. And I want to have the nicest car. I want to have the nicest home. I want to have the nicest clothes. I want everybody to notice me because I'm someone important. This is the principle of world conformity. And brethren, and I say this for my own heart, did you notice that the first exhortations about conformity to the world are how we act to our brethren, and if we don't act to our brethren in the spirit of love and service to them? We're just following a worldly principle. We are passing among our brethren wanting to be noticed, wanting to be important, wanting to be considered something big and not living lives of sacrifice and service because we're not our own. We were just mentioning at the dinner table about one dear man of God back in Ottawa years ago, he said. Before I was saved, I wanted to be a great man in the world. After I was saved, I wanted to be a great man in the Church of God. And he said I had to learn that both were wrong. Dear young people, so I'm not going to try and define some of the things because perhaps you'll say, well, brother Gordon, I think you're going a little too harsh on this or that, but I'm going to ask you in the presence of God, have you presented yourself to the Lord? Have you really said, Lord Jesus, I belong to thee. You have a claim over my life, my money. Everything I possess, I want to acknowledge thy claims. Oh, if we do this, we'll have a different principle controlling our lives altogether. And so he says, be not conformed to this world. And all I say again, it searches my own heart. Why did I buy that house? Why did I buy that car? Why did I take part in the meeting? What was it for? All I want to learn in the presence of God. What it means to recognize that the whole life of the Christian. Is the life of one who has been given to the Lord and that he appoints our service and our burden and not until we realize this are our minds transformed and so it says, be transformed by the renewing of your mind. Oh how important, transformed by the renewing of your mind. It's the same word used in 2nd Corinthians 3 in the last verse it says we. Unveiled face beholding the glory of the Lord. It says our change, the new translation is our transformed. Into the same image from glory to glory. Occupation with Christ in glory. Produces that change in US unconsciously. And we're not like Levites who had to say, well, I was appointed to this job, I have to do what? It's awfully heavy, but it's what I was appointed to. Oh no, we give ourselves to one who loved us and gave himself for us, who values the slightest thing we do for him. Who says, well, when I appoint your service, I've been through the path before you. I know everything that you have to pass through. I know the kind of world you have to live in. I know what you have to meet. I perfectly understand. I love you perfectly. And he appoints us our service and our burden be transformed by the renewing of your mind. That she may prove what is that good and acceptable and perfect will of God? Yes, we prove it. How do we prove it? We prove it by walking in it. We prove it by walking in it. Did you ever find a Christian? Did you ever, dear young person, find a? Who was living his life as one completely yielded to the Lord. Who found a drudgery and misery? No, the happiest Christians are the ones who have learned that the secret of happiness is to be yielded to the Lord. Now I want to be understood in this because I think sometimes there is the thought in people's minds. Well, that means then that you have to spend all your time reading the Bible and praying.

All dear young person, this is not true. God is interested. Everything in your life He's interested in how you spend the hours when you need recreation for your body. He's interested in the boyfriend or the girlfriend you choose. He's interested in your appearance. He wouldn't have taken time in his word to tell us about all these things if he didn't care about what your hair looked like and what your clothes looked like and what your job was. And whether you had a happy marriage, he wouldn't have told you this if he didn't care. He does care. He's interested in you and he's interested in everything in your life. He's planned for your happiness. And when we resist his will, we're resisting the will that is seeking our blessing and our happiness. And so. The Levite was appointed his service and his burden. And so here with us, we prove in this path the good and acceptable and perfect will of God, the good and acceptable and perfect will of God. It's his will them not our own. We seek his mind, we seek His will, We seek to do what's pleasing to him, because we know that we owe everything to Him. Is there a person here who would doubt that we're going? Supremely happy in heaven. We all believe this. And whose will is going to make us supremely happy in heaven? Our own never, never. Our own wills only brought us trouble and sorrow, but His will is that which brings that happiness. Well now this brings us to the last portion we turn to, and I just like to speak of it briefly. Galatians chapter 6 We did mention about burying one another's burdens. Now I just like to mention here this fourth verse. But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another, For every man shall bear his own burden. In a certain sense it was rather simple for an Israelite. He could talk face to face with Aaron, and Aaron could define in a very simple way. What he would do, and if he had any question, he could go back and ask and it would be clearly laid out to him. But God has planned that as Christians, the only way we can discover his mind and will is in fellowship with him. We must be close to him. You know, before I was married, I didn't know all about the likes and dislikes of my wife. I knew a little bit about her, but. The better we get acquainted, the better we get to know one another, the better we get to realize our mutual likes and dislikes, our pleasures and our sorrows. We share these things. And you know, if she wants to give me a gift, I appreciate it very much if she didn't even ask me, but she just noticed there was something that I wanted. And perhaps was like David, David said all that there was all that. I would have a drink. Of the waters of Bethlehem. He didn't ask anybody to get it, but there were some men that just heard that. And they went and drew water. And dear young people, the Lord has planned. His Word, He has written it not like a law book in the courts of the land, but He has written it for loving, willing, and obedient hearts. Loving, willing and obedient hearts. He never intended to write it. I have said to the young people, sometimes there isn't a verse in Scripture you can't get around if you want to. God didn't write it, so you couldn't get around it if you want to. But if you really want to please Him, He'll show you. He'll show you, He'll make. To you it's very blessed. And so says, Let every man prove his own work, get into the presence of the Lord, quietly seek his mind and his will. Saul of Tarsus said, Lord, what

will thou have me to do? And the Lord showed it to him. And if you and I want to do his will, he'll show it to us, and he'll give us a piece in that path. Perhaps you have wondered about this last expression? And then shall he have rejoicing in himself alone, and not in another? Well, and perhaps I could put it like this.

We can read missionary books, we can hear of what others have done for the Lord, and we can and do rejoice in their service. But I want to tell you, dear young person, that you can have a rejoicing in your own heart of knowing that you are doing what the Lord wants you to do. Isn't that sweet? Isn't that sweet? You say, well, I can't cross the ocean and preach. Well, perhaps that isn't the will of the Lord for you. And you can rejoice in that brother's service, but are you happy in the position that you're doing? Are you happily bearing that burden for the Lord? Are you happily doing that service for the Lord? Then you have something that is most sweet and precious. I covet it. For myself and for you. You'll never have a steady, happy path as a Christian. Until you have thought in your way to present yourself to the Lord. To ask him to plan your life and to just quietly wait at the pulse of his doors. And then have the sweet sense in your soul that you're doing what he wants you to do in the way he wants you to do it. And when others speak to you and say things, why, sometimes there may be criticism, sometimes there may be encouragement. But what gives peace in the soul? All the peace of being able to look up and say honestly in your heart. Lord Jesus, I want to do thy will. I want to please thee, I belong to thee, and this will bring a peace and a joy in your Christian life. That the Lord wants you to have all dear young people, we may not be left here much longer. We only have the rest of our time. All how important in these best years of your life that you should acknowledge the Lord's claims and let him plan your life. And I'll tell you this, that as life goes on, I don't say there won't be times of testing and trial. God will test our faith, but all the peace, all the happiness. Of going on in life with the confidence that the Lord is with us and in our feeble measure we're seeking to do His will. Again I quote the words, that little hymn, love that trend. I'll quote the whole verse. We're the whole realm of nature. Hours that were an offering far too small. Love that transcends our highest powers demands our soul, our life, our all.

Vancouver BC Conference: 1989, God's Desire That We Walk in Fellowship With Him and One Another

Address—G.H. Hayhoe

First John chapter one. First John chapter one, verse 7. If we say that we But 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. If we say that we have no sin, we deceive ourselves and the truth is not in US. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Now I'd like to turn back to Numbers chapter 19. Numbers chapter 19, you're gonna get the first verse. And the Lord spake unto Moses, and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring me a red heifer without spot, wherein is no blemish in upon which never came yoke. And he shall give her unto Eliezer the priest, that he may bring her forth without the camp, and one shall slay her before his face. Nellies of the priest shall take of her blood with his finger, and sprinkle of her blood directly before the Tabernacle of the congregation 7 times. One shall burn the flash of the heifer, burn the heifer in his sight, her skin and her flesh and her blood with her tongue shall he burn. And the priest shall take cedar wood, and hyssop and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp. And the priest shall be unclean until even. He that burneth her shall wash his clothes in water and bathe his flesh in water, and shall be unclean until even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, And it shall be kept for the congregation of the children of Israel for a water of separation. It is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even. And it shall be unto the children of Israel, and unto the stranger that sovereigneth among them for a statute forever. He that toucheth a dead body of any man shall be unclean 7 days. He shall purify himself with it on the third day, and on the 7th day he shall be clean. But if you purify not himself the third day, then the 7th day he shall not be clean. Whosoever touches the dead body of any man that is dead, of any man that is dead, and purifieth not himself, defileth the Tabernacle of the Lord. That soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him. He shall be unclean. His uncleanness is yet upon him. This is the law. When a man dieth in a tent, all that come into the tent and all that is in the tent shall be uncleaned. Seven days. And every open vessel which hath no covering bound upon it is unclean. And whosoever toucheth one that is slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, shall be unclean. 7 Days. And for an unclean person they shall take of the ashes of the burnt heifer of purification. For sin. And running water shall be put thereto in a vessel, and a clean person shall take his. And dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the 7th day. And on the 7th day he shall purify himself and wash his clothes, bathe himself in water, and shall be clean at even. And the man that shall be unclean. And shall not purify himself, that soul shall be cut off from the congregation, because he hath befiled the sanctuary of the Lord. The water of separation hath not been sprinkled upon him. He is unclean, And it shall be a perpetual statute unto them, that he that sprinketh the water of separation shall wash his clothes. And he that touched the water of separation shall be unclean, until even and whatsoever the unclean person cut.

Shall be unclean, and the soul that toucheth it shall be unclean until even. This may seem like somewhat difficult chapter, but I believe with the Lord's help we can learn some very wonderful lessons from this portion of God's word. The reason I read in the first epistle of John because I believe it's very important for us to distinguish between what we often speak of as our standing and our state. Now that is when you accepted the Lord Jesus Christ. As your Savior, you're brought into a perfect standing before God. It never will be and never could be any more perfect than it is. And that's why it says in the seventh verse of first John one. But 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. That's where the believer is brought. He's brought into the light. This is not conditional, it's a contrast was saved and unsaved. The unsaved man, he's in the darkness and He's darkness itself. But you and I are children of light. We have been brought into the light. But wouldn't you be very uncomfortable in a bright light? If your clothes were filthy dirty, you would feel very unhappy, I'm sure, because it would show up everything. But God brings us into the unsullied light of His Holy Presence, and then he tells us that He has made us perfectly. Fit for it to be there. As someone has said, he's brought us into the light, and the light shows how perfect is our standing and all that the light reveals has been cleansed in the blood. Oh, how wonderful it is to be brought into that standing. And I want to say at the very beginning of this meeting that how important it is that everyone who has

received the Lord Jesus should be in the enjoyment of this, should realize his perfect. Thing but you know, after we have been brought into this position and it can never be changed. It's permanent, it's forever by one offering He has perfected forever them that are sanctified. It is needful that we go on in fellowship with the Lord and particularly what I'd like to speak of is how God desires and surely our renewed hearts desire that we should have fellowship with him and with one another. That's where we have been. Brought mentions in the third verse of this chapter. The end of the verse. And truly our fellowship is with the Father and with his Son Jesus Christ. And then in the seventh verse, fellowship one with another. So we see then what? What is fellowship? Well, the word fellowship and communion in the original are the same. And it just simply means common thoughts, oneness of mind. And so isn't it, blessed brethren, that you and I can have the very thoughts of God that we can enter. And enjoy what's in the heart of God. He's made himself known, and he's fitted us to be in his presence. He's also fitted us so that we could enjoy, in common with other believers, those things that belong to us in Christ. And what a privilege this is. But it's possible for a real Christian, one who has been cleansed in the blood, to get out of fellowship with the Lord and out of fellowship with his brethren too. And so God desires that we should. Walk in the enjoyment of this fellowship. There might be somebody you love very much, but if there's a breach comes between, you may still think as much of that person as before, but there's something that's lacking. You don't enjoy their company just the same. And there's a way that you can be restored and go on happily together. And so I wish to say again that we need to start with this very important point that every believer has a perfect standing before God. We are made. The righteousness of God, in him we're fitted for the life, and we won't have a better standing when we get to heaven than we have right now when we receive the Lord Jesus. But then it goes on in this eighth verse, it says, if we say that we have no sin, we deceive ourselves and the truth is not in US. I want you to notice here that the word sin here is in the in the singular. And that is if I were to stand here tonight and say to you, Mala, I don't have any sinful fallen nature within, no tendency within me to do what was wrong. It says we deceive ourselves because if we're honest with. Ourselves and with God. We know that even since we have been saved, we still have that fallen nature within. It's still there, and if we're not watchful, it may act in our lives, and it'll break fellowship with the Lord and with one another.

And so it tells us here, if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. You know, forgiveness in the Bible spoken of in different ways. When we are saved, we receive what might be called judicial forgiveness before we're saved. We have the thought before us, and properly too, of meeting God as a judge. And it's a solemn thing. There's anyone here that's not saved. You're going to have to meet God as a judge. And how solemn that will be to hear those awful words depart from the cursed into everlasting fire prepared. The devil and his angels, how solemn. But when we are saved, then we don't have to do with God as a judge anymore. We have to do with God as our Father and and in that relationship we can lose the enjoyment of the relationship. So God has made provision for our restoration. I want you to notice too that the verse doesn't say if we ask forgiveness. Some Christians say, well when I fail, I ask the Lord to forgive me. But you notice what the verse says. It says if we confess our sin, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Confession is different from asking forgiveness. Let me put it very simply. If I were to do something wrong to you, and I come and say, will you forgive me? I'm raising the question about whether you're going to say yes or no. But if I come to you and say I'm sorry for what I did, you say, well, I've had forgiveness in my heart long before, and I'm glad to forgive you. Why? That's a different thing, isn't it? And you know, through the work of Christ, God has laid a righteous basis for forgiveness. But it isn't until we confess our sin that we are restored to fellowship. Just like with that, when I do something wrong and I come and tell you I'm sorry and immediately there's a relationship and the enjoyment, I should say, of a relationship restored. And so this is the place in which we stand before God. In Christ, but the fellowship. The enjoyment of it can be spoiled by failure, and if we don't confess our sins by we can be out of communion. Jacob was out of communion for 20 years. The sun set on him, he schemed his own life and it wasn't till 20 years later that he had it out with the Lord and then the sun rose upon him. He was a believer all the time, but he was out of fellowship and he didn't attempt to make. Right with the Lord, until he had it out that night with him. And then too, I just want you to notice also that says he's faithful and just he's faithful because as we see in the 2nd chapter, he lives above it as our advocate with the Father. And he's just because the sin was paid for at the cross of Calvary. And so it says. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The 10th verse. If we say that we have not sinned, we make him a liar. I've met Christians and I believe they perhaps were real Christians who might tell you that they hadn't sinned since they were saved. But that's not true. The Bible says in many things we all offend. But it's best to keep short accounts with the Lord, And if we learn, brethren, to judge the little things, they don't grow into the great things. Just like in our garden, if we pull out the little weeds, we'll never have great weeds in our garden. But if we don't buy, then the little things grow into great things, and they can lead to the ruination of our Christian testimony, because we haven't judged a little things that creep in the little. That spoil the vines. But now just to mention here about this second chapter in the first verse. My little children, these things write down to you that ye sin not. The Bible never makes excuse for our sin. It makes provision for God never says to us as a believer, it's all right for you to sin occasionally, but not too often. No, never. He's made provisions. The help is available all that we need from the one who is our great high priest there at the right hand of God. But if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

And notice the way there's. Is worded an advocate Jesus Christ the righteous first with the Father, because we're still children in the family, but disobedient children. And then Jesus Christ the righteous, if I were to break one of the laws of this province and I was brought up and charged in court, if I'm really guilty, how could it be possible for me to get off? I might be able to get an advocate who could in some way get me declared innocent, but in my heart I know I'm still guilty. But my advocate, he doesn't pass over the sin at all. My advocate, when I sin, he has paid for that sin. He himself paid for it. So he's faithful. He lives there as our advocate and he's just God never passes over sin. But I'd like to think that when the believers sin, it says. The Lord Jesus in the presence of God could say I paid for that sin. It was paid for at Calvary. So he's faithful and he's just to forgive us our sins. We have an advocate with the Father, Jesus Christ. The righteous God, I say, never looks upon sin lightly, even in the life of a believer. I just mentioned one more thing before we go on with numbers, and that is to notice this little expression. It doesn't say if any man confesses sin, but if any man sin. And this is very beautiful, because before you have confessed the sin, there's one at the right hand of God on your behalf to maintain you there in that perfect standing which is the result of the work that He accomplished. If I can illustrate it like this, supposing you had a very good lawyer who's looking after all your affairs and you make some flip in your business, that may cause a great deal of problems. And a week later you find out about it and you go to him and say, I've made a very serious mistake that may create a problem. Well, he said, I saw that when you did it and I've already corrected it. But I'm very glad that you came and told me about it. Now your mind is at ease. But he acted on your behalf before. Oh, isn't it wonderful? Brethren, we have a Savior who paid for our sin. We have an advocate before the Father. The. It is there, but we don't enjoy this fellowship. We are not restored until we have come and owned it before the Lord. And I believe if we look at the portion in numbers, we'll see how this in a picture way is brought before us because. Sometimes when we get careless in our lives, why there needs to be not only the sin itself that is judged, but the root. You could take the top off a weed, but it'll grow again if you root it out by then.

Address—G.H. Hayhoe

Just have a few thoughts on my heart, brethren, from the book of Numbers. It was referred to this morning in the meeting, and I'd just like to speak a few words in connection with the visit of the spies to the Promised Land. Numbers chapter 13 and verse 17. And Moses sent them to spy out the land of Canaan, and said unto them. Get you up this way southward and go up into the mountain. See the land what it is, what it is, and the people that dwell therein, whether they be strong or weak, few or many, and what the land is that they dwell in, whether it be good or bad. And what cities they be that they dwell in, whether in tents or in strongholds. And what the land is, whether it be fat or lean, whether there be wood there in or not. And be of good courage and bring of the fruit of the land. Now the time was the time of the first ripe grapes. Of the 23rd verse. And they came unto the brook of Ashkal, and cut down from thence a branch with one cluster of grapes, and they bear it between two upon a staff. And they brought of the pomegranates and of the figs. And the place was called the Brooke Ashcall, because of the cluster of grapes which the children of Israel cut down from fence. And they returned from searching of the land after 40 days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel. Under the wilderness of Peron to Kadish, and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land, whither thou sentest us, And surely it floweth with milk and honey, and this is the fruit of it. I'd just like to speak first of all of this good lamb that God was about to give to His people and then to see the effect of the report that they brought back. I believe we could say that there are four different ways that this message was received. It was received by two of the spies as a real encouragement. Sustained them through their whole wilderness journey, and then ten of the ten of the. Ones who went up, why, they brought back a message of discouragement, and discouraged a great many others. Then because of this, it tells us about the Lord saying to Moses that he would smite the nation, and that he would take up Moses and make of him a great nation. And then we see in the end an attempt by some to go up and possess the land. In their own strength. So I believe it's wonderful that we can think of this blessed truth that's brought before us here in connection with the land of Canaan. I believe what we have had before us in the Epistle to the Colossians really occupies us with that land. We read the verse, the hope which is laid up for us in heaven. And then we also know in Ephesians it tells us that we are blessed with. Spiritual blessings in the heavenlies in Christ and what a blessed privilege it is. That we can explore some of these wonderful things in the meetings. We can be together and enjoy these wonderful truths that God has revealed to us in His word. And I believe, brethren, that has gathered to the precious name of the Lord Jesus, what a rich deposit of truth has been given to us. What a wonderful recovery that has been brought before us in the end of the church's history. How it ought to thrill our hearts as we think. Of how richly we are blessed if we were to go back to the early days of the Church's history. There couldn't be a gathering of this kind. The New Testament hadn't been written. They couldn't sit there with the Bible upon their knees. But isn't it a wonderful thing that we can sit here in the very end of the churches history, with the open Bible before us, God's full revealed mind? Spirit has recovered these precious truths and brought them before us. And as our brother said to us in the young people's meeting, what a marvelous thing that we're living in such a time as this. We often speak of these difficult times, but it's good for us to think of these blessed Times Now, this period when the Lords coming is so near. At this time in the church's history when God has recovered these precious things for us.

And as it was mentioned in connection with Josiah, now that was near the end of the history of the two kingdoms. And yet we see there that there was a Passover kept, and it says it was greater than what had been kept in the past, in spite of the fact that it was at the very end. God blessed His people, as He delights to do. And so here we find that when these spies went back, they went returned, I should say. As our brother brought before us this morning, they brought back a good word, and they showed the fruit of the land. And oh surely as we sit in these meetings and think of these blessed things, all how it ought to fill our hearts with thankfulness and praise to know now that we're blessed with all spiritual blessings in the heavenlies in Christ. To know that we are members of the body of Christ, that we can gather in God's appointed way. Around the Lord Jesus to know to the precious truth of the Church. And oh, how many things we can enter into and enjoy. It's truly like this land. It was a land flowing with milk and honey. Well, this report that the 12 spies brought back must have been a great cheer and encouragement as they told it and as they showed the fruit. Just one bunch of grapes and it took two men to carry it. Had ever such a bunch of grapes been displayed before? And surely, I say, our hearts ought to be filled with thankfulness. But we find that when they heard this good report and when they saw the fruit of the land, it moved them in one sense. But we find that some of them began to think about the difficulties. They said, oh, it's a good land. It truly is a land flowing with milk and honey. But oh, the cities are great. There are high walls. The people are giants. And I believe that many of us who in the goodness of God have been gathered to the precious name of the Lord Jesus would surely say, oh, how thankful we should be for the truth that has been given to us. And many of you, dear young people, can say, as you meet your friends at school and speak to them about the Lord Jesus, I'm sure you've been impressed. By the things that you have learned. In comparison to the little that they know of the truth of God. I can say that for myself, when as a young man I went out to work, I didn't realize what a privilege I had had in sitting in the meetings until I met Christians at work. And when I began to talk to them why, I began to realize how richly I had been blessed, how much truth God had made known to those who were gathered to the name of the Lord Jesus. And it filled my heart with thankfulness. But then. As I said, I wanted to speak of the result of this report, and it tells us here about these spies that were so discouraged. And perhaps as you come to the meeting, you say, well, the truth that is given out is wonderful, but oh, there are so many difficulties and it's so hard to walk in the path. There are so many discouragements and our meetings aren't just exactly what they should be. And so we look at the high walls, we look at the giants. And we see all the problems, and we allow our hearts to become so discouraged. And that is exactly what happened with ten of these spies. And so if there are any here this afternoon and that's the way you feel. Oh, I would beg of you to realize that although there are difficulties, we can never, never expect that the enemy is going to leave a testimony alone that wants to walk in obedience to the Word of God. I believe we can say that the special target of the enemy's attack are those who seek to walk in obedience to the Word. He will do all he can. To upset the meetings, to bring in discouragement. To turn our hearts away from Christ, to look at the difficulties instead of the Lord.

And so they looked at the difficulties, and they compared themselves to these men of great stature. All they said, when we saw how tall these men were, we felt like grasshoppers beside them. You see, they compared themselves to the difficulties. Have you and I often done this? And we have seen problems come up among God's people, and we saw our own weakness in the presence of these difficulties. And so we. Perhaps what's the use? It's a wonderful thing to have these precious things, but there are too many problems, too many difficulties. And then to we also see the effect of the report of these ten men when they began to talk about these difficulties. Why? It tells us in the 14th chapter. And all

the congregation lifted up their voice and cried. And the people wept that night, and all the children of Israel murmured against Moses and against Aaron, and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderness? Notice here, instead of being thankful that the Lord was going to bring them in to possess that good land, and to enjoy all that God had in store for. They not only were discouraged themselves, that is, the spies, but they discourage the rest. And what did the ones who were discouraged do? All they said, Would God? We have died in Egypt. What is Egypt? Well, it's a picture of the world in its glory. And when our hearts become discouraged, it's so easy for us to be turned aside into the world. The world holds out a great attraction. And when you perhaps feel sad, then you don't perhaps feel encouraged in coming to the meetings like you wish to. Then perhaps you decide to turn aside to worldly things. Does this profit your soul? Does it really give you any lasting joy? Someone said to a young believer, why? He said, you've taken the Lord as your savior. And he said, remember, you're spoiled for this world. And dear young people, it's true. When you know the Lord is your savior, you just can't enjoy the world. In the same way as a worldling, and more than this, if you have been gathered to the name of the Lord Jesus. This is still more so you can't enjoy the world in the same way if you have known. What it is to be gathered to the precious name of the Lord Jesus, you will have a bad conscience. You won't be happy in that pursuit at all. Or perhaps, as here it says, what God we have died in the wilderness. And that is, they wanted to be taken out of all these difficulties and because they lost sight of two things, of God's goodness, His love for his people. And it tells us in the Psalms they despise. The pleasant land they believe not his word, and that is they didn't enjoy what was ahead of them and all. I believe that if you and I could get a glimpse of what is ahead of us. I think of the psalmist when he spoke of the difficulties. He said a day and thy courts is better than 1000. I had rather be a doorkeeper in the House of my God than to dwell in the tents of. You know, the door keepers Job is not a very pleasant one. Trying to keep out what is not according to the mind of God is not easy in God's assembly. But he said no matter how many difficulties there may be, he said it's better than dwelling in the tents of wickedness. It's better than going on with those things and all. Let me say this, dear friends. That I believe when we spent one day in the glory above, we'll wonder why we ever lived for the passing things of time. I believe when we have had our first day in heaven. Will think, can it be that we ever thought this world was worthwhile at all? Did it really have anything worthwhile to offer? No, it doesn't About oh how easy it is to get discouraged. Discouragement is the tool of the enemy, and it tells us in Second Corinthians chapter one that our God is the God of all encouragement.

So then we see with the 10s spies who saw the good land, who saw those good things. But looked at the difficulties, instead of counting on God's faithfulness, they themselves became discouraged, they influenced the others, they caused them to be in tears, They caused them in heart to turn back into Egypt. And in reality, if we see as we go on in the chapter that God had to deal then in his government, because it tells us, and it was mentioned to us yesterday, how in First Corinthians 11 it says. When we are, we are chastened of the Lord that we should not be condemned with the world. Thank God we are not going to be brought under the world's judgment, but we can come under the chastisement of the House of God. We can have his dealing hand upon us. I've often said a Christian can be the happiest person on earth or he can be the most miserable. He can be the happiest when he is enjoying his portion, but he can be the most miserable. Yes, more miserable and a person of the world, because the person of the world hasn't had a glimpse of the good things that are in store for the Christian, and the person of the world doesn't have a nature that can enjoy those things. And so in his measure, he enjoys the things of the world. It says they enjoy the pleasures of sin for a season. But it's different with a Christian. He can't enjoy the world in the same way and if he's not enjoying the Lord. What a miserable person he is. Haven't we met some most unhappy Christians? Oh yes, I believe we have them pictured to us in these 10 spies who got discouraged, who caused all this weeping and sorrow among the people of God. But then on the other hand, we find that there were two, Caleb and Joshua, and these two, they had gone with the other ten and they had seen the good land, they had seen the giants, they had seen the walled cities. They weren't blind. And God never, never would have us to be blind to the difficulties. Even when he sent them. He said, see whether it's a good land, see whether the people are. See what kind of cities they live in. God never minimizes difficulties. He tells us really the power of the enemy that's against us. He tells us how weak the flesh is. He tells us about what the world system is like and how it allures our natural hearts. He doesn't in any way minimize these things. And so Caleb and Joshua saw the good land. They also saw the. But they had their eyes upon the Lord. They believed that the Lord loved his people. They believed that the Lord who was faithful was going to bring his people into that land. And no matter how many problems there were, as they compared every difficulty with the Lord himself. If the people were in giants and they felt like grasshoppers beside them, those giants were like grasshoppers beside the Lord. If you compare the giants to the Lord, they're small. But if you compare the giant to yourself, he may seem very great. If you think of the high walls, they may seem very, very great and impregnable. But if you compare them with the one who is above all he that is higher than the highest. The one who in resurrection said to his doubting disciples, All power is given unto me in heaven and in earth. All see the difference with these two men and these two men they. Encourage the people, they did all they could to try and bring before them the two things how good the land was, and that the Lord delighted in His people and that He would most surely bring them in. But then there's something more to notice about Caleb and Joshua when God and his government said that because of this and because of all their murmurings and complaining. That they were going to have to wander for 40 years in the wilderness. We find that Caleb and Joshua shared the lot of the failing people of God. Now, I think there's something very beautiful in this. You know, when we see the condition of the people of God, it's very easy for us to either become discouraged or perhaps say, well, there's no use going on with them because.

There's so little faithfulness, but I think it's very beautiful to see with Caleb and Joshua that they went on through all those 40 years with the people of God. We never hear them speaking against the people of God. We see them going on with them. And what was it that cheered their hearts in all the problems that arose? We know about Cora and his company and how they rose up. We know about, we know about Aaron and Miriam and how they rose up and all, just so many things that came in among the people of God. But there was a constancy about these two. What was it that preserved them all? The fact that preserved them was that the Lord loved His people and that in His time He was going to bring them in. And that was what sustained them. That was what enabled them. If God had taken those two men and brought them in to enjoy the land right away. Now that would have been in one sense much easier, but to remain all those 40 years with the people of God in all their difficulties and all their mistakes and all their problems was a real test to them. But there was a constancy and there was a joy that filled their hearts through it all. And we find those two men when the time comes to enter the land. Joshua leads the man, and Caleb goes and possesses a very part of the land where the giants dwell. All they proved God's faithfulness. And Oh dear friends, what a blessing we can be among the people of God if we keep our eyes upon Christ, if we realize that no matter how many difficulties come in, the Lord is above them all. He's sufficient for every situation, and He, as we often sing His, be the victor's name. Triumphant Saints no honor claim his conquest was their own. He is going to bring his own safely through, and we love to look forward to the time when the church will be presented without spot or wrinkle or any such thing. Well then, notice the 11Th verse. Now the tenth verse. But all the congregation bards stoned them with stones and the glory of the Lord appeared in the Tabernacle of the congregation before all the children of Israel. That is here were these two men who sought to be faithful. And it says that the congregation bad to stone them with stones. Perhaps I hear someone say, well, I've tried to

encourage my brother and I've tried to be a help, but you know a lot of things. When you try, it's not very pleasant. People say things and do things. Oh, isn't this lovely to see that in spite of all this, these two men went on. And I might mention the meaning of the two names. Joshua means Savior and Caleb means dog. And so those were the only two that entered the land. In what right did Caleb enter the land? Well, in what right does a dog enter a home? Only in the right of his Master. And so isn't it lovely? The Lord Jesus is the one who is going to bring his people in. We claim no rights in ourselves, but it says that Caleb wholly followed the Lord, and the dog that stays in company with his Master will get into some wonderful places. Oh, how lovely it is. There's no worthiness in ourselves, but let us keep close to the Lord. But now in the 11Th verse. And the Lord said unto Moses. Will this people provoke me, and how long will it be here? They believe me for all the signs which I have showed among them. I will smite them with the pestilence and disinherit them, and will make of thee a greater nation and mightier than they. And now there was to me. I just take this as an opportunity that was given to Moses. To, so to speak, go on alone. He might have taken this up and said, well, everything's broken down and everything has failed. And now the Lord has given me the opportunity just to go on alone. He'll take me, and he'll make a great nation out of me. But notice Moses Reply 13th verse And Moses said unto the Lord, Then the Egyptians shall hear it, For thou broughtest up this people in thy might from among them, and they will tell it to the inhabitants of this land, For they have heard that thou Lord, and among his people.

That thou, Lord, art seen face to face, that thy cloud standeth over them, and that thou goest before them by day, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou will kill all this people as one man, then the nations which have heard the fame of thee will speak same. Because the Lord was not able to bring this people into the land which he swear unto them, Therefore he has. Them in the wilderness. And now, I beseech thee, let the power of my Lord be great. According as thou has spoken, Well, we see that when the Lord said this to Moses, that he could have gone on alone, that God would make of him a great nation. And Moses turns, and he speaks to the Lord about his people, and how that if the Lord didn't bring them in, dishonor would be brought upon his name. And so I believe that there could perhaps be a lesson. I have found some Christians when difficulties come in. And I've heard quite a few say these things lately. Oh, I'm just not going to go along anymore. I think I'll just have to go along alone. I think the day of collective testimony is over, brethren. It's not over. It's not over. The Lord has asked us to remember him until he comes. He is going to preserve. It's going to be a weak testimony. Thou hast a little strength and has kept my word. And. Denied my name. What is it that makes us want to go along alone? Well you remember poor Elijah when he became discouraged, he said I only am left and they seek my life. The Lord said I have 7000 men that have not bowed the knee to the image of bail. What is it that leads us to think of wanting to go along alone? How we get occupied with ourselves? With our own faithfulness. But I think it's lovely to see the heart of Moses on this occasion. He loved the people of God. He sought their good. He didn't minimize the condition of things. He felt it fully, probably felt it more than anyone else in the whole congregation. But isn't it lovely? He sought the glory of God and the blessing of his people. And may you and I, when we feel discouraged at times, when we say or hear, perhaps other people say, oh, I think. A collective testimony is over. You just have to go along alone. No it isn't, brethren. The Lord brought the people through, and there was a vast number that crossed that Jordan and entered the land. But I think it's so lovely to see this on the part of Moses. And let me say this, if you and I. Have God's heart toward his people. We won't want to go on alone. Or you say that I can enjoy his presence alone? He asked. Moses could have too, and you and I perhaps can enjoy his presence alone. But there are two things that ought to be dear to the child of God, and that is to enjoy the Lords presence individually and to enjoy his presence collectively. You know on the 28th chapter of Matthew, after the Lord rose from the dead, He appeared in the midst of His own in an appointed place, and he said, All power is given unto me in heaven and in earth. And there they were gathered around the Lord. He was there, they saw Him. But then the time came when they must leave that happy place and he said, lo, I am with you always. They enjoyed his presence collectively. Then they enjoyed his presence individually. May this be our portion. May we not be satisfied with just saying, well, I can walk with the Lord alone. Thank God he'll never leave you. Even if you're on the road to a mess, He's not going to leave you. But when they went back, they found the Lord was in the midst of. At Jerusalem. So we see in the case of Moses that he wouldn't go on alone. He entered into the thoughts of God toward his people. He saw that the Lords name would be dishonored if there was no such thing as a collective company who would be brought in to inherit that good land that God had promised to his people? And surely the Lord is going to preserve a people according to his mind, Not because of our faithfulness, brethren, but because the Lord is the faithful and true.

Us, he is faithful that promised. And now we come to the last one and the end of this chapter. 15th 14th of numbers. Tells us. On the 40th verse, And they rose up early in the morning, and got them up into the top of the mountain, saying, Lo, we be here, and we'll go up under the place which the Lord have promised, for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? But it shall not prosper going on up. For the Lord is not among you, that she be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword, because ye are turned away from the Lord. Therefore the Lord will not be with you. But they presume to go up onto the hilltop. Nevertheless, the Ark of the Covenant of the Lord. And Moses departed, not out of the camp. Then the Amalekites came down. And the Canaanites which dwelled in that hill and smote them and discomforted them. Even unto Harmon, here we see another company. This is the 4th instance that is brought before us. A company that presumed to go up, not following the instructions of the word of God, not counting upon the Lorde presence among his people. Without the ark, which was the symbol of God's presence, they said we can do it, we can do it. Oh, here we see another danger, and that is fleshly confidence. Now that confidence that is not of God, that which presumes to do something of ourselves. And here I believe there is a great danger too. And I was thinking, brethren, specially of those of us who in grace have been gathered. Precious name of the Lord Jesus. And how easy it is when we become discouraged to say, well, there are activities around this, they're doing great things and I think I'll step off and identify myself with some of these other activities where great things are going on. Yes, but Moses said don't go. That will be disobedience. The ark will not be there, and if you go, you will expose yourself. To the inhabitants of the land. And you won't, you won't enjoy and possess that good land, that land flowing with milk and honey in that way. And so it is if you and I, in order to, shall I say, be identified with a great deal of activity and Christendom, leave the path of obedience. Our, shall I say, more occupied with making a show and seeing what we can do instead of just going on in the path of obedience. It will not be with the Lord's blessing and as one has watched the lives of many a dear. Brethren who really loved the Lord and see how they have gone off and they have gone into paths that are not according to the word of God. Oh what a loss to their souls. What a compromise of the truth of God. Oh may the Lord keep us. Brethren, the Lords coming is near and I was thinking of how as we come together in this meeting, how the Lord has spoken to our hearts. I believe He has brought before us. Yesterday, our real state and the need of recognizing and owning it before him. And in the meeting this morning, he brought before us a little bit of that good land. He doesn't worry. Let us see the spies return with all the good things. But if he leaves us here until tomorrow, we're going to have to go back home. We're going to have to go to our various assemblies and let us remember these four different attitudes, these four different results as I'm seeing the good things that were for in store for the people of God in the. I'll mention them again. We find first of all those who, although they saw them, looked at all the difficulties, discouraged the others, and, sad to say, have brought in much weeping and sorrow, instead of being an

encouragement to the people of God. And then we find Caleb and Joshua, who although they knew about all these difficulties.

They spoke about the Lord and how He was able to bring them in and how He would bring them in. They emphasized what a good land it was, and they didn't occupy their brethren with all. Giants, and with all the high walls, but with the one who was superior to it all. And who loved his people? And then the 4th, the third one rather where we see an opportunity perhaps to say, well, it's all over, you just have to go on alone. It's a day when collective testimony has failed. But it's lovely to see Moses saying, Oh no. The Lord will be faithful to his people. The Lord will undertake, and he didn't want to see his name dishonored. He was going to bring the people in in spite of all the failure and all the weakness that there was. And then last of all. We should become occupied with other activities, activities that are not according to the mind of God, not in obedience to His Word. There we find how that Moses distinctly told them not to go. He said the Lord won't go with you. He said the ark won't be there. And he said if you go, you'll just expose yourselves to the enemies who dwell in the land. But they presume to go. They went ahead and they suffered for it. Oh, brethren, surely that prayer that was mentioned in the young people's meeting needs. The prayer of our hearts, and only individually, but may the Lord keep us too, in the sense of how we need it collectively. Preserve me, oh God, for in thee do I put my trust.

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