# Titus - Commentaries by Unknown Author

Vestal Conference: 1999, Titus 1:1-7

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Reading

Titus, Chapter one. Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness. And hope of eternal life, which God, that cannot lie promised before the world began, but half in due time manifested His word through preaching, which is committed unto me according to the commandment of God our Savior, to Titus, my own Son, after the common faith. Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. So this caused left eye the increase the Tau should set an order the things that are wanting and ordained elders in every city as I had appointed they. Can he be blameless? The husband of one wife having faithful children, not accused of right or unruly. For a Bishop must be blameless as the steward of God, not self will not soon angry, not given to wine, no striker. Not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, separate, holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the game's fairest. But there are many unruly and vain talkers and deceivers. Especially they have the circumcision. Whose mouths must be stopped? This avert whole houses teaching things which they ought not, for filthy lucre's sake. One of them sells even a profit of their own, said Lucretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore reduce them sharply, as they may be sound in the faith, not giving heed to Jewish fables and commandments of men that turn from the truth. But unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defile. They profess that they know God, but in works they deny him being abominable and disobedient. And unto every good work reprobate. There's a verse in Colossians chapter 2 That. Would summarize pretty much, uh, what the apostle? I was thinking of apparently when he wrote the book of Titus Colossians 2. Uh, and five. So I'd be absent in the flesh. Am I with you in the spirit? Are joying and beholding. Your order. And the steadfastness of your faith in Christ. We think that the latter, the second part, would be first, steadfast enough to your faith in Christ and your order. But it's not. When Paul wrote to Timothy, it was. To teach him the to give him instructions as to. The teaching of the truth, whereas in Titus was more. The order to set in order, and so we see all through the epistle. Of order rather than the doctrine. I understand that Titus means nurse or rearer Rearer, one who rears. Very interesting thing to note that because as our brother is saying, that joy is what the Paul is seeking to bring out Titus in a very, uh, as we read through here, we see the condition of things where we're not good. They were, they were umm. Says they were. There are many that were evil beasts, always liars, among many things there that would turn aside. So it's nice to see that Paul writes this to Titus to rear them, or to nurse them, or to bring them to the joy of the Lord.

He wrote this just before between the two epistles of Timothy. Before he wrote his last book, which was Second Timothy, this was apparently a year before that. So it's very suitable. Our day in which we live. Where order is. Just not considered at all. They're boys and girls at school. Everything is disorder and no one cares about authority and that. Order and proper discipline and so on. Kind of a. A word that nobody bothers about today. But your order. In an assembly. Order is so important. The authority of the Lord vowed to in every detail. The answer is in the assembly as to order. Thou to the assembly, the Lord in the midst, and that is how He keeps everything in order. It really flows from that. We have the expression the joy of the Lord will be your strength. And just even thinking of the construction of the Word, it's not the Lord's joy, but it's the joy that flows from owning a large ship of Christ. And the reason why there's so much anxiety in the world today and no real sense of love and security and children and so on in the Word world in general, is that there's disorder and there can be love there, and we've all experienced it, but if there's not order, the love cannot be enjoyed. And so when things are in confusion. There's a problem and so I pointed out that Titus addressed these things while there was still umm, if I may put it that way, before things were in the state that we find them in Second Timothy, and we have guidance as to that and they certainly are living in those days. But as those that enjoy the truth of being gathered to the Lord's name there. Nevertheless, this correction to draw us back whether perhaps the departure from these principles. That's the joy of their soul. In light of their conscience. Our understanding and then of course, the sustenance of their hearts. So we find it all here recorded for us in this little epistle of Titus. So how beautiful it is to see, because it's already been said, there's an order. God has an order in his Word, doesn't He? And if we follow that order, if we're aware of it, if we're on to it, if we study it out, we find that there's a real joy. Our souls are are joyful. We have an understanding of the word and our hearts are kept. By the will and power of God. Some of these Grecians were at Jerusalem's Pentecost. Weren't they noticing that in the book of Acts, the 1St chapter and verse 10 that come from about Cyrene and there's 11 creations in Arabians? They heard the wonderful works of God. I suppose the gospel was carried back to that little Mediterranean island and the Apostle Paul well knew who to address there. Because when he wanted to know the state of, uh, sole of the Corinthians, who would be sending me Besides, remember, he found no rest in his spirit there in the Second Corinthians, the 2nd chapter, verse 13, I found out Titus, my brother and umm, finally Titus. Titus does arrive in the 7th chapter of Second Corinthians. And Paul was pretty much discouraged. But when Titus came, it says that he was comforted by the coming of Titus. And so as he said, he had that nurse like spirit, you know, Paul knew who to send, you know, to encourage. These, uh, believers out in that island, perhaps, uh, their, their behavior was not conforming to the doctrine that they had heard. We had that in theater first theater that, umm, there was a time when they rocked the will of the Gentiles. What is the difference between the will of the Gentiles and the place of the Jews? The Jew had a law.

And Paul warned about the condition of the circumcision in this chapter especially they have the circumcision that was but that was the Jew. They had a persist an exact prescribed order according to laws. Now everything was to be conducted. It was a rule and a a. Down to the minutest detail as to the garments of the priest order and so on that they were to follow. And yet it didn't really require divine light that required obedience. Required it with without space there was no God took no pleasure in it. But here were the Gentiles saved and they were without law. And, umm, because the law was committed to the Jew and they were saved, so the tendency was that they would go on a lawless way. But it's righteousness now reigning through grace. And so we see man Gentile brought and the two and the Christian representative of that, uh, lawless being brought into an orderly way before God. And, uh, very lovely to see how he's taken up with us. Those of us were without hope and without God in the world. And dealt with us to bring us to do and settle us in a way of life that is pleasing to God. Now the

valid basis and foundation of it is according to the faith of God select and the acknowledging of the truth, which is after godliness and. So there's a doctrinal foundation for everything, and that it's the faith of God's elect. It really has to do with the truth that we have in our hands that will really be the foundation and basis of that and not only that but the acknowledging of that which is after godliness that produces God likeness. From the court first we learned that. Titus has been being saved through the Apostle Paul to Titus my own son, after the common faith. Beautiful words and that follow. Alright, Mercy. Piece from the Gospel has revived in the Reformation. The end of the 17th 1700s. It was mainly mercy never went beyond mercy. Mercy is God keeping us from getting what we deserve. And this is Martin Luther never really got beyond that. Whereas when the truth was brought before the world in 1832. And the brethren. Through the Holy Spirit. Why? Then they learn what the word grace is. Grace is God giving us what we don't deserve. Mercy is one of our beds and mercy has never referred to in an assembly address to an assembly, only to the individuals of mercy is. God keeping us from getting what we do deserve. And grace is giving us heaven what we don't don't deserve. Grace is a wonderful opening up of what is ahead of us in the hope of eternal life. Beautiful. Open Scripture refers to deferred certainty. That is something that is certain but has not yet come to pass. We hope for things, and I think we've all heard this adequately explained, but we hope that such and such will happen. And uh, there's a degree of uncertainty, but when God revealed something, it's just deferred certainty. But he's bringing this before their hearts because He wants us to enjoy eternal life now. And so on the 1St chapter of a third chapter of Colossians, he says when Christ, who is our life shall appear, we shall appear with him in glory. So he wants us to be good in the good of this light.

And the enjoyment of it now. But how is it that this we came to came? You mentioned that Paul hepatitis was saved for the preaching of Paul. How was that? It was to the preaching of this gospel. And so it was the communication of the truth that brought the gospel before our lost souls and brought us into blessing. And so the epistle starts here with the according to the face of God's elect, acknowledging the truth which is after godliness. And perhaps it is this lighter that you is trying to bring before them here. It is the acknowledging of the truth which is after godliness was to bring them into the practical good of the faith of God collection. So he uses another expression here. To Titus, my own son, after the common faith. So could we say this in connection with this expression of common faith, that it is the Spirit of God that has formed every believer into one body, but that what lets us go on in practical fellowship is the acknowledging of the truth of our common state? So if you meet a real believer and they may be in a very bad situation, in a very bad way. And going on with something with which you couldn't go on with. You're still a member of the same body. We're still a member of the same body. So what let's just go on practically, is the acknowledging of the truth and umm, this common faith that we have. Common faith. Means that it is universal. And it was designed speaking reverently before the foundation of the world. In the jewel in the Old Testament, the Jews were never told to go out to them to proselytize, try to get other people in. Jewish. The truth of the Old Testament is an illustration. For the believer for every true believer because every you in the Old Testament, when he was born into the the family, he was a Hebrew just like a person that is born again while we're in the family of God. So we can learn lessons when we realize that all the Old Testament is a picture for us. How they to deliver that is so important for us to realize that. Not that some might have been. Through Hebrews and or not, they were many other failures like Saul, but they were all redeemed under the blood of the Lamb. OK, that's a gospel now is a common it goes out the. The number four is applicable of it. Of it NE W said it's to all a common. Truth. The two of the expression in the second verse in hope of eternal life, as our brother has already been saying that hope is deferred certainty. But when was this promise to us? Very beautiful here to think of it as to the the believers of this inflation. Of course this is Titus is an individual writing to this individual that he might be able to help and nurse and rear and help the people of God. But just notice in hope of eternal life which God that cannot lie promised before the world began. Well, do they have, did they have these, uh, these believers that that Paul is writing through to the believers have eternal, I guess they have eternal life. But here eternal life is looked at the end of the pathway when they leave this world because it's promised, the promise of God is made before they were born. As someone who said that we're going to be in a world that, umm, we were. It was designed for us before we were born. And it's going to go and continue. It will continue on after we're gone. It will ever be there eternal life. So how beautiful it is to think that it says which God that cannot lie promised before the world again. So I've read in these last in these two or three 2-3 versus two or three. We have in a way the purpose of God here for us, don't we? It's God's purpose that we might be there with him in glory.

Because it's been said that in verse three, this, this was in God's plan of purpose before the world began. And then in verse three, it says, uh, well, let's read verse two in hope of eternal life, which God that cannot lie promised before the world began, You're going to go back on his promise. Never. You will never go back on that promise. It's sure. It's just as sure as all We were there already. As our brother said, us hopefully deferred certainty, but this is according to it says, but bursary, but hath in due times manifested his word through preaching. How did we get this? We heard the word of God preached someone gave us the word and we heard it, But did we know, uh, was this one? Was he aware of all this before time? The gospel? Really, we can't get up and preach the gospel and say well. Uh, in the purposes of God, his purpose is eternal life, but we have to put man in his responsibility, don't we? That's the responsibility of man. So it says, but half in these due times manifested his word through preaching. The word came, we believed it, and then we find out we were chosen in him before the foundation of the world. What a glorious truth this is. And it's brought out here very clearly, which was committed onto me according to the commandment of God our Savior. Paul says it was commanded to him to preach the gospel to. Bring this truth before them that God had them in mind before the world began. They didn't know it before, but now they know it. This is quite an antidote to the disorder that we saw at 3:00, because God had a plan and he's sort of laying out the plan and he's telling us where we fit into that plan. The way you could liken it is sometimes you drive up to a new subdivision and the builder had a plan in mind. He's got plans for roads and so on. And you look at it and it looks just like a great sea of confusion, piles and great piles of earth and and bulldozers working and so on. And then right out in the middle of somewhere, somebody's building a house and you think, well, what is going on here? They're building a house out in the middle of a field and so on. But they have a view of the builders plan of the end of the thing in view. And if there's just a simple, if I may put it this way, what the world calls a knee jerk reaction to things, there is no order, but God is revealing his plan and his order. And he has a much larger picture that precedes eternity that is from an eternity past. And we are brought into that. And so we're not just trying to, if I may put it this way. Fixed problems and correct things in the immediate presence with simply a view to the present. But God has a much larger picture in view. And I believe that the apostles trying to communicate that to them and give them a sense of that, that we are part of it. If I may put it, part of a much larger picture of God. And that there's an order state of things to settle it down. Because people will often rush around and they're concerned about maybe things that are not important and get lose sight of what is really important and what God is really trying to accomplish. We're trying to see a quick solution to a situation and then you see that it's the time passes and the and the, if I can use that, continue with that illustration. The builder carries out his plan in an ordered way, losing sight of the particular annoyances and things that come up that you see this thing developing that he had in his mind. And so in tight and creep, they were very the whole character of creep was that they were living for the present moment. And so. At this moment, but when we're dealing with each other, when we're dealing in the assembly, do we have eternity in view or do we just have the present instant moment in view of what, of what we, what we're seeing and, or do we really have God's view? Are

we looking at the situation at the top of the rock and to see what God's view of the situation is? And I think that that's why he's bringing this in, is to try to bring a sense or by the Spirit of God to bring a sense of what God is doing here.

You have that brought out in Colossians chapter one, don't you? In, uh, verse 26, in Colossians one in 26, that even the mystery which has been hid from ages and from generations. But now as we manifest to this thing to whom God would make known. What is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory whom we preach. And so all truth exalts Christ, doesn't it? And this is the IT was a mystery. These purposes of God were hidden to Israel and they were revealed now to the Gentiles. These are God's purposes. This is why he was doing what he was doing. This is why the land had to be sacrificed and. These are the purposes of God. I just make a comment too about the common faith. Sometimes we hear the, the, uh, statement made you have your faith and I'll have mine. And uh, we, we hear somebody say the Christian faith or the Jewish faith. Well, God doesn't see it that way. There's only one faith. And it says that in Ephesians chapter 4. Verse five there I believe there are seven things from verse 4:00 to 5:00. 4-5 and six. There's only one of them. There's only in 1St 41 body and one spirit, even if you are called in one hope of your calling, 1 Lord, 1 faith, one baptism, one God and Father of all, who is above all and through all and in you all. So even the faith that we have exalts Christ. The truth of God would exalt Christ. Speaking of the purpose of God, I was just looking at Second Timothy chapter one and verse 9 where he speaks there who hath saved us and called us with a holy calling. Not according to our works, but according to his own purpose and grace. Which was given us in Christ Jesus. When before the world began? What a beautiful thing this is. We're going to go into the presence of the Lord, see the one who knew us before we were born. What a glorious thought thing we have. A God who knows the end from the beginning, who knew me before I was ever born, who knew what I was going to do, who knew what he was going to do, has done it. Just so beautiful when we think of those things and just rejoice in the Lord to know that if you're a believer here, every believer here. Was known to God before he was ever born. Can you understand it? You'll never understand it, but you better believe it. Good thing to believe it, isn't it? You never understand it. That's how we get it, by faith. He lays the foundation. Uh, for Titus in the first, really the four, four first four verses and oh, he just lays out the glorious, uh, plan of God from a past eternity. And then he says arthritis. I want you to go, uh, to, uh, Crete, Crete. Oh, nothing but trouble there. Why send me to creep? Well, it was the purpose of God through the apostle Paul for this cause. What cause? Oh the glorious foundation that was laid in the 1St 3 verses. You go there and you set in order. Oh water difficult thing and some of us might feel my I've got a hard road to hold as they say. Well, the Lord is sending you. They're sending each one of us. We all have a. Purpose that God has in his heart for every one of us here. And if we say, oh, why does God make it so hard? Oh, we read Titus discover why it was in order to set things in order so that they would enjoy the glorious eternal life that is ahead. But they couldn't just when they there was disorder.

It had to be set in first, set in order, and then he was going to, uh, to teach them or Paul would teach them. So it's very important, I believe, to do what the Lord sends us to do, and we do it well because he has equipped as far as. There may be a question about the ordaining of elders, but I think it's quite clear from Paul's charge, the elders and emphasis that it was the Holy Ghost that had made them overseers. And so there was a charge committed to those to keep watch over the flock of God and what they were to keep watch for. And we know from Matthew 13 that good seed was sown, and while men slept at His men and responsibility, the enemy came in. And he sold chairs in the field that the elders fell asleep. And that's an exercise to those that have oversight in the assembly as to right from the very beginning that grievous wolves came in fearing not to flock. That was ones that were not real believers. But we're just going to take the lab. And then there were perverse men of their own number that were going to rise up to draw away disciples after themselves. That was the work of an overseer to watch and to keep that sort of thing back. And we've seen that happen, come right in, in among the tanks, that there have been those that have not been real and they've done great damage. And that there are those that have risen up among us that have taken away ones in division. And it's a very serious thing. We can blame them, but there is a responsibility for those that were in a place of oversight to stop that from happening because that was the charge that was committed to them. Now there's another thing in connection with oversight, and I enjoyed what a brother said. Somebody came. And they said you have elders at your church, Do you have overseers at your church? That's the way people talk, you know, because among the Gentiles, even the first Lord's Supper there, when the Lord, he said in the Gentiles, you know, they desire to exercise lordship, but it's not going to be that way among you. There's a pecking order in the world, no matter which, where, where you go and there's a certain order and then crave to actually stay lordship. And so you see a great deal about leadership and leading and so on in the world. But it's so lucky so among you. But I enjoyed what a brother said when somebody came into the assembly where they were and he said, where are the overseers? I don't. Do you have overseers here? He said, yes, we have overseers. He said I don't see them. He said, oh, we take that as a compliment. He said you come here and act up and they'll find out who they are. And I think that that's really was God's purpose. But you see, it was never in the intention or mind of God that we should pick our leaders, that it was a work of God to do that. And so in this particular case and in the days of the apostles that he sent those that were spiritually qualified to name those. But if it were to be done today. I don't believe that, uh, that there, there is anyone has authority to do that. And it would be just mischief. And it has been mischief when some have set certain ones up as overseers or leaders or so on, because the flesh craves that. But it's the Holy Ghost, which if they do overseers and you see that by the work that is done, there's a care for the flock of God and, uh, that, uh, as to what was committed, the work that was committed to overseers. MMM, there's a good verse in the last chapter of Hebrews, Hebrews 13 and verse 17. I think it's good to read in his connection. To obey them and have the rule over you and submit yourself. Or they what for your tone? And they that must give in count, but they may do it with joy if they're not in free. And that is on property. So it is the responsibility of an overseer, isn't it? And watch the dispose. It's only thing that's done here and you may not be popular sometimes you seek to do that. Perfect. Someone approved everything. It was lost for your soul. I think it must give an account. I think it doesn't love though.

The overseer wouldn't be responsible for what ha happened to that person. Followers every every one of us here our disciples. If we're following the Lord, we're we're referred to as disciples, but an apostle. Is another matter. Apostle was one who saw the Lord and Paul was one who could delegate this authority to Titus. But there's no one today that has that authority to delegate anyone. It's good to remember that because that's not according to as we had earlier, which is according to truth, the truth of God, not the truth of God. It's the error of man's ways and his wisdom. We're built upon the foundation of the apostles and the Prophet and the. There's no other on this rock. I will build my church. But the church is built upon the foundation of the apostles and the prophets. And so we have the apostles and the prophets who wrote the New Testament. All the writers of the New Testament were, were apostles, but they were prophet. And so we're built upon that foundation and the foundation is not laid twice. And so many churches will go back to the church fathers. But umm, if you read the Church Fathers that you find that they were mixed up lots, a whole lot of them. They had very strange ideas. They quickly departed from the apostles teaching. And so we have to get right back to the apostles doctrine. And we see that and to the question of our gaming, our brother Dan Anderson, as you know, maybe some of many in this room are too young to remember him, but he was, uh, he was an ordained Baptist minister when he was in Africa. And the Lord began to exercise about, about his position. And in Speaking of his ordination, he said they laid their empty hands

upon my empty head is that they had no authority to ordain anybody. I don't have the authority to appoint a mayor and vessel. And, uh, and nobody here has the authority to ordain elders in a, in a local assemblies who are finding out, but the apostles were given the credentials of the apostles. We get that at the beginning of Hebrews with signs and wonders, uh, they were given, uh, identification that they were apostles. They had seen the Lord, that they had the power and authority to do what they did to establish things in the beginning. And once that was passed, we now have the word of God. We have the full instruction from the word of God. As to how to carry on? And so you say, well, no elders are ordained. Is there anybody that can do that work? Yes. And that's why we're told that, uh, if a man desires that work, he desires a good work. And so the work can be done without the naming of the position, but the qualifications don't change. And so he lifts qualifications here, and they're not to be taken lightly. And so we see what these qualifications are. They're in the word of God for a reason. Was that they are to umm, we see this here, that umm, they are to have the husband of one wife to be blameless, the husband of one wife having faithful children, not accused of riot or unruly. I think these things are quite plain. And so, uh, the, the reason that the household is brought in here is, uh, because, umm. It is in this natural sphere that we. Man learns to govern his own children, and then he learns to exercise that authority in the House of God. Thank you. Good to just turn to Matthew chapter 10 to get the, the, uh, the little Jesus there. The how he uh, had those 12 disciples and 12 to the 12Th disciples in chapter 10 of masculine verse one when he had called unto him his 12 disciples, he gave them power to cast them out as you feel a little manner of sickness, manner of disease. Now the name of the 12 apostles are these the first time it was called Peter and then go through. Your name and then in verse five, these 12 Jesus sent forth and commanded them. I believe that the word apostle being sent forth and really sent forth of God. And so, umm, there were those that were false apostles that call themselves apostles and the apostle Paul state and they weren't sent forth of God. They exalted themselves, but these apostles were set up of God that they might exalt Christ and that they might lay the foundation.

Christianity and so we have these bishops and these elders that are mentioned. A Bishop really is an overseer. Uh, he overseas the administrative affairs perhaps in an assembly and, uh, maintain order in an assembly. Then you have an elder really speaks as one that, umm, is mature in the truth of God. And uh, so he's, uh, perhaps, uh, it does mention those that are, uh, that ought to be respected in a double honor. I can't remember where that scripture is, but. Uh, those that are a double honor, uh, are those that not only are business overseers in the assembly, but those perhaps that are elders and, uh, mature in the truth of God and can give the truth out to the Saints. And so the Saints are fed and the experience good order. And, uh, so the, really the apostle desires that Titus would set, uh, things in order in this assembly that there might be liberty of the Spirit of God now to take up the things of Christ, to magnify Christ, to, uh, have the heart occupied with the Lord Jesus. But if there's disorder in an assembly. Or disorder in our homes, or disorder in, uh, other, uh, spheres of responsibility that we, uh, we uh, are in, then there's no peace to experience, uh, uh, for the Spirit of God to take the, the precious things of Christ, to make them precious to us, to occupy us with Christ. And so there has to be that order. That night that the Spirit of God raises up those in assembly to be overseers and to be elders. It's the work of the Spirit of God. It's not a work of man. And if we just would recognize that there is a work of the Spirit of God in love and grace to raise up those for the blessing of the Saints, it would be, uh, a blessed thing to go on peace with them. On the uh, Spirit of God came down on United. OK. It's changed into one body and the assembly was established. I think it's important for the younger ones to realize this, that this was unique, it was exclusive. Assembly, gather to the name of the Lord Jesus. Can't be duplicated, OK? Count of the two gathering centers to Christ. But what is happening, and has happened for a considerable time now, groups of Christians, how can they operate and not gather to the Lord's name? They must. They must have those in authority to make the decisions. It's either an elder or it's a laboring brother. It's not justifying groups, but there has to be. Authority to make decisions. Or else a group of Christians get together and they decide on a lot of different points, and when they all agree about that, then they form that group. But if somebody wants to come into it, they must adhere to those ideas and decisions. So in the assembly the Lord is the Head and. We vow to his authority, he is final authority in the assembly has that authority very important for you to younger ones to realize that the Lord is in the midst and he is the one that we are the final authority like a Supreme Court, United States and Canada, they are the final judges and when they make that decision, why that's final. The assembly is the same. And so this Bishop or this overseer, that's really neat, perhaps more correct rendering, must be blameless as the steward of God. I may be a steward of money. You may entrust money to me and I may be careless with it, and therefore you wouldn't trust me with it anymore, or you'd be cautious about trusting me with money. But here the overseer had to be faithful as a steward of God that is has been committed to us, the truth of God, to be faithful with it in its application in the assembly. And so it is the sphere starts in connection with the home and then it carries on to faithfulness in connection with the truth in the assembly. It's not ours. This is not brethren, truth, brothers have been pointing out this is not our truth. It is the common faith. And so, uh, people say, well, I'm on this and I, our church holds this. Well, it doesn't work that way, but there is a common state, as you say, a group named farming form the rules of their organization.

But what we have is the word of God, and that rules. And so, umm, there has to be faithfulness in the home, but there has to be faithfulness in connection with that truth and not the giving up of it. A steward must be found faithful. And so in connection, that is why Paul made that exhortation to the elders and Ephesus that they were not to flee, that they were to watch. Scripture that I was looking for was in First Timothy chapter 5 verse 17. As the bearing on what you see, let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. So oftentimes you have a Bishop, an overseer in the assembly. Maybe he doesn't take an active part in teaching in the assembly, but he is an overseer. He has a sense of God's order and and the purposes of God in connection with his people in heaven. He has oversight in the assembly, but then that same one can also be raised up of God to. Bring forth a teaching of the truth of God, the doctrine, the teaching of God and the Word, and bring that before the same. Well, then that's a double honor. He's worthy of a double honor in that respect. God makes that clear. I'd say this too about the book that must be blameless as a steward of God. There's some qualifications that are optional, you might say, in some positions of responsibility in this world and perhaps. Even amongst the Lord's people, but this it says in verse 7, the Bishop must be blindly. There's no option here. He must be language before God before. That the people of God as well must be, otherwise he's not fitted for that responsibility. OK, fine, the opposite now. And all the governments of the world. Could you say that the heads of the government are blameless men in their personal life? Anything but, but in God's order it is required. Great stuff. Mischief is caused in the assembly when assembly matters are turned over to the hands of those who do not meet these qualifications. And we see it time and time again where the advice and oversight is thought of those that do not meet these qualifications. And this is not to set up a hierarchy, but it is to honor. We may well humble ourselves if we find ourselves, and we may well find ourselves in a situation where there is no one in the assembly that makes these requirements but the Lord. He is the Ancient of Days, and He is he will take that work up in the assembly if there is none there but the pretend to. To put this into the hands of those that are not scripturally qualified to do this work is the very cause of disorder in the assembly. And that is why we have the precious Word of God to guide us in these things. Is it in Canada there's something called a Class A mechanic and I cannot hang up a sign and fix cars unless as a mechanic, unless I am licensed by the province of Ontario to do that work. And so it is for the protection. So there's qualifications here. So if a matter comes for to the attention of the assembly is it is really it

may. And I say again that we may find ourselves in a situation where no one these qualifications in the assembly and we can take great comfort in the fact that the Lord, he's the Ancient of Days and he will take up and he will do that work. His presence is sufficient. But to relegate this work to those that are not scripturally qualified is mischief. And it's just as much mischief as it would be for me to take my car to apartment to get fixed. It's, it's, uh, if there was a serious matter. And so God can use weak instruments. So we should not pretend to that which where we're not at. And so it would be far better to go on and just look to the Lord in this situation then to make pretenses to things. Because brother, so and so is this or that or the other thing. But if we look at these qualifications here, we're going to be guided as God and it will bring about the order that we desire. And so, yeah, I just say this in connection with the younger brothers is that when, uh, there is a scriptural order even as to the age and as to the role in which we take these things. And it does speak in scripture to, of taking the oversight willingly, but not a constraint.

And so there, there is a taking of the oversight in the assembly. It's not seizing control, but there is a pattern here that we are developing for God's good and for the blessing of the same. I'm thinking too, uh, very solemn thing here in verse 7 again. For a Bishop, or really an overseer, must be blameless as the steward of God. I think you already mentioned that, Neil. That is required in stewards that a man be found faithful, not successful exactly. You may run into real difficulties and problems trying to be, uh, do that, which is the work of God. But it's, notice it says he's a steward of God and it's been already said to steward stewardship is that which is imparted to us of God. We have it while we're here. We're only stewards of everything we have. We're to use it for him, aren't we? And so. It's as it says, I was just looking for the verse. It is required in stewards that a man be found faithful. So what's good isn't to know that this one, whoever takes this responsibility, is a steward of God and God is holy. Make no mistakes about that. He hasn't changed His Holiness because of His grace. The 7th versus more or less the negatives of those things that should not be, but how beautiful to see the contrast in the eighth verse, those things that are to characterize. But but. Important, but a lover of hospitality. Caring for those in the assembly that they have needs. I like to look at the young people and I see sometimes young boys. Uh, I shouldn't say young boys, young men and. And I noticed that they're watching for the other young people to help them some ways or to help them in their life studies or so on, their little fathers. And it's so important for the young ones to develop that a lover, it's an ongoing thing, not just loving ones, a lover of hospitality. The care is seeking out how we can help others. A lover of good men. How important that is to see that if you have a problem and if you're in a line of work, don't go to the brother or the sister that's an expert in that. To the most godly brother or sister, your sister, go to a sister that you consider, one who walks close to the Lord, and you'll get a proper answer from God. The world says, well, go to the experts, but you know. Lover. Oh good men. Might be good to take up the, uh, even though the, the things are negative, so to speak in verse 7, they're really very instructive. Umm, we have the, the very next, uh, umm, part of this, the first seven, uh, says not self will, not self will. And really that would bring before our hearts when that, that individual is not seeking, uh, his own glory, his own purposes, his own. Exaltation, perhaps in the assembly or seeking to impose his will or his desires, his preferences upon St. But rather his, uh, the implication is that he desires to seek the purposes of God. He desires, he has a heart for God and for God's people. He desires to see God people go on in the path of obedience and faithfulness. So it's not his will that he's seeking. He's seeking the Lord's will. And so he brings to the conscience of those that are in a disorderly state. We're walking just assembly. He brings before their hearts the will of God in connection with a certain a certain situation that arises in the assembly or a certain condition that exists. He brings the will of God before the people. So he doesn't exert his own will. Not uh, nice that the more gifts this qualification that we could recognize those that are overseers by their desire to have us walk in the will of God, the perfect will of God.

She's not too angry and so it's like to avoid negative things that says he angry and sin not let's not the sun go down upon your wrath and. So there is a place for anger and there is a sense in which the man is not put on that with containers to a woman, is that there is a sense in which it is right to become angry and it's wrong not to become angry in connection with him. And I just like to maybe make two other comments about these negative things that has not given the line. And Peter says excessive wine, but the the new translation says not a wine drinker. And there is perhaps in the in the minds of some young people. The thought that it's all right to drink wine if you don't drink a lot of it, but. The instruction in Timothy is very clear that if you require wine for medicinal purposes. For your stomach sake a little bit, take a little wine provides the infirmities for your stomach's sake. That is proper. But it is not characteristic of a Christian to be a wine drinker. It's not a question of oh, I only drink it with my meal. That's not characteristic of a Christian is to be a wine drinker. And endless mischief has been caused by people opening the door to that sort of thing. The ungodly people at work, they want to ask me, they said you don't drink, do you? And I said, well, and I quoted that first from Scripture. I said to take a little wine for your stomach taken for your oxygen and permanent, but that I have no need for that. If I did, I trust God would give me wisdom how to do it. I said I do take wine on Sunday morning. They knew what I meant and they said well, I don't take it from my stomach ache and I don't take a little. That's what they said. But I believe that Scripture is clearest to that. Or to be aware of the circumcision to make a login that I know man, it wouldn't break bread because of wine was used in the breaking of bread. But that's not the thought of Scripture, nor is this the thought of Scripture that we should become wine drinkers. Characterized by that, however moderately we do it.

Vestal Conference: 1999, Titus 1:7-15

Reading

Hi this is chapter one verse 5 for this call is left on the increase in its attitude set in order the things that are wanting and ordained I'll lose in every city as I had appointed they if any be blameless. The husband of one wife having faithful children not accused of riot or unruly. For a Bishop must be blameless, as the steward of God himself will not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast and faithful word, as he had been taught, that he may be able by sound doc in both to exhort and to convince the game Sayers. Well, there are many unruly and veins, hoppers and deceivers, especially they of the circumcision, whose mouths must be stopped to subvert whole houses, teaching things which they ought not the filthy Lucas sake. One of themselves, even a prophet of their own, said the Christians are always liars, evil beasts, slow bellies. This witness is true. Wherefore reviews them sharply, they may be sound in the face of giving heed to Jewish fables and commandments of men that turn from the truth. Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work and reprobate. His last verse is helpful to us to understand what he's trying to bring out here and the qualification of those that exercise the role of a Bishop was that there was profession a professor that they know God, but the the words denied that fact and he said being abominable

disobedient. And I'll do every good work, reprobate or the margin reads without judgment. One of the things we commonly hear today is, well, you can't say or you can't judge and so on. And it is true, we're not to judge motives, but the Lord has set an authority, as we were hearing in this world, to make judgments. It's not a question of infallibility or faultless judgment. But the assembly has been said in this world that there is a place where moral judgments and matters, that things can be and binding judgments be made in this world. The world objects to that. They say you can't say. But if we open God's precious word, it is unbelief to say we can't say when God has said so. And so the qualifications of the elder then or the overseer then is that they have proven that they are not self willed. And I think that the contrary to self will is disobedient. What goes along with self will is disobedience. It's used to getting your own way. We call children disobedient. We don't call adults disobedient. They're just self will. And when we're older and we're heads of homes and so on, it's not a question so much of disobedience, but we have a way of ordering life around ourselves so that we get to do our our own way. And so childhood disobedience manifests itself in an adult itself. Will and a brother made this comment that my brother, who is excellent when he doesn't get his own way in care, meeting his evidence that he was never obedient as a child. Somebody who comes to care meeting and he sucks because he doesn't get his own way. Is somebody who is never obedient to the child and so I believe that that's what maybe these words are strong but I believe that that's why it exists here in our sixth verse is not being self willed. You know sometimes we get up in the gospel and we scold children very severely and mourn children about the effects of disobedience and then we get older. We think we're immune to that kind of exhortation but it's a very solid thing so that those that exercise. Oversight in the House of God are not to be, not to be self willed.

Boeing got his anger and you find that, uh, and you see that that was this particularly characteristic of the day in which we live is railing because anger. And if you don't get your own way, then you get mad. And, uh, and that is a characteristic of the way that people behave themselves today. If you, if, uh, I think some of us have this study, that book, the Wizard of Oz in school and he got, tried to get his own way by flattering people and charming people. And when that didn't work, he flew into a rage. And so those two things get together. It doesn't say not to get angry, it says be angry and cannot let not the sun go down upon your wrath. Opinion of evil did not change. And so you have one thing that the Lord did at the beginning of his ministry and at the end of his ministry. That was at the beginning of his ministry. And Johnstock, while he turned the money changers out of the temple, he overturned the money changers tables and drove them out. And in Matthew's Gospel, I believe it was at the end of his ministry. And I think that's illustrated about the fact let's not the sun go down upon your raft, is that our opinion of equal is not to change with time. You have a little picture. God gives us a little picture in Genesis chapter 18 of what is valuable to Him. You know, one that is uh, uh, an overseer among his people. In chapter 18 of Genesis, in verse 19, he says of Abraham, I know him that he will command his children and his household after him, and they shall keep the way of the Lord to give justice and judgment that the Lord may bring upon Abraham that which he has spoken of him. So there was a path of obedience and faithfulness in Abraham's life and he said, I know him. So the Lord knows that. Those that desire to, umm, bring up their children and then nurture and admonition of the Lord. See, we, we sometimes quote that scripture and it's, uh, we, we really don't think about what it says. And the nurture to, to feed our children with Christ, to give them nurturing in the things of God, uh, in their home and, uh, nurture the admonition. And then there's the correction. So there's food, but then there's correction. And the Lord desires this too, of godly Christian parents that desire to bring up their children for the Lord that there might be fruit for the glory of God. For all eternity, those two things are connected. As the nurturer side is the positive side, we bring up our children strictly, that's alright, and teach them to obey, but we have to give them that nurture. We have to provide them with something better than what we were saying. No, better not to go there because it's a worldly thing, but we've got to give them something better and we have plenty to give them. And if there is that nurture, the positive side, the children will grow up to know. That the world says, oh, you don't need to obey your parents. A child that is brought up in a home under the nurture, in other words, they've got something better. They say to themselves, I know, but that my dad or mom and my mom are right. These kids around here, they're not right, but there must be that positive side to nurture, to give them the positive. Then they will say, I know what life is. Worth living for, and that's Christ. Get that in the assembly to go through a Hebrews chapter 13. It says they're at the same principle, the same order in verse seven. Remember them which have to rule over you who have spoken unto you the word of God whose faith follow, considering the end of their conversation or their manner of life. And then a little further on in verse 17. Then you get the Ivanissa obey them that have the rule over you and submit yourselves for they watch for your soul. So those those two things and that's the godly orders and if there's food for and then there's admonition and if there's fruit for God. For His glory. We did that, uh, great, well brought out, uh, umm, in, in the first, uh, Samuel 15 and verse UH-22. But you said, uh, Neil, I want my own way. I'm gonna have my own way. But what does Samuel say to solve? And Samuel said half the Lord is great delight in Burt Hopkins and sacrifice as in obeying the voice of the Lord. Behold to obey is better than sacrificing to our country than the Father rounds for rebellion is as the sin of witchcraft.

And stubbornness, so the inequity and idolatry, because thou hast rejected the word of the Lord. How solemn it is to think of it. And if we want our own ways, we're really fighting with what we get here. I think it's important to realize what we put out there in the order there in Hebrews with the word of God first, and it's the obeying second. And so this is not the subject of education of man's conscience to, to, uh, to man and the opinions of men. So it is the word of God. So there's a nurture there. The the thought is that it that if I don't obey God myself and I'm not subject to the word of God myself. And I can't really expect it of my children. And that's really what the issue is. And it's not by simply ruling by I'm a criticist way of Gray hair or I'm older than you are, but it really is but the truth of the word of God. And so that is what that is really the word of God has authority. And we we see this later. It's not up to me to set aside the authority of God's word because we're stewards. It's not up for you if if a brother says you will brother, I think that we should have. I think we should have the sisters running this thing here in the assembly. It's not up for you to set aside God's Word, is it? Because or I think that such and such should take place. It's not up for, no, no matter how old we are to set aside the authority of God's Word, that the faithful steward himself, a man with a credit manager and a company, he has that faithfully with his company's assets. He's not free to give them away just because he's been placed in that place of stewardship. And so that's where the commanding comes in is we have, we're, we're to be faithful stewards of what God has committed to us. And then if there's unruliness in connection with keeping that, then, umm, then that's, as you point out, it's a very serious thing. Isn't it wonderful we have the Lord Jesus throughout the course in Philippians chapter 2 There as one who became obedient, he humbled himself and became obedient unto death, even the death of the cross when an object for our hearts, if we would be instructed in the word of God by those that would be exercising oversight and bring the word of God to bear upon certain situations. What a lesson lesson thing that would be that there would be submission and that there would be joy and peace as a result of submission to the Word of God and obedience. It's remarkable to realize that. I just on these, all these verses that have been read to us today, he was addressing, he was addressing Gentiles and at least he was being instructed on how to help to bring order amongst a Gentile assembly. And who was he? Well, if he turned just for a moment to uh, to Galatians 2:00 and 3:00. POC. But how appropriate it was that Titus would get this instruction. Galatians 2 and three, but neither Titus, who was with me, being a Greek at the Gentile, was compelled to be circumcised. Well, you would think. Like Timothy was, Paul consented to his being circumcised, but Titus wasn't. So Titus was a very suited person to speak to these gentiles and say, well, we're not forced to go back

to the Jewish traditions. We have got something far, far better. So when each one of us is called to a work. Second Timothy 213 says of a man therefore purged himself from these, he shall be a vessel on our honor, sanctified in meat for the masters use and prepared.

Until every good work when the Lord gives you a, a, a something to do, you are equipped for it by him. Second Timothy 213 makes that very plain. So what is needed is for us to be in subjection to the word of God and not be going by traditions. And so this would enable. Tim, uh, Titus to be able. To bring this message from the Apostle Paul adieu to these people Gentiles. Is dropping back to the third chapter of Second Timothy just across the page. Verse 16 One of the three si one of the the three sixteens of Scripture which is good for us to remember. All scripture is given by inspiration of God. Our every scripture really. And is profitable for doctrine, for reproof, for correction in righteous, in righteousness and, and, and instruction and righteousness. Well, Paul's epistles do that, don't they? And especially thinking of his writing to tigers here. But just notice what it says verse 17, that the man of God may be perfect. Now that doesn't mean he's gonna attain to perfection. But he's fully equipped. We're talking about that between meetings here. Some of us, the, the child of God is fully equipped. How does he get, how do I get equipped to meet, uh, these needs being furnished through the word of God? This is how I get it. I don't get it because of my intelligence or my college degree at all. I get it by the word of God. So it says that every scripture is given by inspiration for us. Wonderful to know, isn't it, that we have in our hands. God's inspired word, and we can gather this precious thing from it, but what I'm particularly noticing was that the man of God may be perfect or throughly furnished unto every good work. That is all the things that we need to be to be equipped, we find in the Word of God. God equips us for that, for that particular duty or responsibility that we may have as we've been having here being. Committed to to this, these things by Titus, Paul by Titus. But God has given us all this equipment. Do we need anything further? You don't get it anywhere else. We can only get it from the word of God itself. Every scripture. So if you go through that, you see there's, there's doctrine that's, that's, umm, uh, wrong. Hebrews we find, uh, reproof is in Galatians, correction is in Corinthians and also instruction in righteousness is in Colossians. Doctrine is teaching. You say that for the young people to help. Each time you see that word, Doctor Meekin put in their teaching. So when we're in a reading meeting, it's so important for us to list. The young people that are listening are going to be blessed. I've already blessed. What you said Norman, about, uh, if the Lord wants you to do something, he's going to, uh, supply you with all that you need. And we get that very, very much in Gideon, how he was so tenant and, uh, how he didn't want to go, but yet the Lord told him to go and told him what to do. And even, he even picked out his own transform. Gideon didn't even have to pick out his friends. The Lord and He has something for us to do. You look after every detail. As an indoctrist here, there's several things that are found in in Titus that are found and one of them is doctrine. In verse nine it says Abel by sound doctrine. Being really solid, uncorrupted doctrine, the teaching of God, uh, the teaching of the apostles held and, and taught, not corrupted and not something that's added to it. So we have sound doctrine in verse nine, and then we have in verse 13 of our chapters found in the faith really means solid in the faith, not one that is easily shaken in the, when the truth is brought before them that, uh, it's, uh, they're found.

Faith, uh, of God. And then it says uh again in chapter 2. Sound speaks out of things which become sound doctrine and sound in the faith in verse 2. Let me just say two things about not a striker not given, not given to filthy lucre. Umm. We're not Christians, but we are Gentiles, most of us in this Western Christian world. And the character of the Gentiles to, uh, settle matters is to fight it out in the battlefield. You know, I kind of chuckled sadly when I saw the headlines that there was peace in hospital. So you see how the Western Christian nation solved the dispute. They went in there with $5 billion worth of bombs and dropped it on a little area of the world. And, uh, when everybody suddenly calmed down afterwards, they called that peace. But that's not the way that we accomplished the work of God, but it, that's our way by nature. Rather said, you know, they have union in Europe, but they don't have unity and. Those are ancestors. Our recent ancestors killed 75 million of each other on the battlefields of Europe and they've got union, but they don't have unity. That's the way of the Gentiles is to fight things out. And so there's a tendency, you know, to do that. And so this is not a striker or a lover of Sophie, Luke or given the Luther. This is the exact expression there. I think it's important to see this, that umm. Uh, not given to selfie, Lucas, There's nothing wrong with being rich. And, umm, we should just read a verse in Timothy in connection with this, where the snare comes for young people and for us, especially when we're heading out in life. I think that, umm. First nine of First Timothy, chapter 6. But they that will be rich fall into temptation and a spare, and then in many foolish and hurtful luck, which drown men in destruction and perdition. For the love of money is the root of all evil. With some having which while some coveted after they have erred from the face, and pierced themselves through with many sorrows. But thou old man of God, pleading things, and fall after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, and lay hold on eternal life, where unto thou art also called, and hast professed a good profession before many witnesses. The desire to be rich. Very plain as to what it's gonna lead to. And so I just stated that the Lord entrusts that to those that are able to carry it out. And the ambition to be rich is to cause a great deal of grief among many and four many. But it was given to filthy Lucas. That became their object. And so I just say that because we shouldn't look down on those that have more than we do. Umm. That brings with it a special challenges, but that's what it was saying here is that the characteristic of this one was not to be given. But there is a prosperity gospel. I mean, what Scripture instructs us to do is when you hear it, run the other way, please. Don't run, don't walk when you hear that kind of thing. But God's given some people good heads and business heads and so on, and that's the that's of God. Mr. Garvey's translation uses the word here. And find it uh. Is very umm. Not seeking gain by base means. Not seeking gain by base means. And that's really, uh.

We have, the world has its terminology, uh, a get rich quick scheme. And, uh, you know, sometimes we as doesn't, there's no age limit to this. Uh, sometimes the, the world is taken up with, uh, get rich quick schemes and the lottery tickets and everything else that go along with it. But the believer is to be characterized as receiving what he has from the Lord. And so it says in first Corinthians chapter 4, what hast thou that thou hast not received? So the believer has the. That would be a steward would be one that would be dependent upon the Lord. He's not trying to get rich quick. Uh, he doesn't have that tendency and he seeks to what he has from the Lord and then thankful to the Lord for what he has. He doesn't reach out and take something that isn't his. The 17th verse is the admonition, the one who is already. Great how remarkable the word of God is. It says charge them that are rich, not seeking to be rich as the other verse said in the 10th verse. Nice here too, that in our verse, in our chapter verse 9, holding fast the faithful word doesn't say this doesn't say holding fast the word. Holding fast the faithful word, whose word was it? It's the word of God, isn't it? God is faithful as we find that in first Timothy and just so beautiful to think of this holding fast the faithful word as he has been taught. Now all we have to do is we don't wanna talk about it, but think about a few years ago. What did we find find those that had been taught. Now they soar above their brethren and they go beyond and they dispense with things that they once taught as the truth so that it's not truth anymore as God's word changed. Never, never did and never will. So I just thought of how beautiful it is for us to hold this is this whole fast. Don't don't let it go. Don't let something come along and cause you to say, well, I wonder now I wonder about that. I question that. Don't question the word of God. Hold it fast as it says. Hold fast the faithful Word as He has been taught. Now, now comes the responsibility that he may be able. By sound doctrine, both to exhort and to convince the gainsayers sound doctrine that which he has been taught that which was from the word of God a faithful word. So I believe we find here a binding together of

that which is of God and this is the thing that will keep us and be and we that we were able to be an encouragement we'll be able to exhort we'll also be able to. Help those that are especially they have a circumcision of a jewel here and uh, so it will be those that will will be able to help them. Otherwise we will not be able to help them. If I don't consider the word of God myself applying to me, if I'm not holding it, how can I expect to teach someone else or help anyone else? So I believe it's very important. I was thinking over just going over to Ephesians chapter 4 just. Thinking again of this dispersion and despair, despairing of the truth of God. Just forward to Ephesians 4. Versus uh, and here's a good word for us. It's good for the young people, good for all of us. Ephesians chapter 4, verse 14. That we henceforth be no more children. To and fro with every win of document by the sleight of men. Cunning craftiness, whereby they lie and wait to deceive, but holding the truth. Verse 15. Not exactly speaking the truth, but holding the truth in love. May grow up into Him in all things, which is the head, even Christ. I'm doing the whole body. But you know, I just thought of putting that together with what we have here. Holding fast, a faithful word as he has been taught. We'll do that seven years, the perfect number, and we get it here in uh, verse 8 and 9A Lover of hospitality, a lover of good men, sober, just holy tempered holding thoughts. The faithful word is Southeast 7.

The word sober it means so as to be, uh, so as to be right. Regarding the translation uses the word discreet there for that word sober. I wonder whether that might give us the, uh, the direction, you know, the Spirit of God would have those that are in a place of oversight to be discreet in connection with the issues that they deal with among the Lord's people sometimes and overseer will have someone come and speak to them about a personal matter perhaps and. There's a matter that needs to be discussed and taken up, uh, privately and, umm, and even in things of God when perhaps there are times when, uh, we get off on a path of disobedience or worldliness and one of those overseers perhaps sees a disorderly conduct coming in. He goes over and speaks to that one privately. And then maybe he speaks another time privately and he's doing it so that, umm, you know, if there's disobedience, continued disobedience in the, in the pathway, in an assembly, why then the Lord has to come in, perhaps in governmental ways. Deal with the situation. But here it really speaks to umm, of a woman is sober, discreet. He doesn't broadcast the matter amongst the brother. Why he keeps it quiet. He keeps it between himself and the individual that is involved and he just deals with it quietly. And it's not the character of the Lord and how he deals with it. You know, he spoke to Solomon three times. The first time, umm, I guess I, I'm gonna have a hard time. Uh, just quoting them. So we'll just turn them real quickly. I think it's First Kings chapter 3, the first time that he speaks to Solomon. And in verse 15, Solomon awoke and behold, it was a dream and he came to Jerusalem. So the Lord spoke to Solomon that first time, and then he spoke to them another time, a little further on in First Kings. And, uh, he built that house, uh, for the Lord. And then, umm, the Lord appeared to him after he built the host. I guess I can't find it here, but uh. And the third time, yes, it's chapter nine, first Kings, Chapter 9. And uh, verse one, it came to pass when Solomon had finished the building of the House of the Lord and the Lord and the King's house and all Solomon's desire, which was he was pleased to do, that the Lord appeared to Solomon the second time as he had appeared unto him at Gibeon. And then you find third time in Chapter 11 That it becomes a public thing, Chapter 11 of 13 and verse nine. And the Lord was angry with Solomon because his heart was turned from the Lord's audit Israel, which had appeared unto him twice. And has commanded him concerning this thing that he should not go after other gods. So God had had a private conversation with Solomon twice about this issue of idolatry and this issue perhaps as the wives that has taken his heart away. But then, you know, the third time through the public thing. And so the overseers discreet, he takes up these issues. He sees that the disorder is creeping into the assembly, uh, perhaps into a family, whatever, and he seeks to correct the matter. Just briefly privately takes the matter up, but then you know, if it persists, why then the Lord oftentimes makes it a public thing. Coming back to our chapter in verse 9 just for a minute. I think it's it might be helpful to see, uh, three things. In the middle of, uh, the second line of, of uh, verse 9, uh, as he has been taught, uh, being taught, being taught, that's the foundation we need to be taught. But what's the next thing? Going back to the first part, holding fast the faithful word as the end is taught. The second thing is to be living what we have been taught. It's one thing to know the Scriptures, but it's another thing to walk in them. And then the third thing is the end of the verse. We're going to be able to help others. John's gospel says He that believeth on me got to have my hand on The Fountainhead. He that believeth on me, as the Scripture has said out of his belly, has to have an effect on my life and to live it.

Then my other hand is going to go in. Blessing, uh, seeking for the welfare of others, but I must have my hand to the top and then to live it, and then I'm gonna be able to be used in helpfulness to others. Oh, close to some I believe, therefore I've spoken. I didn't get that all close to Thomas connection to ministry I believe, therefore have. Yes, yes, that's the order. There has to be a personal laying hold of it first. Yeah, so they believe you're in connection with the unruly, that there was discipline putting away, Properly speaking, Mr. Darby says it's not discipline at all. If I put my son out of the house and I say you can no longer be in my house, you so corrupted my house that you have distorted and distorted my house. I cannot call you my son and I can't let you come in. I there's nothing more I can do with you that's putting away from a large table. And properly speaking, that's not discipline at all. But it's admission that all discipline is failed. But here we have get the plumber, the absorbing, and there's the convincing of the game stayer. And then there was even even here whose mouths must be stopped. It doesn't say you can. It says they must be stopped. And the comment was made recently that there should be as many loosens as there are bindings. But whole set of Timothy have no man like mine is. You will naturally care for your state. But here we see that there are many deceivers in vain talkers. When I was young, somebody talked about the parable of the prodigal son, and he said we shouldn't really call the parable of the prodigal son's this prodigal son's. There are lots of, but how many fathers are in there like that? And here is the question. There's many deceivers in veins, hawkers, and it's not an optional thing. It says his mouth must be stopped. To convert whole houses using things which they ought not to for filthy lucrative space or for gaining space. And umm, that's it. There is the injunction there, but they must be stopped. And what it takes, the Assembly has been given very broad powers to deal with that. And it said whatsoever are you buying on Earth? Is is the power of the assembly to stop that are unlimited? But it it's not an optional thing here. And so we have we see this in connection with that because it was unruly there from teaching things that were contrary to the doctrine and wanted to let it stray. And so the elders at Ephesus left and then came in and so dared. And we have to look back at what has happened and we have to say, have we fulfilled our responsibility to stop unruly talkers and they have the circumcision? Have we delivered our young people into the hands of those that were unruly and would not? Would that rebelled against the word of God, and I see that in the Book of Kings, where? Solomon favored, uh, favored Jeroboam because he was an industrious man who see that maybe we should turn back to that. It's from first king. Because maybe it leads on with what our brother Robert was saying, what he failed to judge in himself. He kind of turned a blind eye to his own son. I think it's uh. After 11/26 11:26. Umm, yes, it's actually 28. That it it, Well, yeah, 26 you should start there. And Jeroboam, the son of Neba, an appetite of uh, Miradiya, Solomon's servant, whose mother's name was Deruya, a widow woman even he lifted up his hand against the king. And this was the 'cause that he lifted up his hand against the king Solomon, Phil Milo, and repaired the breaches of the city of David's father. And the man Jeroboam was a mighty man of valor, and Solomon seen the young man that he was industrious. He made him a ruler over all the charges of the heights of Joseph. Well, you can see your recipe for disaster. Solomon knew a Jeroboam was, and yet he thrust him into the very place of ruling over all the House of Joseph when he knew what he was.

And so we have a solemn responsibility in connection with these things. I think we find in the Word of God, the sin of Jeroboam is mentioned 38 times, and it was the sin by which all other sins were measured in the Old Testament of the king, 38 times, I believe you'll find is talking about after the sin of Jeroboam. And we see the beginning of this. Well, Solomon was given wisdom. It wasn't that he lacked the wisdom. God gave him the wisdom to deal with the situation. And we often say we didn't know what to do, but we did, and we didn't have the moral courage to do it. And so we see here that, uh, what Jeroboam's beginning was. And so he can't give this order to Timothy, to Titus rather, whose mouths must be stopped because then those that are younger are taken away. Whole houses are subverted. And we see their sorrow that is brought in and, uh, into the assembly and into homes because. There was not a carefulness in connection with these things. Let me just comment on the last umm, 3, umm, 3 words actually of, uh, verse eight. They have to do in the connection with what you were talking about. Brother Neil, uh, a brother A1 That would be an overseer ought to be, uh, just ought to be fair. We ought to recognize the, the character of one that is umm, has the ability, so to speak, to size up. A situation and to be fair about it and also to be pious or holy. And this is what perhaps was lacking in Jeroboam. And he was not a pious man. He was industrious in scripture records that he was industrious, but he wasn't characterized as one that was highest and temperate self-control. He needed to have that self-control. And uh, we learned later on that, uh, because Israel to sin because he didn't have. That conference in his life? You know, my brother asked me, I think some people know that we're called Tunbridge Well, brethren, because there was a, a division over a little decision that a little country assembly or Tunbridge Wells made over a man named Mr. Strange. And uh. I was in a home in France and his young brother, nice young brother, he said, uh, I know that they had to do what they had to do with Tunbridge. Well, so why did they have to do it? So that's a strange question. And then he gave me a perfect outline of why the brethren had to do what they had to do at Conridge. Well, but he said, but if they hadn't done it, then we'd all be together and all happy. But you see, another brother asked him what took place in Tunbridge. Well, it was a man named Mr. Strange, and we had an open meeting today and he got up. And you would say things like, all our blessings come from the devil. You know, if, uh, Satan had attempted ease, then there would have been no fall and there would have been no, uh, need for salvation and so on. And so it was just that kind of thing. And what other answer to their answer to that than to say whose mouth must be stopped? But here, thousands of assemblies literally in Europe were swept away in division at the division of Tunbridge Wells because they didn't realize a simple principle that the assembly has authority to deal with this kind of thing. And, and not even the assembly, but in oversight that these things have to be dealt with. And here's a young man 90 years later scratching his head saying why do they have to do it? But Paul says in Corinthians put you like man and there is the there is some other influence, if I may say that, but I'm asked not to put on that with pertaining to a woman. We hear the other side of that. But there is the mothering influence and it's wonderful. You know, our wives even how they pack the children's lunch and so on and how they arrange everything and they're very thoughtful how and that's what is increasing in Hebrews and says Hebrews. And you do it with joy and not with grief. So we can make it a very difficult, very difficult. Thanks for those that have overseas to oversee but it's a necessary thing and we see the results installments host with Jeroboam that 10 tribes of Israel were taken away in division and to this day to this day that there's still Israel is still divided because of Jeroboam stands. And so as our brothers did. Maybe we don't like to hear that some things we cannot do and the Lord will be will be brought back in the Lord's time. That he is faithful in his faith.

The results of solving failure and Jeroboam that we read about have perspective to this very day. At the end of that 12Th verse for the young people again. That's saying something or teaching something that's going to be popular and. Therefore, being able to have a bit more money because. Uh, there's nothing said that it would upset anybody. So the, uh, it says there, uh, for filthy lucre's sake, saying things for the benefit that they might have financially. At the guarded against that. I have no pleasure in you saying. Offering at your hand. So there was in Malachi the remnant day. Those that were ought to be new service to the Lord in the temple, but they wouldn't do it unless they got paid. And so this is something that is to characterize those that are doing the work of oversight or anyone that doesn't work for the Lord. Don't do it for money. It ought to be done. The apostle Paul says that I may preach the gospel of God without the charge. Why don't you preach it without charge? He wasn't going to take the collection. Sunday school and here one that is characterized you can identify the character of this one that he served in himself and not serving the Lord. That he's really wanting that filthy roofer. He's trying to do the Lord's work and using base means serving himself. We got to do what we do in front of our cheerfully Lord. The motives. Every action has a motive. Why we do things. And when we stand before the Lord Jesus. The Great White Throne, we're going to have all our life reviewed and he's going to show us the motives that we have. And it's very important. I can't judge the motives of others, but the Lord is going to show us why we did those things. So it's it's in important, isn't it, for us to have a pure motive. What is that motive? To exalt the Lord Jesus Christ? That should be our motive for every action. In Revelation. That is, it's not knowledge, it's a magnitude of power. In Psalm 33, I think that's 331111. Oh, the thoughts of thy heart. The entire word of God. Especially the Old Testament are the thoughts of the of the heart of God. See, it's not intellectual. It's not until you are. And there are three verses in Proverbs 22 and I would like to briefly. Do. 522. August 22/19/2021 Now if you think that this is just a word from Solomon to Jeremiah.

And I submit that we have a very intellectual approach to the scriptures. But you notice there's a three fold high eye that made known to me. Verse 20 I have written to thee. Verse 21 I may make you know the circle. And then there's a free fall day I admire known to be. I have written today I might make me be. Now say I think this. These are versions like John 316. I have to realize that the eye is the Lord speaking to our hearts. We have to put our name in there questions and every individual the leader of this debate. Reader with the right attitude apart. She's a David. When a visitor comes to the city, I don't know, but in your city they are an honorable visitor comes, they give them the keys to the city. And it really speaks of authority. It's a symbolic thing. And the Lord has the keys of David. He has the keys of it now. He has the keys of authority in this world. And it's a wonderful thing that though Philadelphia had little strength that kept his word and not denied his name, that the Lord still has the King's heart. In his hand as the rivers of water and he directs the government. And so he's in control of things. We can leave the government with him. Uh, so if somebody higher than the Prime Minister, the president, have you got a problem? Go to the one east and I have to report to. And he's got his hand and his, his heart in his hand. And so the Lord is in control of the governments of this earth. And so we don't need to get down to the level of the world with those things, but we know the one who has the keys of David. And so it's a wonderful thing there in that first. So just point this out in connection with Gaines because, umm, it's not just with money, although it's cleaning money. Mr. Darby made a comment when he visited this cotton and he said there's a lot of lovely believers over in North America. He's writing back home, he said. But in the churches there, everything is numbers and money. And I don't think things have changed much in the last 150 years after everything was money and numbers in the churches here. But it says in First Timothy chapter. This umm. In connection with this nitrous to allow my application of this first. That, umm. Verse five. Her verse Disputings of men, corrupt minds and destitute of the truth. Supposing that gain is godliness from such, withdraw yourselves. So there was to be withdrawing from these perverse reasonings that if we had 5000 at this conference, it would be evidence that there was more government here. I mean, we are living in the days of the two or three that I've kept my word a little strength. And we shouldn't be looking to either money or numbers as a measure of the Lord's approval, but the word of God. I just say that it's a broader application to this question, but really measures success by money and in

the churches they measure success by numbers. But the Lord said we're two or three are gathered together under my name. And it's a question of being faithful, Of course, what has been committed to us, not the numbers that have attracted. 1St 12 is really, uh, an indication of the character of the nation. One of themselves, even a prophet of their own, said Christians are always liars and equal bellies. So sometimes the national characteristics, as you say, umm, everything has to do with dollars and cents, Mr. Harvey said of of these assemblies of North America. Well, the assembly is increased. Why it was known that. The the national characteristic was lying and evil be slow bellies. They were gluttonous, and so on. This was just the way the nation was and and so. As a Gentile assembly, the assemblies that were there, Titus was to help to restore the order and to admonish them that they weren't to continue on in the character of that Gentile nation, something that.

You know, we, we speak of the terrible people, we have some image that pops into our minds to speak of French people. We have an image that comes into our minds. And so the Christians here, the Lord said you have something to say. Our young people today. Are facing some of the same thing. Quite the same, the characteristic of so-called Christian lands now is if it feels good, do it. In other words, self indulgence. Well, you're dear young people, you're exposed to that and you need to strengthen yourself in the things, the truth of God in order. Not to be applying those ideas to Christianity. The Word of God is firm, unchangeable, since it was written. The only divine thing in the whole world is this book, the Word of God. And let's strengthen ourselves, your dear young ones, in order to be able to discern the spirit of the age. And it's just plunging down faster and faster. And we need to be using the time to strengthen ourselves because you do young ones that the Lord doesn't come soon. You're going to be facing situations that have never been known before and their only safeguard is to cleave with to Christ with purpose of heart. I I worked in verse 12 Valley. I've got it written beside my Bible there lazy. You know how I would just see that today is normally just said that people in the world today they don't want to work as long as they can get the welfare or whatever it is. They're hockey to have a job like that. But I guess there's no seniority on that and you don't get bumped off of that so. They're happy, but we're told as Christians can get out and work. And it says here that we're going to re reduce them sharply. For that. Gabriel. Had. Not so. We're seeing gardens tested and. 250 miles off. Call patients for the old, they're very similar, but we're looking for stimuli. Whatever. He ignored their qualifications for elders and here's qualifications for over here and they're very, very similar. And so it shows that the standard doesn't change because of our natural. Damage. It's not the next infection. Germany and half Irish. Natural assembly. No excuse. By the door. To confirm. Looking into what you want us to do. It's just it's always mentioned to do this, you know? Talking about this thing that's it is now they've gained as much as I guess, something. About all that was mentioned before, what happened to Motors, why we do we do what we do is what we do. It is very important because I can say something here are in my home assembly, a small assembly, something for running old games and one around one area to see my reputation or to cover up something that I've done or to for somebody's notice why I should say something to be helpful.

Spirit of God records the 1St 4 words in verse 13. This witness is true. Sometimes accusations are made or insinuation is made that. Things are in this order and there's someone is plain enough to say what the disorder is and to actually bring scripture before for us and to say this is disorder and it needs to be corrected. It's not according to the mind of God. I think that is here, this witness is true. So we need often times the natural characteristics that, that, uh, we've been speaking about, uh, the Irish, the German, the French and so on. We all have natural tendencies and perhaps characterized by the Gentile nations, uh, in their, uh, distance from God, their departure from God, but to bring, umm, ourselves into subjections of the word of God. Is required. But this witness is true. We find that we live in a day of denial. Because we don't want to admit that we sin, that we made a mistake. Maybe there are there are those that will say, we'll go as far as to say I made a mistake. Well, I'm excited, God, that may be true. That was a mistake. But it's truer to say I think I have sinned. And so then there comes repentance through repentance before God and restoration. And so this is really why they were to be rebuked sharply that they may be sound or solid in faith. Let's not just say we made a mistake. Let's say we stand before God and on our faces. Our departure can be restored. Sometimes we're sorry, but it's we're sorry because we're caught. That's not repentance. Somewhere I read that this. In verse 12, one of themselves, he was a, he was a writer among them years ago. And I understand it was epimetitis back in the 6th century that, uh, now to verify this, I am not going to say I don't, I don't know, but this is what I read that. E it says who's, uh, who? Subvert or no, One of them sells even a prophet of their own Epimetodus way back in the 6th century. We see umm. Said that accretions are always. Liars, evil beasts and slow bellies. Credit statement, isn't it made by one of their own? If that's a true statement and God takes it up to them. And I was thinking too about evil beasts that he's speaking about a lion or a tiger. No, speaking about man. Man, you know, man without God is nothing more than a beast. We're told that in the Book of Jude, aren't we? Book of Jude brings that before it was just over that looking. Umm. And the epistle of Jude. MMM, uh. Looking for the verse. Umm, thinking of first ten right, That's the verse, but uh, well, just dropped back Michael the Archangel in verse 9 when con uh, contending with the devil to he disputed about the body of Moses durst not bring against him a really accusation, but said the Lord rebuke. But these speak evil of those things which they know not, but what they know naturally as brute beasts.

In those things they corrupt themselves. Not talking about lions and tigers, talking about men. And I believe the same thought is brought out here in our epistle of Titus. Evil beast and slow bellies. Sad condition isn't it, for man to get into. OK, so these two thought would be violence. The deception and violence. Violence was at the beginning of the church history. When Satan was like a roaring lion. And that was characterized by the man. In the Scriptures, the end of the church period is toward the woman, and the woman is. A deceptive A picture of the deceptive side that is the hissing serpent. Roaring lion violence, The hissing serpent deception. The man. Second Timothy, chapter 4, verse 3. A little light here. Second Timothy 4 and verse 3. For the time will come when they will not endure sound doctrine, but after their own left shall they heat to themselves. Teachers have been itching ears, and and they shall turn away their ears from the truth, and shall be turned on disabled. But watch thou in all things a fable is just a tail or a myth, and so there are good stories. That are brought in among the Lord's people good stories they sound good, but they're myths they're they're not the truth of God. And so Satan has counterfeit these desires to counterfeit the truth of God and we can be sure that we can be found in the faith by giving heed to the doctrine that that brought out holding fast the faithful word as he had been taught verse 9. We need to be careful on the watch for for those tables not giving heed to Jewish fables and commandments of men that turn away, that turn from the truth. There is such a thing as a good story, but that's not the truth. The itching ears are not the speakers, but they're the heroes. We have to be careful what we listen to, and we might have itching ears. In other words, you want to hear oh, something a little bit different or entertaining or so on. We have itching ears and this is the warning against.

“The carnal mind,” which “is enmity against God,” would always make a bad use of His grace to sinners. It dislikes grace, and will always speak against it. It is contrary to its nature. The apostle had no sooner stated the blessed truth, that “where sin abounded, grace did much more abound,” than he anticipates, and answers, the opposition of the natural mind to the sovereign grace of God (Rom. 5 and 6).

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” (Rom. 6:1).

The believer is dead to sin, in the sense in which Christ is dead to it. This is a deeply precious truth. The following passages make it perfectly plain.

“Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. ... Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Rom. 6:6- 7,11).

Grace, the pure grace of God, is the only power of a holy, godly walk in this world. As the Lord said to one who was passing through deep trial:

“My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor. 12:9). It is only by grace that we can:

“Adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:10-12).

The law demands perfect obedience, and will not yield one point, but gives no power to obey. The divine favor which is our only strength, flows to us through the channel of our gracious, blessed Saviour. He is the rule of the believer’s life, and the grace of God is his power to follow Him.

“For He hath left us an example, that we should follow His steps” (1 Peter 2:21).

The law knows nothing of grace; it shows no favor; it can only condemn the offender.

“The law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

From the portion in Titus we learn the three following things:

1. Grace brings salvation—complete deliverance. The moment that the grace of God, in Christ Jesus, is received by faith, there is complete salvation to the soul—a full deliverance from sin and all its consequences. The condition of the sinner in God’s sight, is immediately changed. He has “passed from death unto life” —from a condition of death unto one of eternal life (John 5:24). This is also the source and power of holiness. The believer, being vitally connected with Christ—a partaker of the divine nature—and indwelt by the Holy Ghost—he brings forth fruit unto God.

“This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? ... That we might receive the promise of the Spirit through faith” (Gal. 3:2,14).

2. The same grace that brings salvation, leads to true, practical godliness.

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” That is, grace teaches us to deny everything that is unlike God, and displeasing to Him; and also to deny the tendencies of our own hearts to go out after the world. But grace teaches us to do what is good and right, as well as to deny what is evil and wrong. “We should live soberly” —great sobriety, moderation, evenness of mind, temper, and conduct, should characterize every believer. Also “righteously” —justly and honestly towards men. And “godly” —in all holiness of heart and life towards God. This is true sanctification, namely, separation from the world—set apart for God. Such are the happy fruits of the sovereign grace of God to lost, ruined sinners in this present evil world.

3. Grace teaches the believer to look for Glory. He may be a dull scholar, but the lesson is plain enough.

“Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.”

Here we have set before us Christ Himself, the hope of our hearts, and coming glory—the full display of the Millennial glory of our Saviour-God. The grace that brings salvation, and leads to godliness, sets us in the position of waiting, watching, and looking for the Lord from heaven.

Alas! that this blessed hope should be so little understood, and have so little hold of our hearts. What can be plainer? The grace that brings our salvation, sets it before us. It is fitted and intended to govern our affections, and form our character for the blessed Lord. His first appearing was in grace. His second appearing will be in glory. In this passage our salvation and walk are sweetly connected with both.

May we be led to a deeper knowledge of grace, to a higher character of godliness, and to a more transforming hope of glory.

Echoes of Grace: 1939, Live Soberly

Titus 2:12

That precious grace of God which, while it brings salvation unto all men, teaches those who are saved "to live soberly, righteously and godly in this present world." And be it remembered that "to live soberly" means a great deal more than temperance in eating and drinking; it means this most surely, but it takes in also the whole range of inward self-government—the government of the thoughts, the government of the temper, the government of the tongue. The grace that saves us, not only tells us how to live, but teaches us how to do so.

Young Christian: Volume 29, 1939, Grace

“The grace of God that bringeth salvation to all men hath appeared.” Titus 2:11.

Grace in this distinctive way did not come till Christ came. The law was given (John 1:17), but grace, when it came in, was not given, but came, subsisting in the Blessed Person who was there; not simply a message of grace from God, but all His words, all His actions were grace, so that the vilest could come to Him, if they had confidence to do so.

The poor woman who was a sinner came to Simon’s house. Simon scarcely thought the Lord a prophet, but she came and bathed His feet with her tears, and wiped them with the hairs of her head (Luke 7:36-50).

He came to win the confidence of these poor creatures; God Himself, and perfect grace manifested in Him.

Some people say, “I am not afraid of the Savior, but I am afraid to meet God.”

The reason is that they have never beheld the Divine glory of that Blessed Person who was God, the image of the invisible God.

How do I know what God is like?

By looking at Jesus in all His actions, all His ways.

I was asked to visit a woman whose husband had lately been converted. She had seen the change in him, but was herself afraid of God. She said she was afraid of meeting God, she did not know what He was like. I read with her Luke 7. We went over every detail of that beautiful picture, and at last I said,

“That is God.” With tears running down her cheeks she said,

“If that is God I cannot help trusting Him.”

The Lord came to win the confidence of sinners. God is often presented as at an awful distance, and His Son as coming to reconcile Him to us; but it is an immense thing when we come to see that the invisible God is there! The One we shall know in eternity is the One we have known in time.

“He that hath seen Me hath seen the Father.” John 14:9.

The Coming Again of the Lord Jesus, Coming Again of the Lord Jesus, The: Part 4

(Titus 2:11-14.)

It was intended, when the series of papers bearing this title was commenced, to have gone through the sum of the

New Testament witness upon the subject; but the last paper completed only the testimony of the Gospels and the Acts, leaving the large field of the Epistles and the Revelation unentered on. The limit of a very few pages, so far as the present publication is concerned, necessarily now leaves this amongst the many lapsed purposes of man's heart, while " the counsel of the Lord it shall stand;" and His truth, amidst all earthly changes, remains unchanged and is eternal.

The statements of this striking passage have their own direct and independent force relative to the hope that is designed by our Lord to animate His people's hearts. But their true bearing can hardly be seized when insulated from the important connections in which they are found. Like every part of revealed truth, the hope of the Lord's coming as presented in Scripture is intended to be pre-eminently practical. The subject may be taken up as an intellectual study, and you may get artistic groupings of its various aspects. In Scripture it is always presented either as stimulating the responsibilities, or encouraging the patience, or animating the expectations, or, as here, forming the character of those who, whatever their relative condition on earth, are redeemed by Christ to have a common home in heaven. It is never given as a picture of the imagination.

The homeliest exhortations as to the conduct of old men and old women, the behavior that is becoming in young women and young men, and the warning of servants against insolence and filching from their masters-and these all gathered by the gospel from a people whose national characteristic was that of incorrigible lying, and who are described by one of their own poets as " evil beasts and slow-bellies"—these introduce to our attention the wondrous declaration, " That they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:10-14.)

This is a wonderful summary of the living practical character of Christianity, traced downward from its source, displaying its moral transforming power in men, and issuing in eternal association in glory with Him whose appearing in grace has made salvation ours.

First of all it is stated that the grace of God, which brings salvation to all men, has appeared. It is not restrictive in its character, i.e., to Jew or Gentile. The grace is salvation-bringing to all men; and in the person of the Lord Jesus Christ it has appeared. " Grace and truth came by Jesus Christ." in Him it was embodied and presented; and it brought the salvation to all men, which was needed by all. But the special point here is that as there has been a living personal appearing of the grace, there will also be a living personal appearing of the glory also. Our faith and hope are alike in God, and both are linked with the first and second appearing of the Lord Jesus Christ. He who brought the grace will bring the glory too. " Christ was once offered to bear the sins of many [the essential basis of salvation]; and unto them that look for him shall he appear the second time without sin unto salvation:" [i.e., for final deliverance or glory.]

Next there is presented the power of Christianity in its subjects, as they are viewed in this world intermediate to the reception of the grace and their attainment of the glory. The first necessity of our souls is salvation-deliverance from the guilt and condemnation under which we lie as sinners against God. Hence that touching expression of grace, " God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is the grace of God that " brings salvation." But grace is transformative of the character also, and conforms in affections and aims to Him by whom it comes. It disciplines the soul in the ways of God. It teaches the denial of all impiety and worldly desires. It emancipates from the domination of the world and its evil principles, by the introduction of the claims of another Lord to the subjection of the soul. Still it is the grace that teaches this, and teaches it on the ground of a necessary conformity to the character of Him in whom the grace has been displayed. " He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It teaches us " that we should live soberly [with due restraint as to our own desires], righteously [in uprightness as regards the claims of others], and piously [in all that regards our relationship to God] in this present age." Grace teaches this, because the glory is coming; and our moral habits are to bear witness, both to the one and to the other. They are to bear witness to the grace which has brought us deliverance from all that enslaves the men of this present age; and to the glory which is about to be manifested, which will introduce us to the associations of the age to come: " Looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ."

I will now only briefly notice some of the passages relating to this blessed hope which, under other circumstances, might have been unfolded in their special connections. In Rom. 8:21-23 it is presented in connection with the redemption of the body from the power of death, and the creation's participation in the believer's glory. " The creation itself also shall he delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In 1 Cor. 1:7,8 there is a specialty in connection with the possession and exercise of the gifts of the Spirit in responsibility to Christ, that can only be indicated and left. " So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Chapter 15 of the same epistle presents it in connection with the resurrection of the believer and the establishment of the kingdom of God and Christ's supremacy. " For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet." (Ver. 21-25.) In Philippians it is connected with the obtaining of " the prize of the high calling of God in Christ Jesus." And the apostle says, " For our conversation (citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Chapter 3:20,21.) In Colossians it is the issue in glory of the position in grace which presents us as risen with Christ. " If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Chapter 3:1-4.) In Thessalonians its various aspects are interwoven with the whole position of the Christian from the first hour of his conversion to God, through every responsibility and every trial until that solemn moment is reached, " When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1:7-10.) The first chapter of the First Epistle presents this hope in connection with the preaching and reception of the gospel. " For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (Ver. 9, 10.) Chapter 2 Connects it

with the final joy of uninterrupted fellowship between the apostle and his beloved converts. " But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." (Ver. 17-20.) Chapter 3 gives the object and issue of all pastoral anxiety and labor on account of the sheep of Christ. " And the Lord make You to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." {Ver. 12,13.) Chapter 4 presents this hope in connection with sorrow on account of departed friends, and brings in the special revelation of (what is now technically called) " the rapture of the saints." " But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (Ver. 13-18.) Chapter 5 gives the believer's moral position in the world in the prospect of " the day of the Lord," which will bring judgment upon the world. The whole passage should be read, concluding with verse 23. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." The Second Epistle presents the righteous judgment of God upon the enemies of the gospel, and glory to those who have believed. This is specially in connection with the kingdom of God, as well as the truth of the First Epistle. This is seen in the First Epistle, chapter ii. 12. " That ye would walk worthy of God, who hath called you unto his kingdom and glory;" and also in the Second Epistle, chapter i. 5. " That ye may be counted worthy of the kingdom of God, for which ye also suffer." Chapter 2 of the Second Epistle unfolds the apostasy and the man of sin, and the delusions of the last days of the history of Christianity on earth, until " that Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (Ver. 8.)

(Concluded from page 192.)

“IT’S bad! It tasted nasty, mother!” exclaimed a bright healthy boy, as he hastily threw away an unwholesome nut. The little man was interrogated regarding his action, but, although not able to explain much, his features looked painfully nauseated and he had done wisely. Indeed, it would be well if we all acted similarly in more important matters, by having done with what is unwholesome and unsound.

How commonly it is said today, “So-and-so is unsound as to the inspiration of the Bible,” “He is unsound as to the atonement,” “He denies the Deity of our Lord Jesus Christ,” and so on. The very fact, that the children of God have the Holy Spirit within them, causes them to shrink from the preaching and teaching of such men, and to reject their God-dishonoring doctrines. Yet, after a while, through becoming familiar with them, there is the awful danger of losing the keen dislike which was once divinely imparted to the soul, and of being consequently robbed in regard to the Truth.

Again and again in the three short epistles of 1 and 2 Timothy and Titus, the Spirit of God emphasizes the importance of that which is “sound”; — “sound doctrine,” “sound words,” “sound speech,” “a sound mind” and “sound in the faith” are all spoken of, in view of believers being preserved from the unwholesome opposites, and of being kept in the healthfulness of the truth as it is in Christ Jesus.

We will concisely consider the verses referred to.

1. “Sound doctrine” (1 Tim. 1:10; 2 Tim. 4:3; Titus 1:9; 2:1). In the very first verse we see where unsoundness in regard to the faith begins, as we read, “contrary to sound doctrine, according to the glorious Gospel.” Corruption starts as to God’s Gospel. Then it is foretold, “The time will come when they will not endure sound doctrine,” for (as it now abounds), “They heap to themselves teachers having itching ears.” But, in healthy contrast, it is good when one is able to hold fast the faithful word, and “be able by sound doctrine both to exhort and to convince the gainsayers,” speaking “the things which become sound doctrine.” To promote the good is the way to keep clear of the evil.

2. “Sound words” (1 Tim. 6:3; 2 Tim. 1:13). “If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing.” Such have forsaken the ground where true knowledge and humility are cherished. Therefore the apostle says to young Timothy, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” The apostles used words which the Holy Ghost teacheth,” not “the words which man’s wisdom teacheth” (1 Cor. 2:13). This should be remembered today when we are faced by boasted advance, modern scholarship and the latest expressions, so that more tenaciously than ever we may hold fast to sound and wholesome words.

3. “Sound speech” (Titus 2:8). Then what a fine exhortation is found here for a servant of the Lord! What an antidote to the temptation which ensnares many, when truth is sacrificed for delusive language or vain eloquence. “In doctrine showing incorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say against you.”

4. “A sound mind” (2 Tim. 1:7). Granted that the behavior of a faithful servant of the Lord leaves the enemies of the faith without one evil thing in his practice to condemn, but rather that a feeling of shame consequently takes hold of the opponents, nevertheless he himself is not to be ashamed of the Truth, nor is he to fear, however much they may oppose; so it is written, “God hath not given us a spirit of cowardice, but of power, and of love, and of a sound mind” (or “wise discretion,” for so it should read). “Be not thou therefore ashamed of the testimony of our Lord.” From God’s side the servant is equipped; on his side boldness, love and wise discretion in regard to the Lord’s testimony are to mark him.

5. “Sound in the faith” (Titus 1:13; 2:2). “Rebuke them sharply that they may be sound in the faith”... “Sober, grave, temperate, sound in the faith, in love, in patience.” In view of subversive teachings and corrupt influences, Titus was to forcefully bring home the Truth to believers that they might be found SOUND IN THE FAITH. True believers at the present time need the good, — the positive Truth of God! It is not sufficient, though necessary, to be done with the bad, — the unsound. Certainly “refuse the evil,” but feed upon “that which is good.”

The epistle of Jude instructs those who are “beloved in God the Father and preserved in Jesus Christ” to build themselves up in the Faith, keeping themselves in God’s love, praying in the Holy Ghost,—to get on together in “the faith once delivered to the saints,”— to be earnest as to this; not as to latter-day copies or developments of it, but as to that which is “from the beginning.”

God is revealed in Christ, and we are redeemed to God in Christ through His blood. Christ is glorified on high, and we are blessed in Him. The faith centers in the Son of God, and the Spirit enables the children of God to “abide in Him” in faith, affection and intelligence, that our joy may be full, while true edification in love is promoted according to the Word of God.

H. J. Vine.

Des Moines Conference: 1973, Titus 2:11-12

Reading

General Meetings, Des Moines, May 1973. First reading Meeting.

25. Verse 5. While the bridegroom carried. They all slumbered and slipped. Hebrews, chapter 10. Verse 37. For yet a little while. They shall come, will come, and will not perish. The hymn we've sung together and beloved. Might I suggest a portion from Titus 2? Verse 11. If we could read to the end of the chapter from verse 11 and of course that would open up. Many, many aspects of this wonderful theme that is before us. The two verse 11. For the grace of God that bringeth salvation hath appeared to all men. Teaching us, but denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works? These things speak, and exhort and rebuke with all authority, that no man despise thee. Been said that these few versions give us the summary. Of all the ministry of the apostle Paul. When we consider that it was freshly addressed to the slaves. It's

touching to our hearts to think the Apostle. In addressing the slaves would give us. The most marvelous truth. This fullness we have in these verses, and they're the ones.

That are exhorted. That they might adorn the doctrine of God our Savior. Those who didn't even own themselves. Working for a master that only was famous. Any other property yard. And yet to that very class. They were exhorted to adorn the doctrine of God our Savior. So if the apartment. Would bring the truth down to the level. Our poorest. That could be found. Surely it will be meat in due season. For all God's people, I'm sure. It has also been said that from verse 4 to 15. Christianity really is. And so the remark of our dear brother is very opportune. Yes, I believe this does depict what Christianity really is from verses 4 to 15. Grace has appeared. And not only has grace appeared. It bringeth salvation. And for the younger ones here. We might just remark that if you know the Lord Jesus Christ as your Savior, you are saved. Eternally from the guilt of sin. But. There's another aspect of it. The Lord Jesus has gone back. On high and there he lives. A glorified man in the presence of God. And he saves you, dear one. And may we emphasize this, this what it means by being saved by his life. It's not his life here, but it's life up Yonder, glorified there. He saves us every moment of our Pilgrim journeys. From. Sins. Dominion. From the power of sin. And the slavery of sin. But that's not all concerning salvation. When the Lord Jesus comes back again, and this is before our souls now. He will then save us from the very presence of sins. Now what a wonderful savior we have. Saved from the guilt of sin. Saved from Sins power. Its dominion and its slavery. And saved from the very presence of sin. When he comes back, it could be today. We trust that everyone sitting here is ready. Everyone to meet him. That would not save Brother Smith in connection of what you've been remarking. That's in these verses 1112 and 13 particularly we have the scope of the whole New Testament. Verse 11 brings before us the gospel, the gospel where the Lord Jesus was here on earth, and the manifesting grace and proclaiming grace. In the 12Th verse we have the epistles in which the child of God is taught. The not only the ways of God, but it taught how we should behave ourselves here in the scene in the Church of God. Then in the 13th verse we have the work of the Lord Jesus in judgment here in this world and putting down sins so that when we come to the end of the book of the Revelation.

We find all things of God's sin having been finally put away. It appears to all men, doesn't it? Just the largeness of the full truth that was revealed to the Apostle Paul, isn't it? It is reached out to all men, It's not limited to Israel or anyone nation any longer. And so the grace of God has reached out now and God has revealed his heart fully at the cross of Jesus. And it comes from God. It comes from God. God is the author of this salvation. It's not of man at all. God is the author of it. Oh, it's wonderful to look into the faces of men and women of various. Standing in life and various languages, and to be able to tell them, beloved, that the gospel the good news. Is from God. God is the author of. This is something that is a very great privilege for any servant of Christ to make known this glorious fact that the gospel, the glad tidings God, is the author of us. Him 179 We read this verse, the second word. Came from God. Foolish glory. Down to Calvary. There for war no one high before we bow, before thee dreams of phasers, scissors, floor all the grace of our Lord Jesus Christ. What a crazy program, that precious Saviours the Creator. God. The song came down to bring to the full the grace of God to force in the guilty Sinner like we were. What a grace, what a great Isn't anyone that we're going to praise him for All the counselors, ages of eternity, this wonderful precious thing. And the world doesn't want yeah. And we wouldn't have hugged ourselves, but hadn't been for the grace of God. That worked in our hearts, some of us, when we were quite young, going on in the things this world, caring not for heavenly things, the Lord revealed himself to us. Revealed to us that were poor lost sinners. And then revealed the Lord Jesus Christ as the one who loved us and gave himself for us, and let us the trust in Him when we were quite young. And we can thank the Lord for that much less grace. And the first thing the grace of God brings is salvation. Doesn't start telling us to live a good life, to break our bad habits, to reform, but it brings the full salvation to our souls and then teaches us to walk a path that supports and agrees with that salvation. Which we've already received. But in christening them to a large extent, they put the cart before the horse. Live a good life and to. Change your ways and to break your bad habits and then hope to be a Christian to get saved when you get to heaven. How? How poor that is and wherever we turn in this subject to this subject.

We find the same thing presented by grace. Are you saved through faith, and that not of yourself. It is the gift of God, not of works with any man should boast. And then you get that we are his workmanship, created in Christ Jesus, until good works which he hath before. Ordained that we should walk in them. That far. So you can trace it through the word. It's the same wherever you go. It was the only thing that could lead us in our need. And so grace that says it's grace wherein we stand, and it's grace that will be brought unto us that the revelation of Jesus Christ. And it's very important that the heart should be established in grace. Because, as our brother remarks, it's not only the salvation of our souls, but it affects every part of our lives. How often when difficulties arise, we're liable to say Why did this happen to me? This shows that we have failed of the grace of God. Did we deserve anything better had we gone on in such a way that we could say we claimed some special blessing or favor from God? Oh brethren, let us remember that if God dealt with us according to what we deserved, it would be judgment. And this is not only true before we were saved, but after. All his dealings with us are engraved and all our dealings with one another should be in the same way and grace, as we noticed in this chapter. Never, Lord God, standard of holiness. It maintains it to the very highest. If anything depended on our work, then the standard must be lowered because we're for failing things. But since it all depends upon grace, God maintains the standard at the very highest. Makes known that he has met us in that grace that we didn't deserve at all. But that favor is toward us and we can't lose it because we never deserved it in the 1St place and couldn't lose it because we didn't deserve it. And I'm sure that if the heart is established in there. It not only brings the salvation of our souls, but oh how wonderful brethren it, getting salvation in every circumstance in our lives, that we receive everything from the Lord has allowed of Him for our good and for our blessings. Think of that lovely verse in the ace of Romans that says he that spared not his own Son, but delivered him up for us all. How shall he not with him also freely give us all things? So if there's something happens in our lives and we say, why did this happen to me? The answer is the grace thought that it was necessary that we should learn something more of our own unworthiness and of His desires to bless us not according to what we are, but according to the largeness of his own heart. All we need beloved grace to sustain us in this present evil world. And more so, with so many rifts being made into the manner God's dear children. We need grace to sustain us. And I like to think, too, that we need mercy to restore us. To communion. This is a something that is very important, don't you think? Grace to sustain us, beloved, and mercy to restore us to communion. I suppose that those two expressions are often confused. Are they not mercy and grace and possibly? In some minds they mean the same thing, but I suppose we could say mercy is included. In the thought of grace. But when you think of grace as our brother has just expressed it, it's it's something that came from the heart of God that our poor hearts would never have thought of, that God had reached out in the way he has. To sinners. Now one might have hoped for mercy. But never to think, Beloved, that we'd be among those that would be with the have a portion with the inheritance of the Saints in life, and then to be conformed to his son.

To be to be brought into those eternal councils that God had hid away in his heart long before there was ever a blade of grass, or created things. Well, these are things that. Bow our hearts and worship as we think of. Of God's thoughts, not our thoughts. They never entered in man's mind that they came from God and God alone. Now it's a wonderful thing to enjoy mercy, to have our sins forgiven, but to be brought

into the family of God. To be brought into that relationship as children and to be associated with the Lord Jesus as his bride. All of these are the councils of God, purposes of God, and that to the Gentiles who deserve nothing. Owing that first brother Hale, that the heart be established with great, and the rest I believe not with meat, which hath not provided them that have been. It's in Hebrew 13. What is the rest of occupied there in? Yes, occupied therein. Well, doesn't that mean that the danger with God's children is to just establish a form like Judaism? Certain religious duties. And just go through the ritual or formal way of in our Christian life. And instead of being established with grace, that is to be reminded continually what the grace of God has done for us. It was often our hearts. It would make us more. Humble in connection with our brethren. It would keep us from that side, that hateful thing, that. Is ever arriving to hinder us? Because what is it that has brought us into such favor? Wasn't our dessert, it was all of His grace. So it's a large subject to be established with grace and to avoid the effort of the enemy to just have us go on in a formal way. Come together on Sunday morning to break bread, as though that fulfilled our religious duties for the week. And neglect our our real position and testimony for the Lord. It speaks of the grace of God here, and I was thinking of how nice it is to connect that with the grace of our Lord Jesus Christ in Second Corinthians. Chapter 8 and verse 9. For ye know the grace of our Lord Jesus Christ. That though he was rich, yet for your sake he became poor. That he through his poverty might be reached. What would we know of the grace of God? If it had not been expressed to us by the Lord Jesus Christ. And coming into this world leaving the riches of glory. And coming down into this scene becoming poor, what race well really that brings before US1 side of Grace taking the low place. It wasn't the thing for him to be grasped after to be equal with God, because he is God. But yet he made himself with no reputation and he came way down here. Into this world became a man, and became obedient unto the cross. Even the death of the cross obedience led him all the way, and he took that low, low place. Oh, what Grace, we might say that. The fact is that it's the grace of God, but the expression of it is in the grace of our Lord Jesus Christ. Somebody blessed us to notice that almost in every one of your personal the Apostle fall he begins the salutation in connection with the assembly Gracie unto you, and peace and the source of it from God the Father and the Lord Jesus Christ. And then when he speaks to individuals, he put something else mercy.

Great mercy and peace. Almost in everyone of the epistles begins with that very blessed salutation that. It's very good to take notice of it because encourages our heart grace until you and pee from God our Father, the source, and from the blessed Lord Jesus Christ and oh how we need the grace of God today. Bottles that grasp individuals like Timothy or Tagus, they added. Mercy. The church has to its standing is not on the ground of mercy, but. Individuals are we're in constant dependence and we can't take a step in our own strength, and so there is a need of mercy all along the journey. And they're thinking of this too, in the 12Th chapter of of Hebrews. Family. 15th verse looking diligently, lest any man fail, of the grace of God. Lest any root of bitterness bringing up trouble you and thereby many be defiled goes on to show our crabs and serious consequences can come about by failing in grace and going on. Then the apostle Paul? Or wasn't the apostle Paul kept very humble and low as he contemplated the grace of God, working in his own soul from the beginning to the end. And when we contemplate the grace of God, should it not keep all of us very, very humble? Considering it was the grace of God. Something undeserved. There's a favor of God upon each one of us, whether we be brothers or sisters, and if we want to get along with one another. Let us manifest that grace that has been brought to us. His Grace is never the passing over of sin. Sin was. The law is driven by older the grave and truth changed by the price. And God don't withstand according to all of those horribleness and his holy presence of Trump and thou grave thrown out on pictures. That's the only way I would need to be glad he was the oldest. The Old Testament was on the principle of grace. So he finds that upon all them. If I have found grace in my sight, if I am not saying. Better not in the judgment with my service or thy faith shall no flash living be justified. God always dealt with man. That person will bless them. He could be blessed, but the man doesn't like it. He doesn't even find the much Speaking of God as well. I love a person because. Love, but great, is something that the magical heart ever can see, so. Affection, but that's the heart of God. That's the way it is. Killing themselves. I was thinking all the way. Second Corinthians 11, Where's? Transformed and the dangerous place at space minister that answers righteousness and that is. Police and not the great deal about righteousness. And we find out that involved there's a great deal of righteousness. My family realized all your position a 60 LB build up the righteousness of God. And we have to watch that even among ourselves that we don't set ourselves being better than others. And we can do the enemies work in setting ourselves up as being some better than others. Every one of us here this morning and we're saved, are the recipients of grace and we never deserved it. And I believe, Brothers Barry, that that's what is referred to in the failing of the grace of God. The context in which it comes in is in regard to disciplining Now, that is, God deals with us in His ways.

And the dependency is where? A month before to think, well, why did this come to me? I think I deserve something better than this from God. And then as we look at other instances, God's hand doesn't seem to be upon them, but it's upon us. And then we fail. The grace of God, we say, well, why didn't happen to me. And I tried to do what was right and it didn't happen to them. Rather than there's not one blessing that comes to us because we deserve it. Comes in the ground of grace, and on that ground God can bear blast. A violent Sinner. He can bless the most careless Christian. That's the only ground in which he blesses. It's true that he would have us to walk in holiness, but let's not claim blessing on that ground. To be the result of the enjoyment of grace in the soul. The grace of God teaches us how to walk. I believe this is a very important thing, and might also mention that I believe that's why in the gospel, in the Epistles, it's grace followed with peace. Because peace in the soul is always the result of the enjoyment of grace, and when we realize that salvation is by grace, then we rest wholly upon what Christ has done when we walk in the sense of grace, there's peace in the soul in the circumstances because we know that they're allowed by a loving Father for our good and blessing. In connection with Joseph's dealings with his brother. Through exercise of grace in the soul of Joseph. And yet he had he spoke roughly to his brothers. When they came back and said that they were all true men, well, Grace couldn't come in then and just throw. Let him throw his arms around them and receive them back. But when they came back after the finding the silver cup and Benjamin sack and Judas took the lead and. So humbly owned that they deserve nothing during they were poor wretched man. By then he could throw his arms around them, But how slow his brethren were to learn the grace that was in Joseph's heart. Because after Jacob was taken by then they thought that Joseph would take advantage of them and require. The the way that they had treated him in the past. There's a passage in Ones I'd like to read in Romans 15, verse 14 and 15. Romans 1514. And I myself also am persuaded of you, my brethren, that she also are full of goodness. Filled with all knowledge. Able also to admonish one another. Now this this verse has been often used and can be used I'm sure, and encouraging. But I believe in connecting it with the next verse. There's a message for us here in connection with Grace. Nevertheless, brethren. I have written the more boldly unto you in some sort that's putting you in mind because of the grace that is given to me of God. When? The heart grows cold in the things of Christ. The outward forms may go on just the same. There may be even the manifestation of goodness. There might be a great deal of knowledge to be set forth. And what else was it? Knowledge and. The ability to admonish all these things may be present. And brethren, still there may be the absence of grace. The Apostle Paul. Was concerned more. That he be in the good of that grace. That was provided in and this is what he exhorts Timothy to in his last epistle. When he's about to leave that he's to be strong, not in the truth merely, but to be strong in grace now.

When the Lord in the 21St chapter of John the last time, the third time he appears to his disciples, there was a a fire bill with coal. Fish laid there. Are you recall that passage? We have the same thing with Elijah. When he was discouraged, there was a fire of hot There were hot stones with a cake, bacon on the coals. And. I believe here we have something perhaps that might be connected with ministry. In the spirit, I just suggest this. It's a wonderful thing to have knowledge. But this alone? It can turn either one way or the other, brethren. It can either gather the Saints to the true center to Christ, or can scatter them one of the two. Because the thing we should be more concerned about in these last days am I walking in the power of the Spirit of God? Do I have grace? And so we find the cakes Bacon on the coal were presented to Elijah in his discouragement. Was he not a servant? Indeed he was. But what was he doing? He was speaking against the people of God. He is the only prophet whose record of failure is recorded, I believe, in the New Testament. Now, what does it mean? Now, I'm not trying to say this is all it means, but I'm suggesting, dear brethren, that if you and I have gained the truth. In trial and affliction and suffering, it'll be from God. But if it's just something we've gathered because we have read, it's not true presented in grace. It's that what's going on with God in the past is the apostle insisted with Timothy, not only that he have that truth, the commandment that was delivered him, but that he walk in it, and that he be maintained in the good of it, in communion, so that he would not only save himself but those that hurt him. That is in the pathway down here. Now there's a passage I want to read in the Psalms, Psalm 126 that may illustrate this. And this is true in the gospel too. Psalm 126. Verse 5. They that sow in tears. Read. Enjoy. He that goes forth and weepeth. Bearing precious seeds. Shall doubtless come again with rejoicing, bringing his sheaves with him. Brethren, this is what we lack today. It isn't that we don't have truth, but to feel it. Now the picture I believe in this Psalm is the Jew who has a little feel. And he has just so much seed. He spared enough for his food for the year, and now he's out sewing how the first crop has failed and he has to dig in his reservoir of that which is so precious to him, that which he spared for his food for that year. He's digging into it so he can sell the 2nd crop. The first one fails, and as he saw, he weeps. Now I understand this is this has been often the case in Israel. Where the store would go out weeping because he was using the seed that was going to be for his own food. For the year he had to use part of it for the sea. Well, if this is the way truth is ministered, Beloved.

Of that which I need myself, then I believe it's grace and it's of the spirit of God. But if it's just something beloved that we have prepared to give others, I'm afraid of it. I'm afraid of it. Am I right, brother? Do we not also have an example in the 11Th chapter of Acts where the Barnabas going down to Antioch? Acts 11. Verse 22. There's assembly wise. Then tidings of these things came under the ears of the assembly which is in Jerusalem, and they set forth Barnabas that he couldn't go as far as Antioch, who when he came and had seen the grace of God, was glad. But he didn't stop there. He exhorted them all with purpose of heart. They would cleave under the Lord or. Abide with abiding with the Lord. How necessary that is the 2GO together. Unless we're abiding with the Lord, going on in communion with the Lord and fellowship, we can talk all day long about grace and not know anything about it. Well, the rest of the verse shows that was in that state because it says for he was a good man and full of the Holy Ghost and a faith. Well, that wasn't just head knowledge. That was a man. Filled with the Spirit of God, but in order that the Spirit of God may have the material to use. At a time like Barnabas was used there among those young converts, Antioch there must be diligence in the words and speaking about head knowledge and so on. We're not in any way. Discourage anyone from gathering all the truth they can for for their good and trusting the Lord it might be used and blessing to others. The Spirit of God doesn't perform a miracle and just suddenly fills the mind with Scripture and with truth to give out in times of importance and need. That is the result of constant diligence and. As Paul says to Timothy. Gives attendance to reading. And meditation. And so he speaks of giving myself holy children so that if there is that constant diligence and. Not only the reading of the word, but the enjoyment of the word. Enjoying it in one soul. Then there is that preparation, that when the opportunity is granted by the Lord, the Spirit of God has a vessel prepared to give out what will be a blessing to others, but just to read the word in order to become. A Bible student or to be a good speaker or a good teacher or a good preacher. Well, we got there's the wrong object before the soul, but where there is the reading and the presence of the Lord and and communion with the Lord, while then the heart is prepared for whatever the Lord may see fit to use in one's life. The subjection to the circumstances that are brought into our lives in connection with it. Because objection is is a wonderful thing. We may not understand why God allows things in our lives. But, brethren, this is what settles the word in our hearts and gives us to understand it. And that's what it means, really, I believe, to have the truth from God, not just to have truth, but to have it from God, because he brings circumstances into our lives and trials. To deepen in our soul the enjoyment of the truth, to receive it directly from him.

In the book of Acts, chapter 27, there is a little verse that I have enjoyed very much lately. I'd like to pass it on to you, dear Brevin has been made very pleasure to my heart and I'll pass it on to you this very precious words Acts chapter 27 and verse 9. This is very blessed indeed when we what we read here typically. As individual and as a group of people, we can take something for our heart, for our conscience. Now, when much time was spent and when sailing was dangerous, do we have dangers in our way? Distress. This individual as an assembly, that is what these people did because the past was not. Fast falls admonishing, And I was saying to my own conscience, in my own heart, all blessed Lord, that might not be so with me. So to speak that I lay aside one of the most wonderful privilege that I have without of a praying and supplicate before God. Oh, we need that. And so the Apostle Paul admonished them of the danger, because the fast. Was now fast, or that I might not be so with me beloved presence, that we might give ourselves to prayer and supplication. And I believe that God will come in and bless us and restore us and deliver us from the trouble that afflicts us as individual, as what is assembly Sometime beloved parents. But this is very significant. There was a danger in the cell, and the fast was already passed. I have enjoyed a booklet, dear brother. Salem will fall from militants and we have a wonderful example in the Old Testament. I like to read it with you. You better just a minute of your time. Second Samuel, chapter 21. Second Samuel, Chapter 21. I have enjoyed one thought I'd like to pass on to you, dear brother. And I have enjoyed them. It's not the case of. Second Samuel, Chapter 21. Verse 9 is also the age, the word of God. The David took seven of the sons of soul, and he delivered them to be hands. And two of them there were the sons of a response, and none of what she did understand. Beloved Raven. Oh, how that spoke to my own heart and conscience. What a lesson we can learn from this here woman in the Old Testament, and reisbar the door of it a high. Took cyclone and spread it for our upon the rock from the beginning of the harvest until the water drops. Upon them out of heaven, and suffer neither avoid of the air to rest on them by they, nor the beast of the field by night. Well, what a wonderful lesson we don't find this woman. Risked by complaining against the deed that David did against our Tucson, but just grasped and sackled cast ourselves upon the rock, and I will raise on the question to myself. I say, Well, suppose you read, you were to ask this woman what is the meaning of you casting yourself upon the wrong? Oh, I believe that this year woman will say. Why don't you know? It means that I'm casting myself upon Jehovah, who is the rock of Israel. And so I believe, with the love of brethren, that we can learn a wonderful lesson for this woman just to cast ourselves upon God. And it will come in, intervene and bless us and deliver us. She was one of the children of Esau. And she appreciated Grace. In connection with what was said about ministering the truth, I was thinking of what is mentioned in First Corinthians 13. We know in part and we prophecy in part. Now that is. Where none of us can say that we have fully entered into the truth that we ministered, but we seek to give it out as that which we desire should be made good in our own souls. And I believe the Lord often tests us about things that we speak of.

We may speak of things in this very meeting, and then the Lord will afterwards pass us through situations that test us as to whether these things have been made real in our own soul. But for any of us to boast and say that we have fully laid hold of all the truth that we minister wouldn't be honest before God. We know how suitably we enter into it, and we confess this as we minister it. But they administered in that spirit of humility. Recognizing that we're all in the position of learners. We never graduate from the school of God as long as we're here in this world, but we can give it out in humility and in the sense of grace. I believe that's important because there might be some here that would feel well. I dare not speak of things because I don't know that I've entered into all these things. Well, there is a manner in which it can be given out as something that we desire to know more about. I think the Apostle Paul's expression in Philippians 3 is an example of this. He speaks the price of the object in Philippians. 3 And there he says that I may know him, and the power of his resurrection, and the fellowship of his suffering being made conformable unto his death. I suppose there was no one that knew the Lord as well as Paul. He knew him so well, he wanted to know him better. There was no one who had gone through so much as Paul in suffering for Christ, but he said he wanted to know the fellowship of his suffering. So may the Lord give us grace to speak the articles of God, but to speak of with humility, by careful, lest we would think that we had attained to all the things that we speak of how much we have failed in doing this, don't you think? Is the danger, brother, hey ho, of our pressing. Truth upon others who are not ready for it. Oh, indeed, the Lord spoke the Word to people as they were able to bear it. And one has thought a lot of what the Lord said, and they shall be all thought of God. We might minister the truth, but we don't receive it until God Himself teaches it to us. And the soul has to be in that state where God can communicate it to the soul and make it good. And that's to an empty vessel, isn't it? Yes, this becomes legalism when we insist that others take up things that we are selves might. At least see in part. But we insist that they take them up. That's legalism. It's not grace. It's just the opposite of grace. And I believe that this is the tendency when we are self grow cold in our souls. That we no longer exhibit that grace. And so we take up simply the truth in itself and we make an issue of the truth. And this is very, very dangerous. It makes people hypocrites, really, because then they pretend to be something that they're not, like the Pharisees in the Lord's day. And God hates hypocrisy. He wants us to be real beforehand. He wants us to have praise to the object, but not to pretend to be what we're not. And if we pretend to have more spirituality and more knowledge than we actually have in the presence of God, this is exceedingly dangerous, and to push us all beyond his own spirituality will make him that unless he learns the truth from God and does what he does to please the Lord. The word of God is quicker living on powerful and sharper than any two edges sword. And I was thinking how that even though we have given us the word to those that were not ready for that particular part of the world yet in the world that is living. And I know in my own experience, there were, there was teaching that I had heard of when I was quite young after I was saved. And I didn't. I didn't walk in the path that the Word of God taught for quite a number of years.

And then they came out to this country and was serving the Lord for years and one of the well known sects in the country. But there came a time when I saw around me the sect drifting into modernness and giving up the word of God and denying the deity of Christ. And then the Lord brought back to my mind. The things I have learned many years before. In regard to what the path of truth was marked out in his special words as being gathered to the precious name of the Lord Jesus. The Lord brought those tools back to my mind with power and I saw, well, here's what God's word says and there's the way that they sex around this are going on. And so I became exercised about about the matter and then began to search for where are those people that walk according to the word of God? Where, where? I didn't know any of them. I didn't know where they were, where the meetings were. And we began to make inquiries. Found out that in Des Moines there's a little group of sins guide on the principles of God's precious word. I'm not quite aware of where are those people? Where where do they meet? And we found out where the net and I and and some of others that were going through the same exercises we we dropped in one night to a reading meeting and the little old hall and Des Moines. Where was just a very a very small meeting at that time. The little old hall of snow going on to one of the freeways Freeway took the the hall and the and the runner Freeway right through where the hall one stood. Well, we began to attend the meetings and inquire and through and in the short time brother amateur came to the mind of some meetings and were told that there was a brother having some meetings and the Lord's coming in the Tabernacle. And we, my wife and I, and some of these other young folks, we began to attend those meetings. And the truth who set forth of God into the precious name of the Lord Jesus, brought woman power to our souls. And quite a few of us left our our sack and what we were ministering our so-called ministers and came into the little meeting where he Steven the little gathering and the number 11 old brother when we when we asked to be received in the meeting. There's one old brother he's going to build the Lord many years ago because this happened 58 years ago and I'm telling you about. And when we're asked to receive, the brothers hardest meet with them and began to inquire us to assist. And then this old brother said, I never forget what he said, he said, Well, brother said I hope you're not coming. Want to come among us because you think that we're a very nice, a very nice group of people because you'll soon find out that we're just a set of poor, broken 6. 4 Crooked Sticks Well, of course we're all cooking sticks, you know, our crooks and our twists and our our ideas. But the truth is the truth, and we were received at the Lords table 58 years ago this summer. And through the grace of God, we've kept going on with our brother and where we have our failures. But who doesn't? But we have the grace of God. To guide and direct us and when we stumble to pick us up and started on the way again, and what muscles gracefully we have received from the Lord and hurricane thank the Lord for it. Here are the lot of things that you're speaking about. With, with ministering the words. Are you confining that to those who are definitely out serving the Lord in His work? Although I was thinking of it firstly to encourage any. Although there are many small meetings represented here, and I know if I can speak of myself many years past that to speak of the truth of God, especially when one is a little younger, as though we had entered into a fully we just remained silent. So we seek to give it out as something that we have enjoyed, something that we feel that we are learning but recognizing that.

We all have much to learn, and that in many things we all offend. No, I think it's an encouragement, not just the one who devotes most of his time to the Lord, but all of us. It's an encouragement to seek to give out the truth in communion with a desire to walk in it, yet with a sense of our own failure too, don't you think? Well, but you would bring that in, in connection with Sunday school work or work among children. Those who who are asked to take a Sunday school class to sell without a tie to them. Sisters as well as brothers. And very lovely to see the testimony of ones who were just saved, like the woman who said come see a man that told me all things that ever I did. He didn't know very much, but she had been brought to know him and then he was all charges. He preached in the synagogue that Jesus was the Son of God. Since I've been the revelation of Christ to his soul, who was precious, and he gave it out. And so one who knows very little can speak of what he has learned of Christ, and God will be pleased to use it, won't he? Remember a case in my own life, brethren, when I read a portion of written by Mr. Darby. This was when I was seeking to go out and serve the Lord. He wrote this and it impressed me so much I remembered him by memory. Men go forth into God's service from a place of strength, realizing their own nothingness, their own nothingness. This is a great secret, isn't it? In any service for crime, brethren, We are just poor, Jacobs. That's all we are, poor Jacob, but we encourage our hearts in the fact that the Lord of hosts is with us. The God of Jacob is our refuge. So that impressed me. What? Late Brother wrote, men called God service gold for fall from a place of strength, realizing their own nothingness. Well, we've we've built on verse 11 and we noticed that. Possessing this grace, beloved. The Apostle would teach us. How to walk in this world? But the time is nearly gone but from verse 11 it goes

on to 12. Possessing this wonderful thing we call grace, the grace of our God. Then by the Spirit of God he would teach us in this next verse. Our ongoing. Teaching us now why? It's in view of an event which is going to take place very soon. This is where the Apostle is aiming in his teaching. In this portion, it's in view. Of their blessed one was soon coming. And so he says, teaching us that denying ungodliness. And worldly love we should live soberly, righteously, and godly in this present world. The Apostle is preoccupied concerning these their souls who have been saved by the grace of God. He's concerned about them. In view of that special event. That is to take place and at any moment, well, this is very, very important to keep this before. Isn't that one of the greatest dangers, Brother Smith today?

Ungodliness. Now I suppose we can distinguish this from open sin. Ungodliness is leaving God out, isn't it? It's just leaving God out entirely now the believer. In measure can do this. He can become overcharged with the cares of this life to such an extent that he leaves God out. And I'm sure that I've been guilty of this, and others may have to confess the same, that the present things may so engross and take up the mind and heart that we get at a distance from God. And so I believe this is distinguished from what comes later. The world he loves, ungodliness, is simply. Leaving God out. And this is what will characterize the end days as we get connected with flock and so on. Just leaving God out. Well, would that be using the sharp knife or circumcision? That was the first thing that Joshua required of the Israelites after they had crossed the Jordan and. To enter the promised land instead of starting out with banners floating where they have to use the sharp knife. And that is really self judgment, isn't it? Denying ourselves these things that the old nature loves them would seek after. So it's a constant thing with us to use that sharp knife. That's the first thing he said, to make sharp knives and then they were to be circumcised. That's so related. Soberly would be. Bring the thought of applying the truth to ourselves practically and is not being overcharged with the cares of this life in the light of the precious truth that we have received? Is it not sin? Now we have cares, but to be overcharged with them, and to allow ourselves to be so taken up with present things, become sin in the light of the precious truth that we have when we're so near. The coming of the Lord. Passage that speaks be careful for nothing, or careful this old world, which means full of care, overburdened, or the cares of his life. And so there's that danger of of being overburdened. Instead of casting our burdens on the Lord, we go out and carrying our own burdens ourselves, we sometimes we throw them on the Lord to win and pick them up and go on again. And our telecommixed journey and that's that's really the side all those all those worldly things and and. The things things that were supposed to be done with casting all your care upon him, all your care upon him for he cared for you. Not merely to just cast the big heavy tears on the tree that we feel oppressed or bowed down by, but casting them all. Because little cares make make big cares. And the burden gets heavy and we get the mourning and complaining and discourage. And the Lord wants to cast them all on him. The Lord Jesus took the burden of our sins on the cross, died for them all, every one of them, nor the judgment they deserve. And so He wants us to to cast our trial, our sorrows all on Him, leave them all with him. And born are we rejoicing the force to test the Philippines. Rejoice in the Lord. Always. And again I say any choice. The narrower we get to the year jubilee I'm using an Old Testament illustrations, the less the property was worth. At the Year of Jubilee, it all went back to the original owner and we're getting very near brethren to the deer of Jubilee for the Saints and the last things here are worth because of it. Is that right?

This is a great remedy I found in my own little life, beloved. The one day I was reading from the Song of Solomon, thou hast doves eyes. So I said, Lord geez, what does this mean, doves eyes? Well, in Bolivia they have the army keeps loads of many of these carrier pigeons because there are many of them and they use them for carrying messages. Well, it came to me this way, that a dove, a pigeon, has eyes for whole. Let me illustrate it. One day there was a one of these carrier pigeons on the roof of one of the friends there, and it was sitting there for hours. So he got a ladder and climbed up and picked up the little bird didn't it didn't try to fly away. And he wondered whether it was very sick. Nor it wasn't sick. He notes the tag on its little red leg. Do you know how far that bird had flown? 3000 miles. That bird had eyes for home, Beloved in this wicked world, if there's anything that will keep our hearts happy in the law. And also. Concerning our problems, if there's anything that will keep a break on them, it's to have eyes for whole. Do we have eyes for whole? Have I eyes for home? Well, it's a great truth. In the denying of these things. After all. Worldliness. And lust of these things that accompany us, if we would live in the very anticipation of that blessed man. His coming, his imminent coming. If we would live like that, we would be have eyes not only for home, but we would be in full enjoyment of the Lord Jesus himself. We would enjoy him more and more as the object, bright and fair, to fill and satisfy the heart. Well, I thought of that when thou hast dove's eyes. Eyes for whom all the love? And have we eyes for whom? The apostle is bringing these believers to this glorious fact that there's someone coming, and so we get a list here of things that do not permit us to keep our eyes fixed. On hold on their blessed One. I wonder if John Bunyan had that in mind when he described Christian and faithful. In pilgrims progress, I'm sure they were conscious of what the grace of God had wrought for them in delivering them from the city of destruction and accompanying them along the way. But when they came to Vanity Fair, if I remember it correctly. They didn't turn to the right hand on the left to criticize or find fault with what was going on. They had eyes from home, too. They were thinking about the Celestial City that was before that, and they went right through Vanity Fair with their eyes straight on ahead. They didn't have too easy a time either, because the folks around them didn't like that attitude very well and tried to drag them. To the right hand or to the left. So perhaps a sense of the grace of God that has delivered us, that is continually with us as we get into one verse, and the blessed hope before us will make it a very real and practical thing that we be delivered from those things mentioned in the verse in between. Maybe sing 286 just one word. We have a very touch with him, 286. 286.

So God. Will come again.

Des Moines Conference: 1973, Titus 2:12-15

Reading

General Meetings, Des Moines, May 1973. Second reading meeting. Titus 2:00 and 12:00 is it. 11Th verse to get the connection. Titus Two and verse 11. For the grace of God that bring us salvation has appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that He might redeem us in all iniquity and purify unto himself a peculiar people zealous of good work. These things speak and exhort and rebuke with all authority that no man despise thee. We were noticing, brethren, that from verse 11. In verse 12 we have. The necessary instruction given us. Concerning war in this world, and it's in anticipation, of course, of that moment of all moments. That Blessed one himself would come. Oh, what a, what a. How necessary it is to be found walking. Well pleasing before the lawn waiting, that blessed one. I was thinking concerning verse 12. If we look at a verse in 2nd Corinthians 7 and verse one. Having, therefore, these promises dearly belonged.

Let us cleanse ourselves from all filthiness of the flesh and spirit. Perfecting holiness in the fear of God. It was dear Mr. Darby who explained this in this way. That perfecting holiness in the fear of God. Is the exclusion of everything from our life and testimony, which would be contrary to my to God's mind and to God's nature. That's just simple quotation from what he wrote, the exclusion beloved of everything from our life and testimony. That would be contrary to God's mind and to God's nature. Oh, how solemn that is. That's what he calls perfecting Holiness in The Fear of God. Well, we have it here in Titus. Teaching us that denying ungodliness. We've already remarked on that and worldly must. How strong the lusts of the flesh are in you. And how strong the lust of the eye in middle age folks, and the pride of life in older people. None of us are exempt, of course, and as we read the life and testimony of. Brethren in England. So many of them didn't end as well as they might have. We rejoice. In the teaching, and we rejoiced years reading through carefully their writings. But how sad it was that some left that divine ground. Well, we cannot trust ourselves. When we. When we think that we're strong, we're weak, but his strength is perfected in our weakness. Well, I just comment that. In view of his coming. But it's also a note of warning, beloved to us. Wasn't it Mr. Wigram who prayed every day? That God would never permit him to die a wicked old man. How sad, How solid. You think, Brother Smith, that the three that you've mentioned? They looked at. They add 1 to the other. That which is common in youth we have added to it that which is. Characteristic of one who is a little older and then the pride of life adds to it. And so we have to be on our guard as to all of these three things that are mentioned. I was thinking too. Too in this connection. We have the Word soberly and righteously or justly, and then the Word. Godly. Are I wonder if the thought is not this, another translation says piously. It might suggest I'm just proposing this. It might suggest the complete submission to the will of God. Is that the thought, Brother Barry, I think it has, you see, soberly, has to do with ourselves righteously, has to do with our fellow man, and godly has to do with our responsibility to God. So that the subject is very full here. Takes in a full view of responsibility, and you can weigh, we can weigh the words soberly, righteously, How important it is.

That there should be sobriety on God's people when you realize the condition, the awful condition, the moral breakdown of everything. How we need to be sober and to realize. How hateful the conditions in the world are to God, so that we will not in any way yield to these things that are developing all around us. And I believe that soberly sobriety has to do with self judgment. It's a constant state of refusing and judging. And something like that verse in the I believe it's the 96th sound. Is it he that? Loved the Lord, hate iniquity. Is that the verse? Not only to, just. Let these things go by. Where the. An indifference, but something that is hateful to God. Is that the sound, brother? Yeah, you code it, will you brother 97 is it? Yeah, I won't saw them all. Ye that love the Lord hate evil. That was the that was the attitude of the. Have the experience of Psalm 139 thou searched me and known me. Sifted, and he discovered that God knew him, knew his thoughts are far off. And then at the end of the Psalm 139 I believe it, it reads. It seems like it's a new subject and it doesn't fit the Psalm, but it it fits it perfectly because it says. For the the 20th verse, For they speak against the wickedly and thine enemies Take thy name in vain. Do not I hate them, O Lord, that hate thee and them, and not, I agree, that those that rise up against thee. I hate them with perfect hatred. I count them my enemies. Now I know this is this belongs to Israel in the coming day. But the principle that our brother suggested is not only to avoid something, but to to take the place that God takes in regard to evil. On his side completely, I believe, is the thought here. Thinking of the word sober. I know it has in it the sense of sobriety. But I suppose it's somewhat the same thing. Sobriety and soberness. It's not going on in a light spirit. Now it's true that a child of God. Can be light hearted. He should be light hearted because he knows that his sins are all washed away and the judgment due to them is all gone. He's not coming into judgment, he's passed from death unto life. He can rejoice because he has peace with God through faith in the Lord Jesus Christ. Well. We can have that kind of rejoicing, that kind of pleasure and delight, but I suppose when it speaks of soberness, it's in connection with what the flesh delights in, what the old man can take pleasure in. And we're to be sober and so have sobriety in that connection. We have this subject before us in our meeting. I believe it was last Lords day in the adult class. And we were reading this scripture over in First Peter chapter 5. And I was struck with what Peter connects with soberness. First Peter, Chapter 5 and verse eight, he said. Be sober. Be vigilant. Be sober. Be vigilant. Vigilance means be watchful.

In connection with Peter, the Lord had told him to watch and pray that he entered not into temptation. Watson prayed. Well, it seems that Peter was taking lightly what the Lord had told him, the warning that the Lord had given him. He wasn't taking it seriously. It didn't sober him to think that he might deny the Lord that he might forsake the Lord. He didn't take it seriously, didn't sober him, And then he didn't watch. The two seem to go together. I remember once. I was traveling from 1 village to another in the Congo going about preaching the gospel and I usually had a caravan of men with me to carry my things and we only had a path to walk in. And at a certain point we came across some lion tracks, and there were huge ones. And we could tell that there were more than one lion, perhaps a pair of them. And there was grass bushes around and we couldn't see where the lions were. They might be around there, but as soon as we saw those lion tracks we got pretty sober. There wasn't any more frivolity. Then we became really serious and we were watching. Too Well, this is what Peter is is thinking about. Surely he's speaking about Satan going about. As a roaring lion, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour. And the opening to Satan's getting hold of us, And he gets hold of us by means of the flesh, because that's what he gets hold of in US, is the old flesh, the fleshly nature, and it should sober us to think. That Satan might get hold of us. And when we're not sober, that is, we're going on in a light spirit, frivolous spirit, and we're trying to enjoy the things that appeal to the flesh. Well, Satan is getting hold of us right there. That's the beginning of the fall, and the first thing you know, he's ruined us. Oh, how important it is to be sober, that is, as far as the flesh is concerned. But of course we need not be sober as far as the Spirit is concerned, because the fruit of the Spirit is love and joy and peace. But it's in connection with that thing in us that enemy inside that Satan can get hold of and draw out, and all causes all kinds of sorrows. And then the word righteousness. That's important too. For we have a nature in this that is not upright, and we need to be on our guard and doing this. So on that we're walking an honest, upright ways. Remember hearing brother Potter give a warning on time at Montreal to his brother and he said there were two kinds of talks that the Israelite was forbidden. One was a Nighthawk and and he brought out that that's taking advantage of someone at night or in the dark or catching him on the fly. As well as an open deal that wouldn't be quite so underhanded as the other. Well, we have to be careful. I know of a place where there was, once I judge, a happy gathering that went to pieces and there's no testimony there, and there hasn't been any testimony for many years. Someone told me that the leading brother in that meeting would short change you if you had a chance. Got to be known as a man that was crooked, although seemingly a spiritual man that. Well, he was a helpful man and the meeting took nice part and everything and I guess was well taught. But he had a sly way of doing dishonest, tricky business affairs. Well, we all need these these warnings. Because we have within us that nature which is deceitful above all things, and desperately wicked. So we need that sobriety as to our own personal walk that Brother Anderson has brought out so well. And then we need this practical righteousness as we go on among men. And then the last subject is godly.

Walking with God and communion with God and what's going on with what is due to him. Because we could be much concerned about conditions around us, and we could be upright in our ways, and yet neglectful of that which is due to the Lord, and to not be giving the Lord His proper place. You say, Brother Mary, that? After bearing testimony within the circle that is our circle of fellowship, whereas in the third

chapter is that testimony that we bear on the outside. However, you can apply both to the assembly as well as on the outside, but here I believe the. Emphasis is laid on our testimony within the assembly as we go in and out amongst one another and as you've just related this brother that did not have that uprightness and how these things do mar the testimony. And the outside of the first part of the 11Th verse. Connecting that with the first part of the 13th verse, looking for that blessed hope, that is the rapture, and the 12Th verse verse which we're looking at in light of the appearing or revelation of Jesus Christ. Is there not a connection there? Yes, the Revelation is, and everything will be brought to light. The hidden things of darkness will all be exposed at that time. And we need to call attention also to the last to the verse in this present world. Well, we live in a very different age than some of us when we were living in our younger days when we'd never seen a car nor ridden in a car. Now we're in a highly developed period in the world's history. Now in Pauls Day, they didn't have trains. Even there would be, it would be considered in those days very backwards. But whether it's Pauls Day or whether it's the days of some of the brothers that have departed this scene, it's still its present world. It never loses its character. And when you read about Demas, Paul says Demas hath forsaken me. Having loved this present world doesn't say this present evil world. I believe as you get in the first of Galatians, there we get. Well, a better turn to it and read it. In Galatians 1. Great CDU and the third verse of Galatians 1 Grace be to you, and peace from God the Father, and from the Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father. Yeah, may not give the importance to the facts that the Lord Jesus not only suffered on the cross to put away our many awful sins, but one purpose in his death, in the death of Christ has brought out there, is to deliver us from this present evil world. It was just as much a purpose in his death. To deliver us from this awful, wicked world as it was to put away our sins. And let's remember that, beloved, that if we allow ourselves to be drawn into this. Evil age. The world in which we are passing, that which has rejected Christ and has no place for Him. We're really ignoring the sound facts of what the death of Christ was, the one great purpose in the death of Christ, to make little of his sufferings on the cross.

And view of what he would deliver us from. Was the standard that this? Maybe at times different from what we get in Scripture. In business, I mean, and there may be things in business that the world may be free to do that the Christian would not be free to do, even though it may be accepted in the world. So I believe we should, we should notice that because the man of the world will immediately criticize the Christian for doing a thing that he himself would be free to do. And another thing. We must remember that no man lives to himself. Now if. If we give an offense in anything, it affects the whole testimony of God. Here it affects the assembly and assemblies have been thrown into confusion simply because of one brother and his bad business dealings or other things. And that's a very sad thing. We must remember that we're one body in Christ, and that what we do affect all the Saints and the fellowship that we're in with the Saints. The of John. We have these words where that's the second chapter first John. Verse 15. Love not the world, neither the things that are in the world. If any man loved the world, the love of the Father is not in him. Well, the Word. The Word world here is not God's creative world, brethren, but it's this diabolical spirit that pervades everything in it. And this is where the Saints get caught. We are capable of anything, beloved, unless he keep his hands of love upon us. To recognize a conscious weakness, and there's plenty of it among us. We all own that and bow our heads and shame. But what God hates is a false piety. A false piety. This is something that's distasteful to the Lord well. Then verse 16 for all that is in the world, the lust of the flesh, where we just mentioned that. And the lust of the eyes and the pride of life. Is not of the Father, but is of the world. Now we're all capable of anything. We're capable of it. We we must never think that we are exempt from all this. But let us remember one thing, beloved, that the world passes away with its must thereof, but he that doeth the will of God. Abideth forever. Oh, what a wonderful verse that is. The world passes away with its lust thereof, but he that doeth the will of God. Abideth forever. The whole world is government. Saw that the tree was good for food. That's the lust of the flesh poisoned to the eyes. That the lust of the eyes and a tree to be desired to make one wise. That's the pride of life. And this is how sin came into the world. And so this is what Satan has been working on ever since. He may use different things to tempt us. He might use food as it was there, but there are other things in the flesh which it might desire. And then there's the lust of the eyes, the things that we can see. And then there's position in the world. We find that when Satan came to the Lord, he used these same three things he presented to the Lord, the. Temptation, command, that these storms be made bread. That was the lust of the flesh. And the Lord Jesus answered, Man shall not live by bread only, but by every word that proceedeth out of the mouth of God. He wouldn't turn stones into bread without a word from his Father.

And he showed them all the kingdoms of the world and the glory of them a wonderful traveler. But the Lord said that he wouldn't bow down and worship Satan to have all this. And then he brought him to the pinnacle of the temple to cast himself down to get public acclaim. And this was religiously. And so we see that Satan tried this with our first parents, and they fell. He tried it with the Lord and found there was nothing in him that responded to these temptations. But he tries it with us, and there's plenty within us that respond to the temptations from without. And we must not think that these lusts merely apply to those things that are, shall I say, in the world, we can. Find these same temptations even among the people of God, and this is where we have to be watchful. And that's why we're told not to be conformed to the world, but be transformed by the renewing of our minds. That is, we can find much that would appeal to us. We can get occupied with food and all this sort of thing, even among the people of God. We can get occupied with fine buildings and all the appeals to the island. We can have actually a sort of a competition to have the nicest home, and yet it's not what the world is among the Saints. And then we can strive for a position among the people of God. And take honors for self, and this is the pride of life and another form. And one dear brother said, Before I was saved, I wanted to be a great man in the world, and after I was saved, I wanted to be a great man in the Church of God, and I had to learn that both were wrong. So we must realize that we don't have to go out of the assembly to find these things, and we can seek them right inside. And when we do, we can do as much harm within as if we went outside seeking after them. Because these things ruin the happiness of communion, they spoil the fellowship of Saints, they spoil our testimony before the world. And all because these things work from within. But I believe these are very. Solemn warnings to us because. We all have these very things within us, and Satan knows just how to present to us all things that appeal to the flesh. And unless we're very near the Lord, we don't realize that we're falling. We don't realize that the moon springs of our hearts are not Christ, but some of these things, even something that may give us acceptance and importance among the people of God, that self is the basis instead of Christ. Last prayer for Philimon Garnika. My heart has been broken. There's a man I led to Christ in the Jackal Wall in 193422 years served. The Lord faithfully, is the Father, spiritual father of all those Saints in the South of Bolivia. There are 73 in fellowship there when they're together. And his downfall was this. He was elected mayor of the town. And from that day, Philemon's testimony has been nil. Well, I pleaded with him. 22 years of faithful service. A matured man over 60 years of age. Fell snared by one of the rich families there, a divorced woman. Paul could say I know that in my flesh. There dwelleth no good things. Was a sad ending. We are praying for him that he will come back and confess to all the people who've known him so well what God can do for a repentant St. He'll be a a lame priest from that from this on. But if we could pray for him to come back and confess. What God can do for a St. who has been tripped up by Satan? Now none of us are exempt.

That be a man he has walked those miles. His feet have traveled hundreds of miles of the gospel, and he's traveled it over with Dong on donkey. Back at last. The truck. We got him a truck. But he's failed. Oh, how subtle the flesh is. How terrible. Well, the answer the Lord gave to Satan each time he came with his temptation. As the provision that is given to us, it is written, the Lord didn't reason with Satan. He didn't tell Satan. Well, I know I'm going to have all the kingdoms of this world someday. They're promised to me. But he gave him the scripture and left it there. And brethren, how important it is. In these days of looseness, that there is obedience to the Word of God, that's our one protection against all the attacks of Satan, not only to know the Word, but to be subject to the Word, to bow to it. And when we see a plain scripture, instead of trying to get some excuse for ignoring it or taking some other path, that the Word condemns. To submit to it, and then there will be that deliverance from the attack of the enemy. I was thinking of the last three verses of the ministry of. In the official the last two verses of the ministry of the apostle Paul, John in the epistles. And there we have that which is positive, that which will keep our heart, and verse 20 and then the warning, and verse 21 and verse 20, that which is practical, that which will keep us, That's the person of the Lord Jesus, isn't it? And we know that the Son of God is come. To do away. Was all the Satan did with the first parents, as we had upon the third chapter of a revelation of a Genesis, and had given us an understanding that we might know Him. That is true. And now something very precious has happened with us, and we are in him no longer, with all its deceitfulness. We are in him, although we still have the whole nature in US, and we have heard very solid one and concerned that our own nation and all nature we are in Him. That is true. Even in his Son Jesus Christ, this is the true God, that eternal life. And then he concludes the ministry in the Epistle with his very solemn way. Very simple, very short, but to the point. Little children, keep yourself from idols in the plural. And it doesn't mention what kind of idol is, but it's in the plural and I believe, and they speak to my own heart and conscience, anything that stands between me and the blessed Lord Jesus that comes between me and the blessed Savior as an idol. As an eyeball. Now we have something entirely different in the next verse, don't we? It just takes us away entirely from ourselves and all our failures. And this is good too, with there are times when we should be exercised. About that which is in our lives as contrary to the word of God. But this is what keeps us, isn't it? This blessed hope of the Church that the person before our souls, It is coming again here, perhaps a different aspect of his coming. But still it's the blessed hope looking in a general sense, is it not? The brothers said we have two aspects of it here together, do we not? The One is the Lord's coming in the air for his people, and and then his glorious appearing is when the Lord returns with his Saints. Both are brought out in the Word. Behold, the Lord cometh with 10,000 of his sinks, That's the appearing. But when you read, the Lord himself shall descend from heaven with a shout to the voice of the Archangel, and the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Now that's the blessed hope. But it's lovely here to see how he brings the two together.

Time the Lord comes in the air and then after we have been with him. For we know more than seven years while then he returns William Saints to set up his Kingdom, and that is the time when the Saints are rewarded. Rewards always are connected with the appearing and not. With the Rapture. The Rapture suggests that the joy that will be the portion of the Saints when we meet the Lord in the air to see His face, to hear His voice, find ourselves eternally and comfortable with our blessed Lord and Savior. There's no thought there of being rewarded. That comes in later. This would also include the pharmacy to see the president, wouldn't it? View of the responsibility and of our walk in verse 12 I mean. It's always seemed to me that. When you have the marriage supper of the lamb, you might just turn to it in Revelation. The 19th chapter. He says in the seventh verse of Revelation, Revelation. 19. Let us be glad and rejoice and give honor to him, For the marriage of the Lamb has come, and his wife hath made herself ready to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen read that the righteousness says. Of Saints. Well, the fact that she's ready and clothed with. With white, raiment, clean and white shows to me that the judgment seat of Christ has taken place. And all that is in our lives that is not for the glory of God, or wasn't pleasing to our blessed Lord. Willow will be burned up there. Any man's work are burned. He shall suffer loss, but he himself shall be saved. Yet so is by far so. The view we have of the bride here is in her bridal rose. At the married supper, everything is just suited for the occasion. And I would take it that the judgment seat of Christ has taken out. All that to be contrary to the mind of the Lord, it's all gone. And how thankful we will be at the judgment seat when we see all our failures and all our mistakes and. All our shortcomings and all that has only hindered the Lord's have left hand. The Lord's work all burned up forever, never to have to do with it again. He'll have gone with us over the whole pathway, and everything that is contrary to his glory will be gone. And then we find the bride arrayed in this fine linen, clean and white. And of that he says, which is the righteousness, says no. That's important. It isn't the righteousness of God. We get the righteousness of God in the third chapter of Romans. As a result of having accepted the Lord Jesus by faith. Perhaps we should read that verse that I have in mind the third chapter of Romans. The 21St verse. But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets. Even the righteousness of God, which is by the faith of Jesus Christ underwall and upon all them that believe Or there's no difference. That is whenever a poor Sinner accepts the Lord Jesus Christ as a personal Savior. He's perfectly right with God. He has, or rather, he is the righteousness of God in Christ.

But that's an entirely different subject. So it's not the righteousness of God, but it's the righteousness says. All Saints, it's the faithful walk. Those things that were done just for the eye of Christ, that God is taking account of might be the faithfulness of a bedridden St. Who is bowing to the will of the Lord in her affliction, or his affliction. The Lord has taken notice of all that that has gone on. In the life of that state and all that is registered up there, and when this judgment seat has taken place, all that was for the glory of Christ is. There brought her before us. As that wherewithal bride is Arabian. Suffer, and then if you followed on in the chapter where the next thing is, the Lord rides out of heaven on the White Horse, and the armies of heaven follow him on white horses, clean and white. That's the appearing, but each one has been given their special place of honor. And reward at that time. Then shall every man have praise of God? Is the verse you would connect with it First Corinthians three. That is, it's at that time that the praise will be given. That is, God approves of that which his people have done. It isn't simply the the things that we failed in, is it? He's going to reward all that which is done in the name of Christ, even the cup of cold water. Then shall every man have praise? That is, if there's praise to be had, thought that every man having praise but the praises of God. And the question is, are we seeking to get the praise of man down here? Are we willing to wait to get the praise of of God up there? If we want the praise of man now, we're forfeiting getting the praise of Gods at that time. I will think. Blessed hope so that there is something ahead. Now there was a verse our brother Gordon read from Matthew 14, which was, May I just comment a little, please? Verse 25 of. Chapter 14 of Matthew just returning on this question of the hope, the blessed hope, that himself of course. And in the 4th watch of the night Jesus went unto them walking on the sea. Well, Brother Gardner was impressed as you read this. The Watchers. Concerning the Watchers. You remember, brethren, that the Hebrew watch. Was from 6:00 to 10:00 and from 1:50 and 2:00 to 6:00. 3 periods of four hours. But after the captivity, if you remember beloved, the Hebrew watch was changed to the Greek and the Roman watch. Thus we have 6 to 99 to 12:12 to 3:00. 3:00 to 6:00. Periods of three hours. 4 periods. Well, what about the midnight crime? Behold, the Bridegroom cometh. Surely that's passed. That is past that will never be repeated. And the cockroach. 3. Letters passed and at the close we're not setting times. Of course that's all wrong, but we just mentioning at the close of the 4th watch Jesus. He appears with he goes to them walking on the sea. Well, we do

know that this has a great deal to do with the Remnant, and I believe that When the Wind ceased in verse 32, we have at last the Remnant and rest there in verse 32. Peter would be a type of the Jewish remnant, perhaps, brother, but what about this fourth watch?

Wasn't it Mr. Dunlap who in his day said you could see the streaks of the morning, the streaks of the dog in the sky? Brethren, do we really believe that we are at the very, very close of this dispensation of grace? I believe if we really had that in our souls, we would sit. Very indifferently to certain things in our life and testimony that would spoil that spoils and do spoil our joy. The fourth watch. What is the left, beloved? It seems to me I never thought I would live to 80 years of age and see the things that really passed before my eyes. I never thought. I never dreamed I would see these things, brethren, but. Think for a moment. Of the things that pass before our eyes just now. It's marvelous to even contemplate them, surely? We could hear the shout at any moment. Calling us away, is there anything that would keep us on tiptoe expectancy like this? John Wesley evidently believed in the coming of Christ for the bride. John Wesley was asked what would he do if he knew the Lord were coming next morning. He said I would die for pure joy right now. Is this joy in our souls, beloved? Oh how we would sit? Very. We wouldn't have too much interest in things. In this scene, would we? It doesn't say here. Waiting for that blessed hope doesn't. Looking for that blessed hope, the Lord in the 12Th chapter of Luke speaks of a service that are found waiting, and then he speaks of the servants that are found watching. So it's really those found watching. That that's the exhortation here. Looking, expecting. That the Lord may come at any moment of the day or night. Well, sometimes, you know, just to go over in our minds those verses in that speak of the Lords coming in our quiet moments is often calms our souls and brings that hope fresh before our minds. Were those verses I quoted in in First Thessalonians four of the Lord Himself? Descend from heaven. Maybe when we get up in the morning, repeat those verses to ourselves. And then that verse in First Corinthians 15 and 51. Hold, I show you a mystery. We shall not all sleep, but we all shall be changed in a moment and crinkling of an eye at the last Trump saw. And then who shall change these? Of our bodies that they may be fashioned like unto his glorious body. So true say we don't want to just have them in our in our head like some would say, Well, I hold the premillennial coming of Christ as though that was all that was needed. I've got it clear the price is coming before the tribulation. But no, the Spirit of God would have us. The daily expecting. And watching for his return. It is not true too, that this would really be a very precious thing. His heart. If he were to look down and see an eagerly watching and waiting people, it's true that our hope and the joy of it in our hearts would affect our whole life and bear a testimony that I believe would make the gospel that much more effectual. For if we preach the gospel message of those who heard, it could see that we really.

Had something that was far more delightful and satisfying to us than anything they had ever tried. It would be, I think, effectual, but I think of what it must mean to the heart of the Lord himself. I remember when I lived and worked in Ottawa, we lived for a time on Hilton Ave. upstairs. And one of the joys of each day was anticipating coming home after 5:00. Because I knew that as I walked down Hilton Avenue, I was going to see a little face looking out the upstairs window. Gracie was always there. One day I had to work a bit late and I came down the street and I remember thinking, oh, how glad she will be to see Daddy this time, because I'm a little later than she expected. And I looked at the window and she wasn't there. Well, I admit I felt a little sense of disappointment. I had really looked forward to seeing that happy little face in the window. I came upstairs and she was quite innocently and very happily playing with her dolls on the floor. She looked up and said, oh, daddy and I said, Gracie, I didn't see your face at the window. Oh, I just stopped watching. Well, you know, I just stood there feeling, Am I going to have to say that too? I just. Stopped watching. She had been watching, but I was a little longer than she expected and she went back to that which was perfectly innocent. Nothing to be condemned. But I think I missed that face a lot more than cement seeing her daddy that day. Looking for that blessed hope. What a wonderful joy to our hearts. What an effect on everything that is around us as far as we look at it is concerned. But all to think of what it must mean to him to look down and see a looking, waiting people. I read something very touching, brethren, concerning an old Jew. He was blind and he was lame. And he was desirous of returning to Palestine. He couldn't. He had no ways of getting there. It was 16 miles away to the nearest plain, where a number of Jews were getting on board to return to Palestine. So he was so desirous of going, his son said, Father, I'll carry you, I'll carry you. And he carried his poor old father. 16 miles. Got him up the ramp, the plane landed, got him down the land, the ramp and his feet touched the ground and he said Son, is this the land? Is this the land? And the son said, Father, this is the land, and the old man gets down on his face and kisses it. And dies right there. All brethren. Is there a longing in our hearts like that? He was waiting to see a land, the land of Palestine. Are we waiting to see that land? In my father's house are many mansions. If it were not so, I would have told you I go to prepare a place for you. And if I go, I will come again. Oh, I was so touched with that. Brother Albert. Was something you brought me to my mind. What you said is this the land? This is the land. Guessed it and died a piece of land. We're not only waiting to see the glory land, but we're waiting to see the person who fills that land with his presence. We're waiting for the person. That's what we're saying. Like Jesus in that place of light and love, supreme once man of sorrows. Full of grace, heavens blessed and endless theme, we're going to look upon His blessed face.

My late brother Smith that one of the translations gives that passage in the 25th of Matthew. Simply, behold the Bridegroom is it not? It's not so much the fact that he's coming that's precious, but I believe so many scriptures are that way that they they bring the person before us, and that's the important thing. We have the same in John, don't we, in connection with evil coming in. It's it's the person. It's Jesus Christ who is come. It isn't the fact that he's come into this world, but it's Jesus Christ is the point, isn't it? And that all the Spirit of God this, this afternoon would present to us. When it says the blessed hope. It's the person of Christ, is it not? That is the whole. It's a precious thing that he's coming, but he's in our midst. Let's remember that. The Lord sent it under two figures In connection with these two things we have here the blessed hope and the glories appearing. The Lord is presented to us as the morning star in connection with the blessed folk. He's presented to us as the Son of righteousness in connection with the glories of period. And makes me think of that scripture where it says that the children of Israel journeyed toward the sunrise. Well, if you're journeying toward the sunrise early in the morning, what are you going to see? First of all, you'll see the morning star, then after a while you'll see the sunrise. We have to be turning in the same direction to see both, and both are the figure of the Lord Jesus Christ, the same person. It's always the person and we need to remember that. The morning star. Well, I've seen it. I know how it shines out so brightly there before the sun has come up just in the dawning. OK. But then after that, go ahead, brother, and we'll see that what you're saying reminds me of an incident that I sometimes tell about. It's quite striking. I was done in Old Kentucky at. Staying in the home of our dear brother here. He was a bit younger than I was that time and guest still is. But I was sleeping. My sleeping quarters was an open porch upstairs that was screened in. And I lay there alone and at the open porch in the summertime we're having meetings. But he kept meeting at the time, perhaps, and as I lay there, a week and very early in the morning. And I looked out to the screen and in the distance I saw the bright and morning star. And I thought it was the Brighton morning star shining away there in the heavens. Well, I close my eyes and thought, well, I think I'm going sleeping not stay awake now. It's too early yet. And after a while open mice again and there was no star inside at all. The sun hadn't listened. No star insight. But well, what's happened? Something happened to me or something happened to the star. What's the switch? And I moved a little bit and there the star shone as brightly as ever and I discovered

there was a leaf of a tree that was growing outside the porch. The little 11 lick of the tree had come right and directed line with my eye and the morning star. And that little leaf kept looking. Seeing the morning star, I thought that sometimes it looked like us as Christians. They some little things things of the world creep in to our lives and we we lose that that state of the morning star, the coming of the Lord for her sins take him home to glory people themselves there and the glory something intervenes and the the Lord's coming for his people lose its attraction, lose its joy for our hearts, and we get occupied with a little leaves, dangling leaves and the things of this world. I thought, well, as little does it take to do that, open our souls.

Speaking about the Lord's joy and about our joy. And I was also thinking of that in Ephesians 5, where it says that he might present it to himself a glorious church without having spot or wrinkle or any such thing, but that it might be holy and without blemish. And so I believe these thoughts are brought in here, too. There might be someone that you wanted very much to see if you love them intensely, but you see them in a condition that makes you sad, because perhaps they're not well, perhaps they're not in a way that's suited and pleasing to you. But isn't it a lovely thought, brethren, that when we see him we shall be like him? Now this glorious salvation is so complete, there's not only the putting away of our sins through that work. But that when we hear that shout, then we'll be morally and physically like him. But then there's more That when it speaks here about the glorious appearing. And then it goes on to say, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people tell us of good works. Isn't it lovely to think that not only through his blessed work, as he has given us this great salvation, so that we'll be morally and physically like him, but now? By His spirit in US, and by the new life that has been given. Producing that in us which is well pleasing in his sights and that will be manifested in that day. And our brother read to us in the 19th chapter of Revelation about the fine women being the righteousness of things. I think sometimes as Christians we lose sight of the real force of this, because supposing a girl, we're going to be married and she says, well, he doesn't love me for the dress I wear on the wedding day. Any old house dress will do well. It's perfectly true that he doesn't love her for that, but isn't it nice, the effort that she puts forth to be pleasing to him in that day? How well rewarded for her effort if he is very, very pleased with her appearance. On that day, well, isn't it an encouragement to us, brethren, There's our joy and feeling there, but there's the Lord's joy in having us there. But there's that deeper thought to it, too. And then He gives us the privilege here and now of doing those things in our lives which are like stitches on that garment. They it says his wife hath made herself ready. And another thought that I have thought too was it tells us 1000 years later we have a view of the bride in the 21St chapter, the same one who has been seen in the 19th of Revelation prepared as a bride and there and she's made herself ready. But 1000 years later, what does it say? It's the same thing. It says he is there, prepares the bride adorned for her husband. No fading of the beauty, no loss of appreciation on the Lords part of all that which has been done for him. We forget what others do for us. Our appreciation wanes. 1000 years will not change his thoughts about us, or his appreciation for us and for what we have done for him. Well, what an encouragement this is for us then to live for him and the joy that he will have in presenting to himself a glorious church without spot or wrinkle or any such thing. You take it, Brother Hill, who gave himself for us, that he might redeem us from all iniquity and purify himself a peculiar people. Zealous of good works has to do with our practical Christian life rather than the Lord's atoning work when he bore our sins and put them out of God's sight by bearing the judgment that our sins deserve. Is that the way you look at it? I was wondering if I was right in that I noticed the new translation in place of iniquity, says Law, which really speaks to our hearts because. We might say, is the thing wrong or is it not? Well, the point is, who are we seeking to please? Flawlessness is just doing our own will, isn't it? And so he's delivered us from that. He has brought a new will into our lives, and doing His will is the joy and pleasure of the new man. The Lord Jesus said that the good pleasure of thy will, O God, is my delight. And oh brethren, there's a real peace and joy in doing His will, and He has given us.

That this new life that delivered us from self will to live according to his will. And that's what makes us a peculiar people. It isn't that we dress like some sex in a very driveway so that we'll impress people with the the fact that we are peculiar people. But if there is that character of being a peculiar people because. We are walking in obedience to his words, and zealous of what is due to him and. Walking according to his word. Well, that's the character of being peculiar people that we can thank God for. Himself I was thinking of of reading the Gospels, how the person of Christ in all his ways are brought before us, the various gospels. It's been said by others that the object we have is what forms us, forms our lives. Now this is a very sad thing when we allow worldly objects. To take over it becomes idolatry really, doesn't it? But here we have one pure object that can fill the heart and mind of the believer. And this is what practically purifies the believer in his ways. Down here, the object that we have before us. Lundeen is a thought of being zealous, of good work. What are those works that that's it's again. Well, we were created unto good works, really in Ephesians where we not? Is that what you mean? But God has foreordained that we should walk in them as the rest of that verse in Ephesians, showing even the works that are pleasing to Him are not the works of our own choice, but what he has chosen himself. And so that requires much diligence in the word, so that we might be found. Going on doing those things that are pleasing to Him in obedience. To His Blessed and Holy Word word, I'd like to read a few verses in Psalm 45. Connection with the garment we were Speaking of. Familiar passage, but I think it's nice. Although it may have a special application to Israel, but the principle I think is good. Psalm 45. Verse 13. The King's daughter is all glorious within. Her clothing is of rot gold. She shall be brought unto the king in raiment of needlework. The virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought, they shall enter into the King's palace. I was thinking of the Raymond of Needlework. There is a sense in which Israel will go through the great Tribulation, not the church. But, beloved, we have the needlework now. It's the the constant work of the Spirit in our lives, the little things constantly. But in that day, we're going to see the other side of the tapestry. You'll have a pattern on it. We see the frayed ends of it now, but we're going to see the other side in that day. And will that will not. That exalt Christ. Indeed. Work accomplished. Let us not overlook this expression on the 14th verse, connecting it with the end of the 13th. Our Savior, Jesus Christ, who gave Himself for us, will never exhaust that truth. Who gave Himself for us throughout all the ages of eternity in the Father's house. And that is our portion now. Seems to me that the Spirit of God would emphasize that work accomplished whereby we have been brought into this blessed position.

Not only that he gave his life, but he gave himself. And gave himself for it is another verse that expresses the same thought. That is, he did give his life that oh, he lives for us he has. Separated himself in the heavenly glory as he tells us in the 17th chapter of John. For their sakes I sanctify myself that they also might be sanctified through the truth the Lord didn't to arrest when he left the scene. He went there above and girded himself to service in our pathway down here. So He is serving us now. And more in the sense of having the towel in the basement, washing our feet and keeping us, restoring our souls, keeping us in communion. In connection. Inefficient. Chapter five, we have. The three four points Bless the Lord Jesus for us in verse 25. Has the past He gave himself for the change? Well the person in connection with the PewDiePie unto himself a peculiar people. I believe that it's verse 26. Isn't he brethren our chapter 25 of the efficient that it might sanctify and cleans up with a washing of the water by the word? This is the constant work of the Spirit of God, and the intercession of the blessed Lord Jesus in heaven. And then the future verse 27, that he might present it to himself a glorious change, not having a spot or wrinkle, nor any such a thing. But I should be holy and without blemish. You have the threefold voice of the blessed person of the Lord Jesus, and this evils on

our behalf, isn't it? Bless you. And I just want to leave a little thought before when we close, which is very blessed indeed, First Thessalonians. Chapter one, verse 9 and 10. I just want to pass on just a little thought and I'll close. These are two very precious words in first Thessalonians in connection with what you have this afternoon and the effect that had in the life of these deals. Thessalonians verse 9 and verse 10. For they themselves show us what manner of an entrance in we had unto you. How he turned to God from idols to serve the living and through God. Now this verse 10 is very precious. And to wait for his Son from heaven, whom he raised from the dead, even Jesus which which delivered us from the wrath or judgment to come. And someone, a believer, rose the question the other day, Is there any scripture to be fulfilled before the Lord Jesus comes for the change? For the believer and we read this verse and the Thessalonians from the very beginning of a church history. They were not waiting for any fulfillment of the scripture, but they were waiting for his Son from heaven is the correct one. Everything 173 A little vile. The Lord will come. We shall wander here no more. You'll take us to the to the college. House home, where he for us gone before well with him to see his face and sing the glories of His grace. 173.

Chicago Conference: 1975, Titus 2:11-15

Reading

General Meetings Wheaton, August 1975 Last Reading Meeting. From Titus the 2nd 10. Just a few verses there.

Titus, Chapter 2. Of verse 11. Through the end. Worst Level of Science 2:00 On to the end of the chapter. These verses really represent a wonderful really are a wonderful expression of what Christianity is. The real expression of what Christianity is. Here for the grace of God. That bringeth salvation has appeared. Well, we do know that Grace often explained this way, that it's receiving something we don't deserve. And. Mercy would be not receiving that which we didn't serve. But here is the. A wonderful presentation of what real Christianity is. Race. God. I suppose more Indians have been one for Christ. On that word verse in Ephesians 2 Than any other. That many, of course, have been saved with John 316. But this other verse for by grace I saved through faith. And that's not if you sell it is the gift of God. Out of work now, the Roman Catholic Bible adds the following words. Purely natural. Lest any mansion quote, that verse has been used along. To bring many of these souls to the peace of Christ. The Grace. Well, I. Yesterday, the last meeting concerning reconciliation. You remember we had that suffix before us, and. Second five was referred to the. 19th verse. 2nd Corinthians 519. To it that God was in Christ for reconciling the world unto himself. Not including their trespasses unto them, and have committed unto us the word of reconciliation. And we heard a very remarkable statement, and of electrifying to me that God had failed in doing this.

Reconciling. Well, I believe it's true. In this way concerning the grace of God. The grace of God has appeared, and he has committed the word of reconciling nation unto us. We've heard the gospel faithfully preached 3 nights in a row. How many have been reconciled by the grace of God? We trust that all heard it, but how is it with the world as the world? Been reconciled, but I think we ought to develop a little farther. We know that God really never fails in anything he undertakes, but concerning grace, the world has not received it. Let's turn to a verse in Isaiah 26. I think it makes it quite clear. And verse. All right. And. 10 Isaiah 26, nine and 10. With my soul have a desire at the end of night, Yeah. With my spirit within me will I seek thee early. For when thy judgments are in the curve, the inhabitants of the world will learn righteousness. Lit favor or grace he showed to the wicked. Yet will he not learn right from the land of uprightness, will redeem unjustly. And will not be home to the majesty of the Lord. So this grace or this favor, it has been shown for 6000 years nearly God proclaiming that message of grace. Has the world been reconciled? Well, God has another way. Reminds one of an expression. That our fathers used to use. When they took us to the old woodshed, you know, perhaps the younger generation doesn't know what that is. But out in the woods yet there would be a paddle, a flip that increased stick. And sometimes while they would say I'll reconcile you, well, he he used government before that we got blessed with. Show his pain. But if that failed, he had another method and he chooses now to confirm reconciliation to return to collections. Chapter one, I believe it is. Colossians Chapter One. I'm looking for the verse where it says yes, now happy, reconciled, Thank you, verse 20, and having made peace through the blood of his cross by him to reconcile all things unto himself. Now God won't fail in that he's going to reconcile all things. Why am I saying whether they be things in her or things in heaven and you, So that's the Colossians Saints, and that's us here today who have believed through the grace that has been proclaimed and you that were sometimes alienated and enemies in your mind by wicked works. Yet now as he reconciled, well it's a wonderful thing to be reconciled to God by the grace of God, it's appeared it's still going forth.

According to the threat of power of the air. Verse 7 The Lord magazine and Megan French he bring us slow and lift us up. He raised us up the floor, out of the dust, and lifted up the beggar from the downhill, to set them among Princess and to make them inherit the throne of glory. The fillers of the Lord, of the earth, of the Lord and he and said the world above him. Will keep the faith of his Saints. The wicked shall be silent and darkness, but by strength shall no man from there want to lift up. This is the beggar from the Dark York. Sinners is the various opposite of God's way. Way would be to try to reform centers, get them to sign the pledge and put their bad habits and to lead a more decent, respectable life. But God's way is found in the in that first verse, the grace of God brings salvation, and then it teaches us to live a life that comports and agrees. With that salvation which grace has brought to us, so God's grace doesn't try to change man and improve him. The God's grace starts out with a message of mercy and love. And when that message. Of God's love to sinners revealed in Christ, in the work that he accomplished on the cross is received by the Sinner. Then he's born again. He has a divine life, And then we get the. The life of the believer set before us in the verses that falls for then we get teaching us at denying on godliness and worldly lusts. We should leave soberly and righteously and godly. The word hasn't changed in which the Sinner is converted.

It's it's spoken of as this friend were still the same world of sin, corruption and evil and darkness. And which we were born world goes on its course, but here are the one who believes the God who has saved out of this world, and is now instructed, so that he might live in a way that will honor the one who in such wondrous love has brought salvation full and free to his soul. This expression of majesty attached to it is the grace of God. Now God is the judge. He doesn't say the grace of the Father or the grace of Jesus. But it's God in his character as to what he is over all things. And it's God himself who is responsible for bringing this grace. Now we know that when God does things. According to his own character. And So what did he do? Why, he said his son. He couldn't have said anything better. Heaven has nothing better to offer. He sends his Son, and so in the Gospel of Luke, which is often been spoken of as the gospel of grace. We see this precious truth unfolding. In the chapter where the 12Th chapter, I think, where the man asks the Lord, will you divide the my brothers inheritance with me? Why? He said man who made me a judge or a divider over you, he didn't come for that purpose. He came simply to bring grace. And yet we know that all judgment is submitted to the Son. He didn't come for that purpose. He came ingrained. As he goes along, he meets a widow who takes her is

taking herself. In a in a coffin, out the barrier. And as she passes through the gates, there stands Jesus, and he says we've not. And then he he says to the young man, Young man, I say that he arrives. We find him as Peter begins his ministry. Why he has troubles at home? And Peter turns to their stands, Jesus. And so they beseech you, and he raises up. The mother-in-law was sick, and she ministers to them. I'm just reciting a few instances of how this race is operating. My dear brethren, these things were given us to show us how grace operates today in our lives. And these are the practical lessons we learn. That this verse gives us, which is the key to this subject, the graves God, God himself sending his own Son as we have in Hebrews. One God is not speaking in signs and wonders as He did in the Old Testament He's speaking in. Son, his own son and his son has come in grace. Now the question may raise in our mind, what is grace? Is it mercy? Well, mercy is included, but perhaps mercy would take care of our needs. If I were in need, mercy. Would be welcome. But think rather than of what grace means. As has been Recycled mentioned already takes the Beggar from the Dunghill to inherit the Throne of Glory. And we can well imagine how Mary felt in the Gospel of Luke. As her heart was open by grace. Now when you notice that passage in the early part of Luke, we see Simeon, a man coming out of the country.

And he's moved by the Spirit of God to prophecy. But when Mary speaks, she doesn't. It doesn't say she's moved by the Spirit. She simply opens her heart. It's Grace that's taken over and she's so overwhelmed that she just pours her soul forward as Grace has taken over in her life. I'd rather that's what we need. And I'm thinking to approve. Remember when Ruth finally. Came to be alone with Boaz on that special occasion. Why? At the close of their meeting, he tells her to hold out her apron. And he fills it. And she got twice as much as she ever got in gleaning. That's great. Now, rather than there are times in our lives when we search the scriptures and we wonder, will I ever understand this passage? And then there's other times when God comes in and we sit quietly in His presence and suddenly He opens to us precious truth, your grace for all. How much we need to be quiet in His presence that we can avail ourselves of what this first verse we've read means that God, the grace of God himself, Is God interested in us. That you want us to learn? Some nice things about him, yes, But he wants us to understand what Grace is, because there he opens up his treasures and Grace goes and gives us beyond anything we can ask or think. His own thoughts, his own purpose is he unfolds to his friends in grace, and we find a pattern of it, as I mentioned before in The Gospel of Luke. In a very special way, it reminds me, brethren, of a talk I had to rather distinguish Surgeon, an English surgeon. Who always seemed to rejoice in the declaration of his genealogy. He could trace his genealogy way back. He was one of the elites. He was an absolute man. And I listened attentively to him, and he expatiated for quite a while on the virtues of his genealogy. He could go way back. And I knew him well, the family. And he said to me, Smith, you know, I've had a wonderful bringing up. And he said, you have had the one that we're bringing up too, haven't you? And I said, indeed I have, Doctor. Yes, he says. I believe you have. According to him, that verse he brought me up out of an horrible bit. Established my going. Put a new song in my mouth, even praise on the ground. He just looked at me and went. Is that it? That was a good bringing up, wasn't it? Well, he, he didn't like them tall. But that's a good bringing up, brother. I'll run. Horrible pit. All the grace of our God. An old Scotch brother who commended me for the work. One of them, he said. Eric, remember from when she'd been decked in Sovereign grace. Remember from which you've indicated that's how the Scots I guess I'm pretty Scotchman's help. But remember from? When she detected how was Grace, well, may we remember that president? We are just nothing. I was talking to a brother just a little while ago and said we are really nothing brother. And when I read a statement made by JND when I was a young man standing out in the work, I was struck with what he said, that men could have gone into his service, go forth from a place of strength realizing. They're all nothingness. One would have thought an educated man like J&P who had titles, leather, long trees, name he might have said, realize their own ability or education. Now it's realizing they're all nothing. Well, when we think of salvation. In Romans one God there is the author of it, and so it says here the grace of God which bringeth salvation.

Well, we do know, I'm sure all prison know, that salvation has a threefold meaning. My faith in the Precious Blood of Christ. I am saved right then from sin's guilt. And as one looks back over the many years, it's 70 years and a little since I accepted Christ as my Savior. So my need of Christ is my own personal safety. Well, it's wonderful to look back and remember. The grace of God is there in this respect concerning me, but what I was going to say is this, that salvation then has another aspect. The Lord Jesus has been into death and robbed death of his sting, and brought life and incorruptibility to lighter, rather like that word incorruptibility. There we put it into the translation of the scriptures to light through the gospel, and there in glory as their brother, he who was saying we have one in glory. He's there, beloved, and he saves us from Sins, powerful sin power, yes, every moment of the wave, and also from Sins dominion. And again sin slavery. But then it has another aspect and we'll come to that little later. But may I just mention this, that when he comes again he's going to save us from sins very presence. So that we're saved now through faith in this blood, from the guilt of sin you kept by the power of God and saved every moment of elderly from sins power. Dominion and the slavery of it. When he comes, it could be the day. He's going to save us from sins. Very impressions. What a wonderful woman that could be. The Person of Christ. And that takes us back to the first chapter of John's Gospel and the 14th verse. And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father. Full of grace and truth. Then in the 17th verse, well the law was given by Moses, but grace and truth came by Jesus Christ. So it's revealed to us or manifested to us in the person of the Lord Jesus Christ. Why was it that the apostle Paul spoke so much? Here and there in his various letters of the grace of God. For he realized in himself. The true meaning of that grace of God and he could as a result, the effect on the Apostle is indicated in all his letters, all his ministry, and how that should speak to our hearts also. It could in the I was thinking of that verse in the third chapter of Ephesians. He could take that lost place even though he was an apostle, turned to the third chapter of Ephesians and verse 7. Whereof I was made a minister. According to the gift of the grace of God-given unto me by the effectual working of his power. Don't stop there. Unto me who I'm less than the least of All Saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ? If anything, should keep us all low and humble before God, Is that matchless grace of God revealed to us in the person of the Lord Jesus Christ? Do you agree with that? We have certainly divine order doing office in peace. First chapter of Isaiah and verse.

16. Cease to do evil. Learn to do well. In our crowd verse it says teaching us that denying ungodliness and worldly love and ceasing. They're evil. Give us to know how we should be walking in this scene in view of a certain tremendous event. That event is. The coming of the Law of Jesus Christ or the Bride. But it says here teaching us that denying ungodliness and worldly lusts. It teaches us what we should how we should walk. We should live soberly, righteously and godly in this present world. Well, the world in the scriptures, in the epistle of John, and here, it's not God's created world at all. We noticed this in the original. It's this diabolical spirit beloved, that pervades this world. You get it brought out in the abyss of John. Love not the world? Well, it doesn't mean God's created world there. What more glorious than this handy work of our God? But it's been spoiled. Man is a failure. Sin has come in. The picture has been blurred. And blotted so. Here, it's this diabolical spirit that pervades everything above it in this scene. And so we're told not to love it. And it says also that the world passes away with the flusters thereof. But he that doeth the will of God. By us forever. I've often spoken to the younger Christians, the men Christians. Not to read the word of God, merely to know that makes you heavy, you get pumped up and of course, useless. But we read the word of God to do. And if any man

will do his will, he shall know of the doctor or the teaching. Well, then we come. Well, I won't go on anymore. Some of you may have something to say on this. In one sense, as the grace of God appeared to fall man. I think you could answer that for us, brother. You can? Well, I only have a thought. I'm not sure of it. Take for instance to occur. It's not absolute when we go out farm or we go out to pick blackberries, right there are thorns, but the curse is not absolute. It's they're nice berries too. They haven't declared the glory of God, and the firm will show his hand. They work. There's three manifested in so many things. It does not mean that. Every season and the most remote parts of the earth is going to hear the Gospels of the grace of God. Am I right? I'd like to know. Shall not the judge of the earth do right that has often been asked me, concerning the thousands of savages in the centre of Brazil and Bolivia on the frontier. What about them? Well, we do know that the gospel of the Kingdom will be announced during the tribulation period. It's the gospel, but those and there'll be a host come to know the joy of sins forgiven during that time, but they're not going to form the bride. Now the heavenly entity that we announced we want, is that right?

Smith, wouldn't you say this? The question that our brother has asked has to do with the grace of God, that bringeth salvation hath appeared to all men. I take it that's the range of it. That is, God doesn't limit his grace in the gospel to any grace. Or special people. Now you take the promises made to Abraham unto his feet forever. There were limitations to that. It was a special family, a nation. But now what the apostle Paul is presenting is something that goes out. In grace to a world of lost sinners, so that when you went down to Bolivia you didn't have to ask the question. Entitled to the gospel as much as the people who speak the English language. Where I came from, there's no question about that. It's offered to all, of course, as we know from Romans 3, that is upon all them that believe. But I take it as the extent and range of the gospel, the grace of God going out through the gospel. Now, our brother's question about. Whether all people on the face of the earth will hear the gods as you say, they will hear the gospel of the Kingdom. It'll go out to the whole world. But it says to me that the heathen have the gospel of creation, That is, every soul in this whole world has had the access to sound gospel. They came into the gospel of creation. I was told of a case, some heathen countries. Where there were those that observed in the wonders of creation, the sun and the moon, and the stars, that there must have been a supreme being that created all these wonders in the sky and on the Earth. They said these items that we worship, they couldn't be the God that created all things, and so they threw their idols away and waited to get to know. The God of creation, and God saw to it that missionaries carried the gospel to those. So that I doubt not that in these heathen countries. As a missionary told me, that had labored for years. He says you think those people over there just waiting to hear the gospel. He says they don't want the gospel anymore then they do here. And when we think of the awful wickedness of those people is terrible. And the very fact they're in that even darkness is because at one time, according to Romans one, they had the truth and they gave it up and and changed the glory of the incorruptible. God and cure and likeness of man, and then a four footed beast or birds, and then four footed beasts and creeping beasts, That is the heathens down great is described as You'll finally like you. Fine. In Pakistan, they're actually worshipping the serpent. Perhaps we become no accustomed to the threat. Why do those of the gospel? And we do forget that it was not always so that God did restrict His message to His own No, certainly people. We find in the marriage of the King's son, in fact, that an invitation was sent out, but it was a limited invitation. And those who heard it rejected it. Then we find that it was sent out a second time, but sent out to the very same company that hurted the first five. But with this as a statement, my office and my faculty are killed. All things are now ready come under the marriage, but it was meant to them where it in other words, when the Lord Jesus was here upon earth.

Were sent out to his old people. With this invitation. Now the Lord leaders is crucified. The word of redemption is uncomfortable. He's written from among the dead and the message goes out again. But the wounded is go out once again. It goes to the Jewish people. Smuck with his added wonderful thoughts. My fox and my classics are killed. All things are now ready. But the same limited number in that second invitation and they also rejected. Now the message is go out into the highways and hesitant. Now it's profane from every nation under heaven. And so I believe it's a happy thing for us to realize that the scope of the gospel, although we may become a customer, but not always that which went to the four corners of the earth, perhaps that's the father that we read from the last class. Which was preached to every preacher which is under heaven. I don't suppose it's meant that when that was passed, this had literally taken place, but the message is now extended to all that. Marked in such a wonderful presence, we've been able to address the story of the man was great of thought wherever we may be found, and to realize that that's great is extended by all loving hearts to whosoever will, no matter where they may be. I have wondered too. And Speaking of the grace of God here, and seeing the result of it is a very nice version. Does it not stand out? It's happy contrast, because that's which we had yesterday in Rome. What shall we say? Shall we continue in sin and grace may abound? What a shocking basement that is, to think that anyone would look upon or think of the greatest gods and turn it into listening. To hear this as an excuse or conspicuous, continuing in our hairless place here we see that we not the proper result in a soul that is served by a fest of a great dog, if this rustless grace of God don't heart has been so manifest. Has picked me up from where I was and has brought me into a place that I know I cannot get comprehensive. What does the result mean when I just told verse 12? It's still not what the results of. That's great, enjoyable properly. My Savior regarded for the Master. Turning the grace of God into Las Vegas. Now that's in the book of Jude. And there we have apostasy. We we find today, there is a tendency. And I don't want to be misunderstood. These are delicate things, but remember the end of the age closes in the grace of God being turned to lasciviousness. It's a dangerous thing to couple likeness with the word of God at any time. Now, there is such a thing as our having this natural happy times with our families enjoying the things that God has provided in all. But let's be very careful that we not drop the standard of the word of God. And mix it with things. That would lower the meaning of the truth and water it down. We're living in a day when there's a tendency to mix things. And we should be very careful. That we not find ourselves in that pattern of turning the grace of God into license. That's really what it means, license and mixing holy and unholy things. Now as to the testimony. In the 19th Psalm, you'll turn just a moment. We have the heavens in the first verse.

Heavens declare the glory of God, and the firmament showeth his handiwork. That's the first testimony. We have 3. Then in the seventh verse, the law of the Lord is perfect, converting the soul. First there was a testimony of creation. Then God sent His word, Whether it be the Law of Moses or whether it be the whole word makes little difference. It's the word of God. But then the last testimony he gave was in Hebrews. But we get a thought of it in the next song. That is the 21St song, the King. Your joy and I strength. Now that's the last testimony. That's the person of Christ, whether it be the king to Israel or whether it be the the Son of God that we recognize. Who's now in the heavens Who died for us? It's the Person of Christ. The first testimony was creation. He sent His Word, then He sent His Son, and the testimony is complete. So that you and I are responsible for all three testimonies. There are people who are responsible for one testimony, Romans 1, the the Creation. But I'd like to read a verse in John 17717. That's often quoted and. It sort of helps us to see that. God himself. Is behind the blessing of man, and the least little turning to God, the broken Reed the. The burning flax. He answers to it, the least little turn his way. You can't imagine will do his whip. That is, if anyone will do his will, he shall know of the doctrine. Whether it be of God or whether I speak of myself, so that should there be anyone. Who has the slightest exercise toward God? It's aroused by the Spirit we know God is going to answer.

Is going to give a testimony to that one. And of course the testimony today is his own beloved son that you say? Instead of a trooper, I have received that God is no respecter of person, but in every nation he's appeared him and worketh righteousness is accepted within. Astounded with the I went to preach the gospel to the troops in the check of war. A savage was given me by the general, he said. Smith, there's a savage here in the Army and we don't want to shoot him. Nobody understands his language. And will you take him? I said. Yes, Sir. Well. One day he got away with I left a little bit of Bolivian money on my cot under the the protection from the bomb, and lo and behold, it was gone. It was gone. I called him on his way out. He didn't know that I saw him and he ran for his life with this little bit of money. Now I said to myself, what made him do that? He's a savage. He knew that it was wrong. Was it comes home to one's heart concerning mankind? Is that? They did not retain God in their knowledge, and so God gave them over to a reprobate mind. And this is just the problem. But here's the savage running away with my little bit of money. Why did he run? Well, I told him some Spanish during the months that I was there with this general, and he got to enjoy a little of John's Gospel.

I've often thought of him. Nobody knew his name and his teeth were sharpened like a dog's teeth, so I got to be able to speak to him in the Spanish. And I said, why do you have your teeth sharpened like that? He says we eat everything wrong, everything we eat is wrong, and that enables us to tear the flavor with that. Teeth whitened like a dog. Well, what made him run? I thought to myself. Why did he run? He knew. That it was wrong. Well, I've just mentioned this. It's. My soul to mention one thing about that savage. He got to love me and he got a little working knowledge during the War of the Spanish. So I put a New Testament in his pocket. One day he came to me and put his arms round me. That the point that worried me a little bit. In the hour of the night that I would awaken with the rattle of the machine guns. There was this. I called him Grandcito Little John. There he was watching me. I wondered whether he was thinking of putting me in the pot. A cooking bin. Anyway, he went away with this little testament. I said, how far is it? He said, let us go to the tribe that's up next to Peru on the border. He's all those hundreds of miles. And I said, how he says on foot and how long will it take? Oh, he says about eight weeks on foot. You'll have to swim. Well, I said, how are you going to carry that testament? Who? He says we put the top of our heads. Mix it up with our hair and we never get it where we don't get it wet. Now I have often wondered why the Lord allows that testament to go like that. I pray every day that he may be in the goodness of God, evangelizing the thousands of savages, he said. That the world is it possible. It's nothing is impossible with the law. Well, I mentioned that it's something to pray about for Juan Cedar. He may be evangelizing the full cup together. He told me there were thousands of them, but coming back. This question of man. Man is a failure at the close of every dispensation, isn't it? And that's why God has given man so many opportunities. But that doesn't excuse him. He is without excuses says. Without excuse. Well, first, first you get denying ungodliness and worldly lusts. I think that's important. There must be a breaking with the old ways of one's converted and. Going on with bad habits. For he should seek grace from God to give up those ways and then follows. Should live soberly, righteously, and godly in this present world. Will soberly has to do with ourselves. Well, we surely need surprise me when we realize that there's wickedness evil on every side. People are observing our ways if we act in a frivolous. Careless way, like the ungodly around us for the sad testimony. That is to the ungodly. And then we are going to live righteously. That has to do with our fellow man. What might be going on in his unconverted days and carrying on a dishonest course? Well, we are to realize that now that we're we are saved and we have the responsibilities in connection with our fellow man, so that we shouldn't. Be dishonest or allow deaths to accumulate. Without any thought of getting those debts settled and then the last year's godly in this present world, that's our responsibility to God and all that describes the walk of one who has received the grace of God and accepted the salvation that the grace of God has brought to his soul.

From the world and run modules. Plus denying and God in this worldly lust the next. If that happens, how would one go about Brother Berry if there were just say that they were conscious? Now this was true. The Thessalonians Saints wasn't just saved and they were exhorted in connection with these things, that there were things carried over from their former condition, not just how they go about. There's no power in the flash to overcome these things, is there? I'm sure you've had more experience with. Those who have had those habits and they were converted and the accepted Christ, So maybe you could give us some help on that. No, I was hiring. I know of a case of a of a brother who had it was just converted, but he wasn't able to give up the use of tobacco. And it came to a point where. He's called to his attention. And he went to his room and got down before the Lord. And he said, Lord, I'm through. I can't do a thing about it and he had been trying to hide the fact, Mother said. He was, and he knew it was being a hypocrite. So he said, tomorrow morning I'm going to work. With a cigarette in my mouth. Unless, Lord, you come in, never use the six. And I believe that in all of our Christian experience. Simplicity of faith is the answer because as soon as we discover that we've come to the end of ourselves, God comes in turn to a verse in in the Old Testament. You know, I like the Old Testament, brethren. It's in Deuteronomy. I remember a brother once saying when we refer to the Old Testament, he said, oh, that's in the Old Testament. As though it were not for us, but turn to this verse Deuteronomy. 28 I believe it is. No, Deuteronomy 32. I speak of this, brethren, because these are real, practical things. That we need today. And there are such things as habits that must be overcome if there's to be a testimony for Christ. Now this is the way in the 32nd chapter of Deuteronomy. 36 birds. For the Lord shall judge his people. Now that doesn't mean take vengeance on them. It means she'll take up their cause, whatever is needed. The Lord shall judge his people and repent himself for his servants when he sees that their power is gone and there is none. Shut up or laugh. Now turn to the Book of Joel. In the Old Testament. The second chapter of Joel. The 12 birds. This chapter speaks of the day when Israel is coming down to the end of their rope. They're through. All of God's ways with his people will have come to an end. It's a day when their sin will be removed in one day. But how? Therefore also now saith the Lord, turn me even to me, with all your heart. With weeping, With mourning. Rend your heart not your garments. Turn under the Lord your God, for he is gracious and merciful. Slow to anger the great kindness and repent of Him of the evil, who knows that he will return and repent, and leave a blessing behind you, even a meat offering and a drink offering under the larger God.

Blow the trumpet in Zion. Sanctify a fast call of solemn assembly. Gather the people. Sanctify the congregation assembly elders, gather the children and those that suck the breasts. Let the bridegroom go far from his chamber, and the bride out of her closet. Now notice, let the priests and the ministers of the Lord we between the porch and the Albert, And let them say, Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them. Wherefore should they say, among the people, where is their God? Then will the Lord be jealous for his land and piteous people? Yeah, the Lord will answer and say on his people, Behold, I will send you corn and wine and oil. You should be satisfied there with, and I will no more make your reproach among the heathens. But I will remove far off from you. The northern army will drive him into a land barren and desolate, and so on. Verse 21. Fear not all land be glad and joy, for the Lord will do greatest things. I believe, President, that one of the great lessons of life for us who are believers is afterward saved is to discover that we absolutely have no strength. We have no strength to overcome habits. We have no strength for testimony. We have no strength for walk. And unless there is the constant dependence. And communion. There will be no power over such things as habits. And it's the Lord Himself who not only saves our soul, but keeps us. Yeah, day by day. And unless it's so, we will not be kept. Well. Once and for all more. Perhaps it might be a little less connected than what we had yesterday is that. I remember here in this town, but I don't know what you'll think of it, but. I'm

asking to be, that's fine. And then he was led to the river to be baptized and made preparations. He took off his glasses and sent them on a rock, took off his watch and set them on a rock. He took his pipe out of his car and set it down on the same rock in Westport could be baptized. When he came back and had put on dry clothes, he put back on his glasses and put back on his watch and walked away. The young fellow who had been there notice that he forgotten something, so he picked up the pipe and went after the man said Sir, you forgot your pipes and. Well, yes, it is Siri. Or don't remember. No, that's not mine, Honey said. You remembered. You set down your wasp and your glasses and this pipe on the rock. I forgot it, he said. That belongs to the man that went under the water. I'm the man that came up out of the water, not mine. He denied his. I have had that particular, I emphasize that particular problem, but I believe the word in high is a very significant word. I think each and our measure knows something of what that works ought to be in mind and a man be Christ, and he sent you creation. I was mentioning some time ago how I LED a Japanese officer to Christ for the Japanese crater. This was in 1921.

On my way to Bolivia the end of 1920. Well, he had on his walls of his cabin he was one of the officers and everything that was belonged to this world. On his table he had to bear and he had cards and he had a big pipe, and in the corner he had whiskey, and in the other corner he had what we call travel. That's alcohol. I never comment on the walls where I've seen pictures, so he was a man of the world. Now at the end, though I've spoke to him about his soul, he could speak some English. Being an officer, he has been trained for some time in the States. Well, I spoke to him in his own tongue, and rather in the English tongue, but I never commented on those things on the wall, nor his pipe or anything yet, at least in me. Of the 4th week. That man came to my cabin door before daylight and banged at the door and I said, who's there? He said I am here and he says won't you come up to my cabin? Well, I'd often been in his cabin and when I got in he turned on the light. And I then said, Sir, what happened to your pictures? And then I made bold to ask what happened to the whiskey? And the pipe and the tobacco and the cigarettes. Some churros they call the cigars and so on. Then I asked him what what happened? He said I couldn't bear the sight of them, Mr. Smith, for that 2:30 in the morning I got on my knees and accepted Christ as my savior, and everything went overboard off the coast of Peru, where I've just come from. Everything went into the ocean. Now that the American often wrote me to Bolivia. And what a wonderful change. Now I never spoke to that man about anything, about vice or anything else but smooth of the Lord Jesus, and is found to save and deliver. From all those vices that we have. Time left and should we not consider the 13th? 1St because rather we not only need to deny ourselves these ungodly and worldly lusts and so on, but we need an object, and God has given us an object, something to look forward to. And that you get in the. 13 first. Looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. In a wonderful way, the Spirit of God has connected the Lord's coming glorious Saints, and the Lord's coming with his Saints for the appearance when he comes with his face. But the blessed hope is when he comes for his face. And that's what the believer now who is saved by the grace of God. As before him, like the certain Samaritan that carried the man to the inn and took care of him, and then he departed and said when I come again. So he left him a hope he had fully provided for his stay there in the end, but given him a promise that he was coming back again. And that's what God has given to us as believers. He saved us eternally. He's given us. A new nature He's given us the Holy Spirit to dwell in us. He's given us His blessed word, although He's given us a hope before our souls. And that's the hope of the Lord soon returned for His own when he comes with a shout and voice of the Archangel and trump of God and the dead in Christ rise 1St, and we which are alive and remain are caught up together to meet the Lord in the air.

These forever with the Lord, I find the lovers that I need to repeat those lines every day. And because my work I torso, gets so easily occupied with things down here, and I so soon they can't forget. When I get up in the morning I go over those verses to myself. The Lord Himself shall descend from heaven with a shout to kind to keep it fresh in memory from our soul. Not telling others the way that they should keep that hope before them, but I know it's been practical for myself. Do we really believe it? What a break this would be on our every action and thought. If we really believe that at any moment the Lord Jesus would come. There's nothing that will keep us. So activated. Souls expectation as the fact that he is coming. I've often thought of the Mr. Dunbar. Whom some would remember here he always spoke on the Lord's coming, and spoke on the streets in the sky, announcing a new day. What would Mr. Dunlap overseas his tomb? You know, what would he say if he should could come forth now? And see things as they are. Rhythm Do we really believe? That as dear old Mr. Who was used to always speak of the imminency of the Lord's coming to know whom I am being killed? Gill. Brother Gill, the imminency. Do we really believe that before we leave this place we could be gone? No, what a wonderful hope position will enjoy. Concerning the watches, Mr. Dunlop's expression concerning the speaks of the sky, I've always thought of the watchers. Remember that the Hebrew watches were period 4 periods of three hours. Six to 99 to No 6 to 10. 22 to 6:00 That's the old Hebrew watch, 3 periods of four hours. But remember, Brendan, after the captivity, the Hebrew watch was changed to the Greek and the Roman watch. So it was 6 to 99 to 12:12 to 3:00 and 3:00 to 6:00, Four periods, 4 periods of three hours. Well, we do know that the. They fried your Behold, the bridegroom cometh. Well, then it's passed, isn't it? That is part. What would you say, beloved present concerning the cockroach? Is that positive? What would you say, brother Barry? Would you give us some help there? As just came to mind looking at this version. And why it is that it speaks of that blessed hope and the glorious appearing, I believe the better translation is the appearing of the glory. Well, I just never had thought of it before, but I just. Oh well, instead of wondering if this thought could be before us. That when it comes to the Lords coming in the air. There's nothing so blessed is that for our souls to contemplate. And really, blessing is happy, isn't it something we rejoice in, Something we are just looking forward with heinous anticipation. At least we should be to hear His voice and to see His blessed face. He caught up into the air and for the first time.

Really look at the face of that blessed man. But when it is his appearing. There's glory connected with that. He comes out of heaven, the armies of heaven follow him on white horses, and the glory of God will be manifested in dark and sinful world. Would that be the thought? Of business. There's. There's nothing so precious thought that at any moment we're going to see his face and we're going to be like him. We're not very much like him now in our practice, many of us friends, but we're going to be like him every way then, and it isn't just to to get relief from our troubles. Because that's a very low attitude to take in regard to his coming. It's less than we will be. But think of all the desires of these newborn souls will be satisfied forever. Not one desire, these newborn souls, disappointed, satisfied forever. And the one that has loved us, the one who has died for us, the one who went to Calvary's cross and paid for every black sin that we have committed, He's coming for us personally. He's not sending someone, he's coming. And when he comes, he's going to take us to be with himself. Thessalonians, it says we shall live together with him, but there's a solemn sign when we think of his appearance. When he appears, he not only is going to manifest all his glory and we'll be with him. That glory? But he's going to reward faithfulness. That's what the appearing would suggest. When there's a day coming when all of our works will be manifested. And then at the appearing, the rewards will be seen. Of those who had. From their heart served him down here and also there will be such a thing, I believe. As in that day. Just before that day takes place, as the judgment seat of Christ, put all the trash be burned on the heat. But think of the day when he will say to one be the over 5 cities, another be the over 10 cities. We're going to reign with Christ that's connected with His appearance. We're going to be associated with him in the sense of the first type in genesis of E. When Adam was was placed over the whole creation. This is all connected with disappearance. We will be associated with the

Lord Jesus Christ. As the one who will be head over all things. And will be there not only as the bride, but in that sense his revelation suggests the White be with him as his health mate. Being interacted with verse 12 is a very thirsty talent in it to be preceded preceded by. Verse 11. The Farmless greatest thoughts, and followed by the glorious and wondrous post that is ours. If it were only her 12 alone it would seem perhaps. A very, very almost impossible challenge to us. But we look back from the place where we now stand and we see the wonderful grace of God that Sodom found that we need not. And we turn from that place and look ahead and see the whole book is coming and the the appearing of glory.

And it seems to me to make verse 12 That's much more executive than water to find we must back upon the grace of God, and we will not get to that glorious force. But we've seen that in that bright and blessed mourn his dear. 40 1244. That clearly makes no face. Oh Harold, well. Jesus. And I love all the arms. And we have learned. What else? I have lost my love, my love, my love for years.

Burbank Conference: 1993, Titus 2:6-15

Reading

Titus, Chapter 2. The Jeff verse 6. Titus Chapter 2, verse 6. Young man likewise exhort to be sober, minded in all things, showing thyself a pattern of good works in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the Country Park may be ashamed, having no evil thing to say of you. Exhort servants to be obedient under their own masters, and to please them well in all things. Not answering again, not purlining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Looking for that blessed hope and the glorious appearing of the Greek God and our Savior Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity? And purify unto himself a peculiar people zealous of good works. These things speak, and exhort and rebuke with all authority. Let no man despise thee. Been an awful lot then, and it's rather surprising near it to the young men. And I think the reason for that is that. There was to be a pattern. And Titus was to provide the pattern. You don't need to say a lot. If there's a good pattern, I'm reminded of a poem that Count Zinzendorf. Wrote in honor of his grandmother, which starts out pattern of faith. And. Count Zinzendorf was a real servant of the lawyer, and as most of us know. Gave a lot of refuge to the followers of John Huss when they fled from Czechoslovakia into Saxony and he had a pious grandmother who was formed his life. And I believe what Count Zinzendorf was was largely the result of the pattern of faith that his grandmother displayed to him. So he. Remarks in his poem, Pattern of Faith in Regard to her and I. Covet that for myself, and I trust you do too, that as our younger brothers look at us, that they might see a pattern. A pattern of good works. A pattern of what a believer should be. May not be ashamed of that. Of walking in that same pathway and that's where we fall down, isn't it? And yet, there's one word. In connection with the younger men that they're to be discreet or prudent. And there's an important principle there that is found in each one of these groups, that is that there's to be a discretion or a prudence in how we walk and we can be so imprudent sometimes. And it it ruins the testimony. It's a very practical thing. Be discreet in what we do. I give a practical example about it. There was a brother in Brooklyn years ago. Who when he would come to visit at a home? Would make some people laugh, because if the sister was home alone and he'd come to visit, maybe arriving a little bit early for supper. Stand on the porch or sit on the porch until the brother came home. And people would laugh at that, but that was prudence. It was discretion. It was wise. And nobody ever raised a charge of scandal against that brother. He had a lot of other things that people complained about with him, but never did I ever hear a whisper in connection with that brother that, well, you know, he, he's doing this or he's doing that. And I don't say you have to go that far, but I believe that brother acted with prudence and discretion. And this word that the young brethren are to be that way, they are to be exhorted to be that way, is not in vain. God had a reason, and we need it, and we better pay attention to it. I'd better pay attention to it because you can fall and it's one of the the easiest ways to fall is in imprudence and lack of discretion. Or there's nothing to that. I can do that. And then the next thing you know, there's a fall.

And the testimonies ruined, and the word is evil spoken of and a life of service is put on the sidelines. We shoot ourselves in the foot, so to speak, and we're not able to be used for the Lord. Maybe that is a brief word to us here. But if we show ourselves as a pattern. Then. There's a model to follow, and that's what I believe is so very, very lacking among the Lord's people today are patterns that we can follow. Patterns of faith, patterns of good work, patterns of integrity. And when you see one, it's an encouragement, isn't it? And it's. Help to us. There is what I wanted. That's one I'd like to be like. And I know there have been those in my life and I thank God for them. My own dad. I just thank the Lord for a pattern that I could. I didn't say a perfect pattern. There aren't any perfect patterns except the Lord. Is that right, Brother Clem? I believe that is right. Only the writer of this epistle calls himself a pattern to them which should hereafter believe. And I suppose he could say that because he lived what he taught practically. And he had seen Christ in glory. He knew the end of the story. But he does call himself a pattern. To them which should hereafter believe Christ is the only perfect pattern. We believe that. Well, it says young men likewise. And you know, it's not just the aged men, it's the young men. Likewise in all things. A pattern of good works in doctrine and sound speech. And I like that. You know how we need them. We need everyone, of course, but like all assemblies, we've had a little problem in our assembly. But you know, we've been blessed as a result. Young men with little families who weren't even calling a hymn or or prayer prayer meeting are now reading and buying the truth. And they're a great help, those young men. What an encouragement it is and that's the result. Sometimes, you know of these things that we think is nothing but sadness and trial. It exercises some and those young men. For a while I didn't even feel free to leave the assembly. I just felt they need me. But they don't. They have those young men that were reading. I didn't realize it. When they started to speak, they were reading. And that's a wonderful thing, isn't it? So it's not just the aged men, It's young men. Sound doctrine, you know. There isn't anything unless it is that according to the truth. And when they're feeding, we all get blessed. They bring out things that I've known. 30-40 years ago. But when they bring it out they just discovered it. It is just like freshness to me. When they bring it out, oh, how precious it is. Like Genesis 22. After breaking of bread, One young man got up administered on that like I've never heard administered. He just bought that truth. And so it's a wonderful thing, young man. We need you. We all need you. It's it's it's wonderful, isn't it? Young men likewise. The book of Ruth. Ruth, chapter 2 and verse nine. Let thine eyes be on the field that they do reap, and go thou after them. Have I not charged the young men, that they shall not touch thee? And when thou art a thirst, go under the vessels, and drink of that which the young men have drawn. Now that is remarkable because. It was really the women that drew the water, but here. And when our thirst go under the vessels and drink of that which the young men have drawn, well, I believe we can apply it to each one of us. Are we drawing water from the

wells that others may drink? Others may be refreshed? Oh, dear ones, we're exhorted here that others might be refreshed. And also the warning.

Have I not charged the young men that they shall not touch thee? The Apostle says or the word of God says it is good for a man not to touch a woman. I have a question. About your remarks, do you take it then that verses 7 and eight are directed to Titus instead of to the young men? Yes. Do you take it that way? Seems to be right. I was afraid we weren't all getting it. I take it, but it's Titus that's told to afford himself a pattern. So he he wouldn't have to say an awful lot to the young men. He'd just show them what a he'd be a role model for them, a pattern for them. And that, I think, is so very precious. But then he it brings out immediately in teaching he was to be careful that the Doctor didn't become corrupted. I've it's been a heartache to me to see brethren that I knew when I was younger. Who seemed to be straight on things, and you talked to them more recently and it sounds like they've changed the book. They're not reading the same book anymore, and I remember the joy with which. Some 40 years ago, 39 years ago, the Lord gathered me over there in 226 Gates Ave. in Brooklyn, and I remember the joy with which the truth was made good to my soul. And I thought, this is wonderful, but then I find that that wasn't true. According to a lot of people today, what's happened? The truth has become corrupted in their minds and they no longer hold the truth. And it's sad when an older person who has gone on and held it, we thought in his soul, we find out that he really didn't hold it and he's been a traitor to it. So it warns us about. Corrupting the truth. And I just say a word to all of us. Let's be careful. It says by the truth and sell it not. And there isn't a price that's worth selling. The truth for God's truth is so precious there isn't any price that's worth it. Popularity. Whatever, it might be a wider circle. Approval of the brethren, or whatever it is, if we have God's truth, don't ever sell it. Don't corrupt it either. Don't. Don't allow it to be turned into something which is less than what God has given us. Go on in it. The two things are constantly brought together in the scripture, aren't they? Soundness in the faith and godliness in Walk. I was just thinking of First Timothy chapter 3 and verse 15. I believe we have them brought together in a collective way there. First, Timothy 3:15 But if I tarry long that thou mightest know how the oddest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit scene of angels, preached under the Gentiles, believed on in the world, received up in, into, or in glory. And in our chapter it says too. It says. For seven in all things showing thyself, a pattern of good works in Doctrine showing uncorruptness, gravity. Sincerity. That's all we have the two brought together there, and I believe in Titus. It's more of an individual thing. Because every man shall give account of himself to God. But there is also a responsibility for the assembly collectively and I believe, believe the collective sense is brought before us in First Timothy chapter 3. Where is the truth of God to be maintained now? The Church doesn't teach, but the Church is responsible to hold a deposit of truth. It's not our truth, it's not Brethren's truth, it's God's truth and we are given a deposit.

Responsibility as an assembly gathered to the name of the Lord Jesus to stand for the. Whole truth of God. And then how do we behave where the whole truth is? Well, that's the practical side, and I believe that's what's brought out in the 16th verse and without controversy. Great is the mystery. It doesn't say of God, but of godliness. Because the point is, what is the secret or the mystery of godliness, the pathway of the Lord Jesus. And I've thought of it in this way, Brethren, if others come into the assembly, what should they find? They should find people who stood for the whole truth of God and whose walk was Christ. Like that's what ought to be seen in the assembly. And we see these things aren't divorced. We often divorce them. We say, well, I'm loving the Saints, and I'm going on faithfully myself. Well, that's all commendable. But we need the whole truth of God, too. And in Scripture, the doctrine is put first because it is most important, because it's God's truth. Responsibility, a heritage given to us. Well, I believe that's so important and so we have the pathway of the Lord Jesus. We see him as the babe Bethlehem Manger. We see him when he began his service, justified in the Spirit marked out by the Spirit of God. The angels looked down, and they saw for the first time a man on earth in whom God could find delight. Isn't that wonderful? We know that as soon as sin entered, it was all spoiled. But the angels looked down and they saw someone in manhood form. And the Father could say, this is my beloved Son in whom I am well pleased. And then it says. Preached under the Gentiles. I believe there's a nice thought in this brethren that when he was rejected by the nation. The love of his heart couldn't be restricted. And it reached out beyond. Sometimes you or I might feel rejected or made nothing of. Does it shut us up? Do we say, well, President, don't appreciate it? I won't say any more. Or does it make our hearts out? Go out further and reach out and seek? The blessing of others never allow those kinds of things to hinder you from. Showing the spirit of Christ and reaches beyond. Just like when you dam up a stream, what do you do? You just make it rise higher. As long as there's plenty of water in the source, the dam will only make it cover a wider area. And so God often allows those things. As the brother mentioned, he allows pressure to come in our lives. He allows it worth something to stop, as it were the flow. He thinks he's succeeding, but it should be the results that we ends in enlargement. Ends in a water as we sing in a little hymn, the river of thy grace through righteousness supplied is flowing or the barren place where Jesus died. And then it says, believed on in the world. There were fruits from that blessed work even although the nation rejected him and sat away with him, there were those. There was result. We're not to look for results, brethren were to leave that with God. And so it's received up in glory. And we often sing, O God, thou now has glorified Thy holy, blessed, eternal Son. The crucified the Lamb once slain, now sits exalted on thy throne. Never expect to be necessarily vindicated down here. Leave that for the coming day. Leave that the Lord doesn't make any mistakes wasn't as beautiful as we see then the collective sense in First Timothy, but now in this portion we have the individual sense addressed to each phase of life, whether it's old man, young man, whether it's the younger women or the older women. There's an individual thing because, and I think that's important, we might say, well, I don't know whether the assembly is always so, but I have an individual responsibility. Am I holding the truth? Am I showing the spirit of Christ? So we see, I believe in Timothy the larger circle and how we behave in the House of God, in the larger circle, and in Titus. They're individual exhortations that each one of us can take to heart. I believe J&D has the last word in verse 8, US instead of you showing the apostle Paul was Speaking of Titus and the others.

I'm not sure I don't have before me, but in the seventh verse it's an all things show thyself. It's Titus, but it isn't you, it's us. I think he made it plural. So he is speaking to Titus and up Titus it is brother Bob. Well, there's a reason for that I believe too. And that is that if we say if we. There is opposition out there to the truth. The opposition to the truth is looking for occasions. They're looking for something to point out in those who speak the word. Those who hold the truth and those who seek to manifest the truth, and if they get an occasion, it doesn't just impact the individual. It impacts all that are seeking to maintain the truth of God and I think that's why the. The verse the correction you call attention to is important because. They would. They would have something evil to say about us collectively. If I don't walk in the truth, if I go on in a pathway that discredits the truth of God, it isn't just me that's impacted by it. It's all that seek to minister the truth of God, or live the truth of God, or hold the truth of God. And that's why it's so very important that we watch our testimony individually. Because when somebody speaks against it, they don't just say that's **** gorgeous, they say that's those brethren that hold that truth and they begin to speak against them. What an exercise that is for our souls. Who confound the issues thereof. Sometimes we think that we might do something that will only impact an immediate circle, but it doesn't work that way. We don't have control of it once it's let go. A father may sin and impact

the whole family and the children suffer. The president may stand and impact the whole nation. That's what we're having here. We don't represent in our lives faithfully the Lord Jesus. It impacts the whole testimony. Where we're connected. When Daniel was being. Was the the target of jealousy on the part of the other presidents? They were looking for an occasion. They were the opposition and they were looking for an occasion. And you know, it's so sweet that as they look at his life, they said the only thing we're going to get this guy on is something to do with his God. How nice that would be. I think of that so many so often. And I say Lord. Or that it might be so with me that the only thing that they could find against me. I'm afraid it's not that way. But it's my prayer and desire. And it should be each of us that if they're looking for something, the only thing they're ever going to get against us is something to do with the fact that we're faithful to the Lord. The only thing they could find was that he got down on his knees three times a week a day. And not some new custom he started in order to antagonize the king either. Or antagonize those presidents he got down, as was his custom, just went right on with his godly custom, and that was the only thing they could find to say evil against him. Well, would it be so with us dear ones? It's interesting that the on the exhortation in that sense, in the connection with walks of life, is the servants or slaves. They're the only ones that there's this special exhortation. I think it's just a show that is not only our lives, which we live before our brethren, but we work and the people in the place of employment look on us too. They know whether we're consistent in the way we act, in our associations of public life, in business. Other things. So it's all very important. It isn't only our relationship with one another, most important as brethren, but also the relationship publicly, before the world and in our place of employment where people are looking on. That man says he's a Christian and they're judging not only you as an individual, but all you're associated with, aren't they?

Think this is this exhortation is to bond slaves those that were considered chattels property and it's really interesting when you read it how the exhortation to them be obedient to their own masters and please them well in all things you know if we look at. Ephesians chapter 6. In chapter six of Us of Ephesians verse 5. Again it's Bondaman. Slaves, be obedient to them that are your masters according to the flesh. With fear and trembling and singleness of your heart as unto Christ, not with eye service as men pleasers. But as the servants of Christ doing well, doing the will of God from the heart. With goodwill, doing service as to the Lord not to men, knowing that whatsoever good thing any man doeth, the same shall I receive of the Lord, whether he be bond, slave or free. You know it's it's interesting in Ephesians 6 he talks to the slaves who had believing masters and told them how to behave themselves. This is really the truth of being heavenly. This is really the truth of shining where you are. Because I know when election time comes around and Christians mostly rebuke you, if you're not a registered voter and you don't vote in this world to make it a better place to live. And they say, how is it going to be a better place if we don't get Christians in government And if we don't vote in the best people to make it a better place, improve it? Well, what do you say? I tell them what's our example? And they usually say. Christ, tell me one thing he did while he was here to make it a better place to live. They don't answer. They they just can't answer. He told slaves how to live where they were. He didn't free them. He didn't make. He didn't rebuke the masters. He told the masters how to treat the slaves. 11 only answered me once. He was the mayor of Toledo, and Christian thought he was doing a great work. And he said, when I said, tell me one thing that Jesus did, he said he died on the cross. I said not to make this a better place to live, that judged and condemned the world. He died to take one out of the world from it, not to make it a better place. Well, he didn't even like that answer. But you know, Christians who think. We should be painting the ship as it Sinks are so wrong, I merely tell them I haven't lost an election since I've been saved. And that praise for the one God puts in, It's so wonderful, isn't it? Our position? The Lord Jesus said my Kingdom is not in the world. If it were, my disciples would have fought with fight. If his Kingdom were of this world, then we should be in there fighting with the rest. But it's not. He was rejected here. Most complain about the ones the Lord puts in office, but don't forget he says Nebuchadnezzar, my servant. Nebuchadnezzar, my servant. And that tells me a lot. That really helps. In other words, if Bill Clinton my servant, I pray for him every day. So that that's important to see, Brother Bob, I I think we have to realize that the Lord sets up over the kingdoms of men, the basest of men. And I I don't think there's any question that most of us as Christians regret things that Mister Clinton has stood for. But he's the Lord's servant in that position, isn't he? And we have to remember that. And we're not in in the business of putting men in office or taking them out of office. We go on a subject and and ambassadors for Christ. Controversy against the nation. And he's using what we believe to be the basis of men. Perhaps, at least. We have a very low opinion perhaps, but God is has his purposes in using men whom we disapprove of. These these servants. To me, they're the greatest of all Christians. They perhaps couldn't even read or write. They had no way of studying the scriptures like we do.

And here God had not given them a gift about He had put them in a place where they were just servants. So all they must have been able to do was to have communion. And yet they were exhorted to even if they had masters that treated them badly, they were to submit. I have to say that I can't relate to that, but they must. If there was any who could walk on this path, they must have been the greatest of all believers. And so I I think often of that scripture in Acts 20 where it says, you know, we often as gathered Saints, where we put the emphasis upon the word of God. But Paul, he said, I commend you to God and the word of his grace. We often command each other to the Word, the Word and. Very sparingly to God. But that's all these servants have. Was a was an open line to heaven. What? Magnificent Christians they must have been. Were there any to walk on this path? Remember Fall sent Anesthesis back to his master Philemon, and having done wrong to his master and being a fugitive slave, he could have been put to death as an example to the others. Law wouldn't have touched Philemon. But Paul sent him back, and he sent him back with this message. Thy love to All Saints is what he commended. Philemon's love to All Saints. Now I'm sending a St. back. And that's why Paul with confidence, could return him to his master. Wonderful. And we hear then that Philemon is in the assembly. A very great help in the gospel. I mean, ones of us, the slave. Lovely, isn't it? Many slaves during the Civil War when they were freed. After they were freed forcibly, they wouldn't leave their masters. They were freed forcibly by an army. Went back to their masters, Christian masters. They loved them. They didn't know what to do free. And they went back. And I believe it was beautiful fellowship down South and some of those places, you know, my thoughts are not your thoughts and neither are my ways. Your ways. We have to remember this. We're not, we're not involved with all this. We're just going through this scene. Verse 10 Not parlining. In other words, stealing. And how often we are apartment to steal time. From our employee, our our employers. It's been done. I don't know of any greater robber of the employer's time than the coffee breaks. As it does, it robs the employers time. We need to be careful that we don't rob our employers time. I did a little arithmetic and if they're only 5 minutes late and getting to work in the morning. And in the morning coffee break, at noon. In the afternoon coffee break, just 5 minutes. I lost the whole nine year. In other words, the services of a man for a whole year. If that pie veteran was wasted. Not purloining? Well, there's many ways unconsciously we might rob our employer. And perhaps consciously too, if that is, I read a statistic not long ago that. American businesses lose millions and millions of dollars a year in notepads and pencils and and pens that are taken home from the office. That's included, isn't it, Brother Lloyd? And not robbing our masters, not purloining. Just because you get away with it doesn't doesn't justify it. And we need to set an example as Christians. And you notice that it's the servants that are given the privilege of adorning the doctrine. Not. Not masters, not. Great teachers of the word, these servants that our brother Vern was talking about and.

Perhaps not even able to read and write, but they are the ones that are told to adorn the doctrine, that is, make it look good. Well, with this kind of ministry, we need grace, don't we? We need that grace, the grace of God, that bringeth salvation to all men, hath appeared. And that's the grace we enjoy daily with mercy. We need it. That's the range of where the grace of God goes, isn't it? Doesn't necessarily mean that all heathen have learned about the grace of God, but is for them. It's toward them. The range of the grace of God is toward all men. It speaks here about this grace of God teaching us, doesn't it? Because there's a place where it speaks about turning the grace of our God into lasciviousness. And we are in danger of doing that, sometimes saying, well, we're not in the period of law, we're in the period of grace. And this is an occasion then to sort of act as we please. But the Scripture shows us that otherwise, instead of that, God teaches us through grace. He said I saved you and you didn't deserve it at all. You only deserve my judgment. And now that I've shown grace to you, you act in a way that will adorn the doctrine, show to others what is the fruit of that grace in our daily lives. But there is a danger of saying, and we've all heard the expression, we're not under law but under grace. Well, that's certainly true. It's 100% true. But that doesn't mean that the standard that is pleasing to God is lowered. I would rather say it is raised. Because when we think of what God has done for us, His wonderful grace, when we didn't deserve anything but judgment. It ought to produce a result in us that the standard is higher instead of lower. And that's why the slave adorned the doctrine of God our Savior. And this teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. How perfect the Scripture is always gives a proper motive for our actions, doesn't it? Never. That they slave doing this is not to be treated a little better by his master. Or if I'm a servant, I do go to a good job, so I'll get a promotion. But the object that is set before the Christian is always higher than a earthly motive. He adorns the doctrine of God our Savior, and the motive set before us always President is to bring honor and glory to the Lord Jesus by our conduct, not to get some benefit by it for ourselves. Was there a special, was there a special giving of grace to these servants? It seems to be in connection with it. I think of many Christians, You know, they go into business for themselves because they don't want to take orders. They cannot stand to have anyone else telling them what to do. But it seems that the the grace of God must have overwhelmed these servants, that they were willing and had the ability. To do this, it's just seems to me that this is something that's so against our nature to have somebody telling you. Treating you badly and you submitting to it. In all good fidelity. And it it's. It's almost unbelievable to me. A hope set before us that soon will be with Christ and glory. So let us not give up here. They were looking for that blessing hope. 12TH verse. Is very interesting in one translation that I was looking at not long ago. Have to pick up a Bible that I would not ordinarily use because it's not a very fateful translation, but I thought that it helped in this particular verse, the word denying sometimes. Is a little difficult for us to understand, and this translation gave it this way. That teaching us to say no.

To all. Impiety and worldly lusts teaching us to say no, and then we have to learn to say no to wrong things. And it's hard. Sometimes we think, well, I might offend what teaches us how to say no. The grace of God, the very grace of God that saved us, teaches us to say no to ungodliness and worldly lusts. And if you find it hard to say no to ungodliness. And worldly lusts. Perhaps you need a little more lesson from the grace of God. That teaches us that. And I was thinking too, in connection with what Brother Vern was saying about the slaves of A. Wonderful story that perhaps most of you are familiar with, but maybe there might be some of the younger ones that don't know it. During the time of the Moravian movement in Germany. There was a slave from Saint Thomas in the Virgin Islands who. Was employed in the court of the King of of Denmark. His name was Anthony, and he came there and touched the hearts of many of the Moravians, particularly consensus endorphins. The gentleman who accompanied him, David. I can't think of his last name at the moment, but anyway, they. They. Their hearts were touched by his story, and he had a great desire that his family might hear about the Lord Jesus. And Count Zinzendorf returned to Saxony and told the little group of Moravian Christians about the the plate of the slaves there that some of them were whipped for, for even putting their face in the door of the church, had their ears cut off for disobedience to masters. And the hearts of two young men in the community were very much touched. Leonard, Dauber and another man by the name of Tobias. And they had a great desire to go, and the Lord allowed that desire to mature in their hearts for almost a year before they. They had the right hand of fellowship from the other Christians to go. And. Anthony said to them, there's one thing that I want to show you before you go. And he lifted up his shirt and showed them the scars on his back from the beatings and he said. If you want to reach these men in Saint Thomas, perhaps you should look at this first, because you may have to. The only way you may be able to reach them is to take your place as slaves with them, and that made the two men think for quite a while and pray. But they did go. They didn't actually become slaves, but I believe that they were tested, and they certainly adorned the doctrine. Albert worked. Dauber worked there for a long time in the Virgin Islands, and God gave. Fruit. There, that was, for his glory and honor. But I wonder how many of us You mentioned the grace that's needed for that position. How many of us would be willing if the only way we could reach souls would be to take the place of a slave? I don't know that I'd have that grace unless the Lord gave me something special, but. He does give grace where he gives exercise, doesn't he? But the grace of God teaches us to say no. Let's learn to say no. Child doesn't have to be taught to say no. To good things. It's one of the first things our children learn, isn't it? You tell them to do something? No. Well, we have to correct that. But then the grace of God has to teach us to say no. To what's wrong and to deny ungodliness and worldly lusts. There's a lot of compromise in our lives, a lot of caving in under things because we don't know how to say no and we're afraid to say no. Well, grace will teach us that if we're willing to follow on in the path. Grace and responsibility are brought together in this here too, looking for that blessed hope. That's the rapture and the glorious appearing of the great God and our Savior Jesus Christ. Because when the Lord Jesus gives the shout, it's not a question of responsibility. It says they that are Christ that is coming. Every true believer in the Lord Jesus will respond to that shout, that blessed hope the Lord is coming. But between the rapture and the appearing, the manifestation takes place.

And we are to think of that too. So Paul had that blessed confidence, and he was looking forward to the Lord's coming. He said not that we would be unclothed, but clothed upon mortality might be swallowed up of life. That was the blessed hope of the Lord's return. But then he said, when he spoke of the judgment seat of Christ, he said, We labor, that whether present or absent, we may be accepted or agreeable to him. He knew that his life was going to pass into review. And that brought in the thought of responsibility. And so, brethren, those two things should. Be brought together in our blessed prospect too. We know the Lord is coming moment of exceeding joy. But between the rapture and the appearing is the judgment seat of Christ, the manifestation of our lives. And at present we are living in this world, and all that we do from morning to night is going to pass into review. What has not been for him will be eternal loss, but what has been for him? He'll find his joy in rewarding it. And as it's often sung in the little ham, how will recompense his smile, the sufferings of this little while? I think it's beautiful here. Where he's talking a great deal about responsibility, he brings in this blessed hope, but also. Side by side the glorious appearing of the Great God and our Savior Jesus Christ. There's a positive side to the teaching, too, of the grace of God in verse 12. There's a way to live, and we need to have the grace of God to teach us that that we should live soberly. Justly. Piously. When, when we get home in glory? No. In this present course. In the present course of things. And that's the wonderful thing about the grace of God. It doesn't require a change in the social order or change in the system. It teaches us to live for God now, in whatever system we might be born into, so that a Christian who is. Living in the Soviet Union this year, he can find in his Bible, and the grace of God will teach him how to live in this time and a Christian that

lives in the United States. And it's changing. A moral atmosphere. It's changing. Attitude toward Christians, he can still he can find in the grace of God the teaching as to how to live. Soberly. Justly. Let's watch that because justly or piously is perhaps sounds like a puritanical thing. But it's God's word that we're to live justly and righteously in our dealings, and we don't want to let down in any way just because the whole world is changing. Just because the standards are let down, let's not. Change the way we live. The grace of God teaches us to go right on living as Christians, no matter what the. Prevailing morals and prevailing attitudes are around about us, but we need grace for that, don't we? And it's in the present course of things, whatever the present course of things is. We know that the present course of things is bad, isn't it? In our own part, we're never to forget the grace that's been shown to us. We need grace for it. But when we look back and think of what the Lord has done for us, how He has met us, we didn't deserve salvation at all. By grace He saved through faith and that not of yourselves. It is the gift of God and that deeper the sense of what the Lord has done for us, the more we'll be our desire to live for Him. It's true we need grace to do it, but. I believe we need a deep sense in our souls of what the Lord has done for us. As our brother mentioned in the talk, What is it that constrains us? The love of Christ constraineth us that we should not live unto ourselves, Not a, shall I say, a list of duties that are laid before us. And you should do this as a Christian. That's true. But why? Because we want to live in such a way that shows our appreciation. Our lives show how much we appreciate.

What the Lord has done for us. How is that distinguishable from fleshly lusts? Could we say that the flashlight's an easy path as well as an evil path and her brother brought before us? We can want the things of this world just to have an easy path through this world where our Savior was rejected and nothing particularly wrong but just worldly. That it shows that our hearts are taken up with this present evil world. And then there's fleshly less. I believe they're evil things that we might do, but both are a hindrance to truth. Christian Testimony and progress. The world looks on and sees me just striving for the things of the world like they are. That's a poor testimony. I may not be doing anything wrong, but they ought to see that I have an object outside of this, and so were delivered from both fleshly lusts and worldly lusts, aren't we? Yes, I suppose freshly lust you generally thought of as immoral thing. But the worldly lust may include greatness in this world, and that in that case would be something we ought to deny. How do we how do we go about having more of this sense of the grace of God and our souls? It's not hard to understand it intellectually, but if I I've always felt that if I could just believe in my heart that God loved me like he says he does. I would have the victory and and the same with the grace of God if I could, but we sing in that last hymn often. In Tacoma it rather gives us out. And how do you overcome this? Just read it. Here it says the cross, the cross. So that's our game. Because on that the Lamb was slain to us. There the Lord was crucified twas there for us. The Savior died. What wonders cause could move thy heart to take on thee, our cause and smart well knowing we should ever be so cold and negligent of thee. Well, it's it's you know, I've often longed for the burning heart. You know that those on the road to Emmaus hat. Could you tell us, brother, why we don't have that we have it spasmodically. If if, if one can speak for others, perhaps one can't but. Your heart didn't burn until their feet turned and they started back to the place Jerusalem. Their heart didn't burn until the word of God in Christ was put in it on the way to Emmaus. Their heart wasn't burning. They were going the wrong way, weren't they? But I think the grace of God to be really to appreciate it is to realize more than you've been safe from hell. I believe to really appreciate it. And I think Peter in second Peter chapter one. Brings it out in Peter. I only use one part, a very little part of a verse. Simon Peter, a servant and an apostle of Jesus Christ. Peter learned about the grace of God. He really did. We have those lessons he went through. But Simon is really what he was before the Lord picked him up and found him. That's his. He didn't forget that. He forgot what we were. You know, Moses reminded them in the wilderness. Remember you were bond slaves of Pharaoh in Egypt, Simon. And then Peter is what he was or now is. Because of the grace coming in, he's a little stone, Peter. But he's in the church, the building a living stone. Isn't it lovely? So he reaped. That's great. And then it says, a servant. That word is bondslave. Rightfully bond slave like Paul loved to call himself. I'm purchased. I belong to Jesus and that lovely word bond slave. When you can be a bond slave, you belong to him. You're his property. That's what he said. And then he said. And an apostle. Well, that's what the Lord made him in spite of himself. An apostle isn't that precious? What are we, ambassadors in spite of ourselves? This is grace, isn't it? It's all grace. And then, well, I believe that's it. I could go on. I don't want to get on anymore. But this epistle really brings it out. He's about to die, and he's the only one that was told how he's going to die.

Martyrdom. Martyrdom. Really. The cross in that solemn. But all he had on his heart was his brethren. In that epistle, that first chapter, his brethren put into remembrance. Grace did that. When you begin to sense the grace, I mean a a slave with a lost master, think what he realized, what he was. He was going to go to heaven and be with the inheritance reserved for him. And he's captain. Here's this master going to burn in hell for eternity. When we begin to realize what we have in Christ, grace, then is something to us. Grab a hold of our souls best, Abraham said. I have taken upon me to speak unto the Lord with am but dust and ashes, if we can grab what we are before God, what we were, And then in Second Corinthians chapter 8. Morning. Know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. If those things really meant something in our souls, we'd have a burning bosom. We'd have something in our hearts that would be occupied with the person of Christ and rejoice. But you think we're in danger of being like Paul said about the Corinthians, they comparing themselves among themselves and measuring themselves by themselves. Are not wise and I think this is brought out in the case of Job as long as he was measuring himself by his so-called friends. He thought he was superior to them. He wouldn't put their fathers with the dogs of his flock. And it was true in a sense, because God said that Joel was a perfect and upright man. Sometimes, brethren, we might get occupied with our own godliness and how we have gone on a little better than some other brethren have. And so we don't appreciate grace in the same way, because we're measuring ourselves by our brethren. But what made the great change with Job, he got into the presence of God. And he said, I have heard of thee by the hearing of the ears, but now mine eyes seeth thee, and I, wherefore I repent, and ablore myself in dust and ashes. Why did Paul call himself the chief of sinners? He said, concerning the righteousness which is in the law of blameless. He had been as far as outward life is concerned, a wonderful man. An example, you might say, but in the presence of God, and realizing what he had done to what was so dear to Christ. He calls himself the chief of sinners, and as he went on in his Christian life, he even went down. I've often thought he says he was the chief of sinners, and he said he was the least of All Saints. Then he goes a little further down and he says I'm less than the least of All Saints. Then he goes to the bottom, as it were, and he says he's nothing. And yet I believe that he probably appreciated the grace of God. More than most of us, I suppose, because he lived in the presence of God. And that's why he felt that way. But, brethren, we're in danger of being like Job, of saying, well, I wouldn't do a thing like that. Imagine that brother, that sister, acting that way. Oh, couldn't we do the same? Or aren't we the subjects of grace? We ought to say, I could have done it, I would have done it. It's only the grace of God that I haven't done it. So we are really, when we are in His presence, we realize we're nothing. And that's why the songs are going to be so deep when we get to heaven. Is we're going to realize the wonder of the grace that brought us there. Like the woman who asked William Carey, when did the Lord first start using you? I loved his answer as soon as I realized he didn't need me. He started to use him. He used him mightily too. Well, it's nice to see what we have before us. Our Savior Jesus Christ, who gave himself for us. Doesn't that put it all into focus? Who gave himself for us? All These exhortations are based on that thought He gave himself for us. Why? It says that he might redeem us and purify unto himself a peculiar people. Zealous of good works, we are the peculiar people.

And it doesn't mean peculiar like we use it today. It means. Very, very special. I love that Peter brings it out. You know, we are, we weren't a people before, but now we are a people peculiar people, the people of God. And that word peculiar is so precious, if you notice in the margin it says.

Maybe I thought it was in the margin. I think it's where it's brought out in Peter. It says purchase possession. You'll find this word peculiar if you sometimes have to go to J&D from way back in Deuteronomy, and you'll find it all the way through up into Malachi, and then you'll find it many times in the New Testament. And peculiar was a word that was used then in business and law, and is used now the same way. And from the beginning of time it's always been used that way. Two things have to be for it to be peculiar. One, it has to have been purchased and belonging to one only, and the second, it had to be so unique and so special that it couldn't be replaced by anything else. You know, in law, when there's breach of contract, you go to court the one who was suffering under the breach of contract by another, and you let them know you paid something for the item. And the judge will get you that money back plus damages. And if the person tried to defraud you, or if there was maliciousness involved, he'll give you triple damages and your money back and so on, so that it can be restored in money. But if it was peculiar according to the law and business peculiar, that means the Pearl of great price. There was none other like it. 1 Pearl of Great Price. That's the church. And it's lovely. But if someone could prove that what he bought, and he rightfully owned it belonged to him, but they wouldn't deliver it, he went into the court of Equity for special Remedy. And that Special Remedy meant he didn't just get damages. But that very object, wherever it was in the world, could be traced and returned to him by the court in that lovely. And that's the thought of us as peculiar People were purchased. But it says, who gave himself? That's how we're purchased as a church. And there's one Pearl of great price. He sold all they had and bought it. There's none other like it. So he's going to have that which he purchased his peculiar people in glory. And that's a wonderful thought. So when you see that, you'll find it even in Malachi verse 17 of the third chapter where it says jewels. J&D has it his special treasure or peculiar people, and it follows right on through that word is very wonderful. Maybe we could cut three in first Peter two and verse 9. But ye are a chosen generation, a royal priesthood and a holy nation, and I believe we could read special treasure. We go back to Exodus and Deuteronomy. We get the thought of a special treasure. That he should show forth the praises of him who has called you out of darkness. Into his marvelous light do we show forth the glory and the beauty of Christ as we go through this sea. And 212 The second verse, he says, And this is what we look forward to. But this is, I think, this is beautiful, he says, where all the Saints, every climb shall meet, and each with all shall all the ransom de greet. And you think of that. Perhaps there's nothing greater than that. But then the hymn writer says this, but all the height, my Lord, the height of bliss. Thy Lord shall be. This is the line. To owe it all and share it all with me. Beloved brethren, with we. Are about to see his face. We're speaking the question you asked to Brother Verne. What will stir our hearts toward him? We sing him a little hymn. I think it's number six, 168 old Kindle within us a holy desire like that which is found in thy people of old, who tasted thy love and whose hearts were on fire as they waited in patience Thy face to behold the precious fact that we are about to see his face, how it should change our perspective of everything.

Down here there's another little hymn that I've so often enjoyed. It will be worth it all when we see Jesus. Part of it says one look. I've often enjoyed this precious thought and we're about to enter into the reality of it. Brethren, we're going to leave this seed. One look at his dear face. All sorrow will erase so badly run the race till we see Christ. Or what he has given us to stir our hearts, to look at his face, as the apostle could say, the Son of God, who loved me and gave himself for me. May that hope have its proper effect upon each one of us, the little wild that were left here. Brethren, there's temptations and things that come up in our pathway that would divert our attention from him. And I believe that's what the work of the enemy is today, to divert our attention away from our Lord Jesus Christ, the Son of God, who loved me and gave himself for me. May we fall on our faces before him. As we consider what is just before us, may we have eternities. Values clearly before us, because we're going to spend eternity there with the one who gave his all for us. Oh, what there is there to stir our hearts, To warm our hearts as we think of our portion, that which He gave us at greatest cost to himself. It's interesting to notice that that peculiar people are to be zealous for good works. I think we've gotten to a terrible state in that we despise zealousness. Say you know he's zealous, as if there's something wrong with that. God wants us to be zealous. You get somebody that gets involved with Amway and they get all zealous and they're they think it was the only thing in the world that that to be talked about and or some cure or some diet that people get involved in that they want everybody to follow. And then when we get to the question of good works and somebody zealous about it, it seems like there's something wrong with that but God's purpose in redeeming us. Through the Lord Jesus Christ. The Lord's purpose in redeeming us from all iniquity, from all lawlessness, is that he might purify for himself just that kind of a people that are zealous for good works. We can get all worked up over some some team or some product or or some concept, and we can even be obnoxious to our brethren with it, but we ought to be. Zealous for good work. And on fire for the Lord, for doing what's right and doing what is pleasing to him. Not because for good works sake, but for, as we were reminded earlier, because we love him and because he died for us. I just feel sometimes we we pour cold water on zealousness and I think we have to be careful about that. The story is told about Billy Bray, the the Welsh evangelist. A couple of 100 years ago, I guess. Who? Had a habit of shouting, glory to God, and somebody tried to quiet him down, he said. I didn't hear you trying that when I was shouting for the devil. And it's true that people you can get a a crowd can get out to a ball game and shout and yell and and make a terrible ruckus. But when we say when we get enthusiastic for good works or for the Lord, wait a minute now. Not, not too much of that, you know? We don't want too much. Said to the Galatians to go on with what you're saying. It's 418, but it is good to be zealously affected. Always in a good thing, and not only when I'm present with you. No limit to that zeal when it's rightly directed. Without works, your faith is dead. We know there must be the effect of the Spirit of God in US, and that'll be the works, won't it? But we can't get the works ahead of worship. We can't get the works ahead of Christ. It has to be in the right order. And I'd like to just bring that out with Hebrews 13 quickly, because I think it's important. In verse 13 of Hebrews 13 we have the place or the center. Let us go forth therefore unto him without the camp bearing his reproach. Now we know where.

And it's lovely until you know that the worship it cannot be precious or real. 15 By him. Therefore, let us offer sacrifice of praise to God continually. That is the fruit of our lips, giving thanks to His name. That's next. It's worship. Its adoration is exalting him, making much of Christ now notice 16 But to do good. And to communicate, forget not, for with such sacrifices God is well pleased, He classifieds both as sacrifices, and I think they're both very necessary. But there's an order, a proper order. And I've always felt that when you put the gospel ahead of Christ, you put the gospel of head of doctrine and orderliness in the assembly. You're off the wrong way if the assembly is going on properly. In unity with joy, the gospel just naturally goes out, and that's the way it ought to be. The gospel naturally goes out. Sisters are gospel preachers when they check out their groceries. I know it happens because they're filled with Christ. We can't get the works ahead of Christ. It's works, that's all. And I really feel it. I feel for a while that was happening and you could see it happening and you couldn't hardly do anything about it. It was great works and competition with this world of chrysanthemum. We can't compete. Why should we? It's the spirit of God, brethren, and if it isn't the spirit of God, it's only works. Brother, what does that mean? In that 15th verse there in Hebrews 13, the the

praise, it says, the sacrifice of praise to God continually. Is that something that we should look at as Sunday morning, or is this something should be night and day? I think it's always, don't you? But we have a special opportunity tomorrow. Very special by his own request and his own provision, but it should be continually. That's right, the fruit of the lips. And you know, we read and Isaiah, I think I create the fruit of the lips that has to be of the Spirit. I was thinking of that admonition to the Ephesians in the second chapter of Revelation. He says I have a somewhat against it because I was left thy first love, but the first love isn't it when we come back. On the first day of the week we come back to the remembrance of the Blessed Lord. Is not the occasion, brethren, to draw our hearts out, to think of His love that He gave himself for us? He laid down his life for his sheep. His shepherd, so kind, had me in his mind. We can say together when He laid down his life for the sheep. And that should stir my heart, that should wind my heart up for the week. I should have my heart wound up every moment when I think of His love. When I think of my failure and how far short I fall, or maybe even I might want to think about my love to the Lord, I'm going to be disappointed. But when I think of His love to me, and I think of John 15/9, it says there as the Father hath loved me, so have I loved you. Continue in my love. I can't think of another verse that is such an encouragement to my own heart. Anytime that I need encouragement, I think of that first brethren and the Lord. He always gives me a lift. It's like the wings of faith. I can fly up into the heavens and think, oh, there's where my Savior is now. The man in the glory. And as you and I go through this world and we think of His love to us, this is what is going to prevail to keep us. It's like winding our our clock, you know? The clock runs down and we we do get run down, but we can wind it up with a fresh sense of His love. If we try to put ourselves under the law and say, well, we need to do this or we need to do that, I don't. I don't find that wise Michael the clock of my heart the way, just a fresh sense of his love to me. And so we've got so many scriptures that tell us of that His love to us, not perhaps how well we're scoring or as our brother remarked, comparing ourselves with ourselves. Well, his clock has wound up tighter than mine and all that sort of thing. Now the Lord wants us to wind our hearts up with a fresh sense and His love to us. Could we sing number one 18118 Awake? He says, awake each St. with joyful lays to sing the great Redeemers praise. He justly claims the song from thee his loving kindness. Oh how free soon shall we mount and soar away to the bright realms of endless day, and sing with rapture and surprise His loving kindness in the skies.

#118. Awakey St. And joyfully to say the. Song from the. Loving God is full of great love. Be kindness. He saved us. All great. Love behind us? Love be kindness, his love is so outright. He safely leads his days along his love and kindness of how strong. Love. As gathered. Under love. He wear this shirt always good in love because. Behind us, loving kindness is love. Kindness. Surprises. Life behind us in the sky. Loving, kind, loving kindness is love because. In the sky. In light of the hymn we just sang. Verses 4:00 and 5:00. It's #76 in the appendix. Then let me. Live. Continue. Till I hear next my. Pregnant Lord. And. Where the Lord? He loved our Lord. So that feeling.

Till thou shall. And bear me to my home. Forever. Bring. Care. Eternally. I love you. Share, Lord. Chapter 4. Verse 2. We do have. Thank you first Peter 4 verse 2. We do have the rest of our time. That he no longer should live the rest of his time in the flesh to the lusts of man, but to the will of God. Can we give thanks?

Vestal Conference: 1999, Titus 1:15-2:14

Reading

So I do chapter one. Verse 15. Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defile. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. Chapter 2. But think now the things which become sound doctrine, that the aids men be sober. Brave, temperate sound in faith and charity and patience. The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given too much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, and to love their children. To be discreet and chaste keepers at home, good, obedient to their own husbands. That the word of God be not blasphemed. Young men likewise exhort to be sober minded in all things, showing myself a pattern of good works and doctrine, showing uncorruptness, gravity, sincerity, sounds, beats that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exort servants, and to be obedient unto their own masters, and to please them well in all things, But answering again, not purlining, but sowing all good fidelity, that they may adorn the doctrine of God our Savior in all things. For the grace of God that brings salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should list overly righteously and godly present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity. And purify unto himself a peculiar people, zealous of good works. These things speak and exhort and rebuke with all authority. Let no man despise thee. Oh said that. Elsewhere, I can't put my finger on the verse. Uh, all things are lawful unto me, but all things are not convenient or profitable. So. Oh, there is a test 15th verse that's the same. Sock. Doesn't mean to say that they're in pure things or the bad things are good, but. Under the pure, if we have clean mines, we're not gonna be occupied with the things that are not clean, but we will be taken up with the things that are worthwhile. God claims the heart, doesn't he unto the pure. All things are pure. God cleans the heart there. But then in the other part of the verse he said, But under them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. Well, we don't have to go far to find that out. We can go, we get go within. We find all this within ourselves, don't we, that we find these things that are contrary to the mind and the will of God? So I think it's very beautiful as we think of this under the pure, all things are pure. Someone put it once this way. They said whatever we're looking for, we're gonna find it. If it's impure, if it's fault, we're gonna find it. If it's pure, we're gonna find that too. But it's.

God claims the heart in this thought, that all to the pure, all things are pure. The Lord wants to purify unto himself if he's a special people 1St 14. See. You know how it looks, man looks out at others. I think, I think just thinking of it as man. Here of course, again, Paul's writing is the Titus. But he says. Uh, the UN, uh, but unto them that are defiled, them that are defiled and unbelieving is nothing pure. And that's true. Isn't that a true statement? It isn't. Their own hearts are not pure either. They need to get into the presence of God. So I think I see here that it says, but even their mind and their conscience is defiled. It's a sad state to be in, isn't it? In contrast to. The pure things, the right things, the good things, the night, the things that are pleasing to God. Philippines Chapter 4. Sitting here, I believe. Verse 8. Philippines 4. Verse 8. Awesome thing. And then finally, brethren, whatsoever things are true, whatsoever things are on. What's the other things are just what's the other things are pure? What's the other things are lovely? Whatever things are of good report. If there be any virtue, if there be any praise, think on me and you. Know secure, all things are cool. This is where it says unbelieving. It wouldn't be a a Christian that is careless and sometimes not believing, but it it's a a position describing the unsaved. This categorizes them. Yes, because verse 16 proves that, doesn't it?

Verse 16 just proves the fact that what you said, they profess that they know God, but in work they deny Him. Being abominable, disobedient to every good work, reprobate. That's not a believer, that's for sure. Because some of it brought out in, uh, Romans chapter 8 and verse seven really, uh, gives us the key to what's being drawn out here and tightest, uh, it says because the carnal mind is enmity against God, for it is not subject to the law of God, neither in truth can be. So then they that are in the flesh cannot please God. So this is the whole force of the, umm, as you said to Brother Perry in First Corinthians, I think it's chapter 6 there. All things are lawful, but not all things are expedient, no. Umm, those that are in the flesh cannot please God, and so they do everything to please self. They are serving themselves and what they do, what they think about and what they want to accomplish in life is to their own gratification and to their own for their own pleasure. But the believer, his object is Christ. His object is to exalt Christ, to enjoy Christ, and to magnify the. Person that's gone delights to honor, and so he delights in that person. So here we have this the IT doesn't matter what the unbeliever does, you just cannot please God. But this is for and the good for our conscience, isn't it? If we're Christians, we're in this category. If we're believers in this category. And sometimes we as delivers, are not believing. Or at least we act as if we're not believing. So it's very important for us to be consistent in our Christian life and everything. Young people at school.

Same thing applies if you tell somebody else in the class that Jesus is your savior. They're going to watch you all the time. They might not appear to be, but they're going to watch the sea if you're living that life. And it's so important for us to bear that in mind, not only young ones, but every one of us. Sometimes we're. On the incomes tax, there's a little bit of. Curving around a bit, well, all of these things are to be consistent with our the principles of Christianity. It's good for children going to school and let's go on to work to, uh, turn to Ephesians, put on the whole armor before we start out, hey? Yeah. Because it's pretty hard today. In the business world, they tell me I don't even know about 12 years, but they tell me things that are going on. They, uh, crookedness as they call it, and terrible. It's growing more and more. So the young people must be having a task in schools to us. I pray for them a lot. The things that are going on in the school, I've got children going there, but. Must be terrible hard for them. It wouldn't be an exhortation if there was a need for it. And so it says in Thessalonians 5th chapter, let us not sleep with those that sleep in the night. There wouldn't be that exhortation if there wasn't a danger that we would. And so there were 10 versions. They all were asleep. Five were real and five were not. And. But you couldn't tell if you walked by and you saw the five which were real and which weren't. And umm, so that's why I believe there's this expectation here, because the danger was that they take on the general character of the state of things around them. That's what's so dangerous when people talk about the word of God. Well, back in the days of corn, it was like this and that. And the other thing, the word of God stands really out of time in a certain sense, is that it is the word of God and. For the very present moment that we take it up, but. Very great games and then we take on the habit and the way for the world around us. Yes. And they, uh, earlier days, uh, in the gospel it says the lower at least, uh, uh, by their fruits you shall know them. Now that doesn't apply today. But it did apply at that time, it was very obvious. In some of the countries in the world, when you become a Christian, why is being baptized for the dead? You are a dead person there. Uh, but in our land. It's, it's, uh, you can all always tell to our shame. So what does it say for today, Second Timothy 2? It says the Lord knoweth them that are his. We can't tell. Sometimes the Lord knows and then it says that let him that name of the name of the Lord. Depart from iniquity. As for the conscience of every one of us, depart. Go away from other bad boys and girls. And for us to keep away from all the things of the world. Attractive, look good, lots of fun, but they're the world and it's all perishing. You would say, Brother Barry, though by their fruits you shall know them today the assembly ought to wait on the Lord to see that there's manifest proof. People profess things and sometimes can put on a very good show, but Joshua didn't wait on the Lord in connection with the Gibeon, but with every outward sign of, of uh, every outward sign that would have led him to believe that what he thought. But he couldn't excuse himself because the Lord knew. The Lord knew that they were imposters. And so, and we shouldn't blame our brothers of gullibility, I may say, is almost an attractive fault in believers. Love thinketh no evil.

But the brethren, really, if they wait on the Lord, they will see fruit for what is professed. And they ought to, and not to open the gate and tell there's proof that what is the best and, and not just outward signs like the, uh, the tired clothes and the stale bread and so on, but that there was real, not living proof that what was being professed was, was, there was reality behind it. Exactly so. And so that's why in the next chapter, he goes on. That but he sells the things which become sound doctrine. And so there's a verse there that's helpful. Evil communications, corrupt good manners is that that doctrine will lead to a bad way of life. Why is it that Christendom has sunk into the moral ways that it has? It's a result of bad doctrine. And so I think that the, uh, those that come from other parts that. That they're shocked when they see the moral level to which things are something in in other lands they don't see. Umm, I had a Muslim student from Lebanon. He came to this country which just left shaking his head when he saw the moral level to which this country. Couldn't believe him, but it's, uh, it's because of the darkness. My brother at UH Chicago last year, he said UH for about the young people and for each one of us at all times preach Christ and of all ourselves use words. It's very, very important that we take that in. Our walk is very, very important. He said, I'll repeat it again at all times preach Christ and if all else fails, use words. We like to do quite a bit of talking, but our actions, they're weighed a lot more sometimes in our words. So we need to say it again on Saturday of the day. How thankful we can be. That we have meetings like this, the reading meeting. Nice thing that happened yesterday at supper time for other young brother came over to me and he said uh. Uh, I'd like to ask you a question. And he said you, uh, mentioned, uh, that, uh, the Christians are going to stand before, uh, the great White Throne. And he was inquiring about that, and I realized that, uh, I had said or used the wrong words. The judgment seat of Christ. Well, I'm, I'm thankful that the young fellow spoke to me. Uh, I appreciate that. And This is why we can be thankful for a reading meeting that everything that is being said, each one is listening and does that. Is that conforming to the word of God? Does the word of God confirm that? And if not, oh, then somebody is going to. Speak to us how thankful we are that we have these reading meetings. They aren't common things in other groups because there isn't much agreement, but I really feel that we should be very thankful that we still have reading meetings like this. I think I know that, yes, the normal I should have brought up, I think, I hope, if I ever. Say something is wrong and I hope the brother will correct it because I wouldn't want anybody to go on with wrong doctor. No, but, uh, it's a terrible thing. But these things can be uh. Correct that and a kind loving way I remember when I was 17. Going to uh, at home and Willie Martin and the Mr. Farmer said your young brothers come here and you never open your mouth. And.

I was enjoying this passage where it says. And as the disciples said, To whom shall we go? For thou hast the words of eternal life. And I have in fear and trembling, my knees knocking, and I said that. Something about enjoying it now and you remember Mr. Murphy from his Irishman, he didn't hear his hearing was bad. He's a young brother. The Spirit of God hasn't come yet. They weren't talking in the Holy Spirit. Uh, you're wrong. So Willie Martin correct me, says he said he didn't say that you can't hear him. I was glad though that he corrected me. I didn't feel bad about it. I used to drive into the meetings and he said to me after the meeting, you want to drive me home. And he said yes, if you ask forgiveness. But I think these things should be picked up because it's serious and that you. Or anybody else, they'll do it on purpose and it's good to be, uh, have these things cleared up. Especially if they're strangers in the room. What's the schedule? And we've got in Acts 17 and

verse 11, uh, this is, we've got scripture for exactly what you said. These, these were more noble than those in Thessalonikes and that they received the word with all readiness of mind. Insert the scriptures daily, whether those things were sold. Very important. Well, this verse says, speak thou the statements, which becomes sound doctrine. And we have, uh, if we turn to 2nd Corinthians chapter 10, we find that there's a tendency that the Spirit of God brings before us, the tendency of our hearts. In verse 12, it says, uh, it's just part way through, uh, some that come in themselves, but they measuring themselves by themselves. And comparing themselves among themselves or not wise. So we find that there is a tendency. Uh, in our hearts, perhaps to consult with those that sympathize with our position or sympathize with our train of thought or perhaps those of our own age. It says that I was just thinking of uh, Revo in uh, uh, first Kings chapter, uh, I think it's chapter 12. It says, uh, in verse 8, uh, he forsook the council of the old man which they had given him and consulted with the young men that were grown up with him. And which stood before him, and he said unto them, What counsel give you? And so he consulted with the young men, those that were most likely to sympathize with them. But here the instruction is given in the word of God, that the aged men be sober, grave, temperate, sound, and faith in charity, in patience. And so we find that there ought to be in, uh, a godly order, umm. That are experienced in the path of faith and experienced in oversight to be able to give, uh, uh, a sound, uh, that the trumpet would give a, a distinct sound that the word of God might be distinctly, umm, uh, presented to those that are walking the path of faith. And so it begins with speech. It begins with conversation. The speak thou the things which become sound. Doctrine is a responsibility, isn't it? Mm-hmm. Again, I repeat, the doctrine means teaching sound teaching. It's so important for us to realize the value of the teaching in the assembly. And the assembly. Why does the state speak the things that become sound doctrine? Why does it say teach sound doctrine? Well, the the difficulty is in this environment that they were entitled to stay, is that you've got sound doctrine, but then now suddenly everybody understands the doctrine and you can sit down and discuss the doctrine with the brothers and he's very clear in his doctrine. And then he just sets it aside and goes ahead and does what he wants to anyway. And that's the danger. And that's why he's going on to stay here is we know what the truth says. But then we say, oh, but you don't understand. With some making a difference. And now we suddenly take the doctor and we set it aside and we go ahead and we follow our human wisdom. Have you sat down and you said, well, what does the word of God teach? I know that's what it says, but you don't understand. This is a special case. And we set aside the sound doctrine and we plow ahead and follow our own will. Yeah. And so we're to speak to things that that that become sound doctrine, that our application of the doctrine is a connection between the doctrine and the things we're going to say. And so that's why.

Saying now that the older men are to be uh, uh, sober, grave, temperate, sound in faith and charity and impatience. Why sober and grave and temperate? You'll often find that people who are very wise in business and wise in the world suddenly throw everything to the wind and become very reckless in the things of God. And so it's as a stewardess required that we become, we're faithful and that we're faithful with that which is entrusted to us. And we become careless in the things of God in a way which we would never imagine being with our money or our car or our possession. And so there needs to be a sobriety in connection with these things. Because if you we've done foolish things sometimes some of us, and we regret having done them. But if you, you make a mistake with some natural thing, I mean, there's some recovery. But in the truth of God, these things touch with eternal thing. And so there needs to be sobriety that the issues of life are serious. And, uh, we can't just throw, say, well, yes, I know the teaching and, and I've learned the teaching since I was a child and throw it all to the wind and, and fall ahead and proceed according to human wisdom. So there has to be sobriety and greatness in connection with these things. And I believe that that's why he's bringing that before them here and temper it because when we're young in youth, there's a youthful energy in connection with things and temperate, you'll learn that. With experience, how to apply the truth and sometimes you see when there's. The thought of temperate is self-control, I believe, and there is a thought in which the doctrine is not wrong, but the application of it may be a little bit hasty or it may be a little bit. And so that's why you see in the Word of God that in Scripture that between ages 30 and 50 that they were to bear the burdens of the sanctuary. Then afterwards they were the older brethren were to keep the charge because they had learned not just the doctrine, but by experience they learned how to apply it. And so the, the grunt work, if I may say that was carried out in a public way, but by those between 30 and 50, the older brothers, they kind of added the temperateness to it, but they're not the hasty things done and so on. Well, we need the, not just to know the doctrine, but to apply them in the right way. No, the opposite of, of, uh. Sober is, is joking and that's a very serious thing these days because everything is turned into a joke and I don't think it becomes older brethren to be joking. The next one is temperate. Well, we have to be tempered in the way we, how much we eat and so on. These are practical things that make us consistent, uh, with what? We're saying in our teaching. We have a little light on that in Ephesians chapter 5. Verse 15 says, See then that you walk circumspectly, not a school, but as wise, redeeming the time, because the days are evil. Therefore be not unwise, but understanding what the will of the Lord is. Beautiful. Sound in faith that somebody brought me a piece of a a floor joint. Floor joint. It was a group choice, but a piece of two by 8IN and umm, there are no termites, I don't think in Saint Thomas, but there are Carpenter ads. He brought in this piece and outwardly it looked perfect. And yet if you tapped it, it was just like a Wasps nest. It was just paper sand that the IT was just overly. There was every appearance of it, but it wasn't found. And so we need to be sound and safe. It seems sometimes, you know, you poke a little bit to find out whether there's more to it. And so the principles on which we're active, there has to be soundness in faith and in charity. And it's a great danger when older brethren, and it's speaking about here, it says speak to the aged men. Why does it say the age tend to be found in faith? Because there's a great danger when principles are given out. And it has every appearance of conformity to orthodoxy. But the Apoca a little bit like, and that's the way the building inspector does. He takes a, he takes a sharp object and he pokes into the framing members.

To see whether there's sound method, structural soundness in the member so that there's rot instead in there because it can be awfully beguiling sometimes, because principles that term is often used very loosely, but that it sounds according to the faith of God. And so there was to be this exhortation here that the aged man to speak things so that the aged man would be sounding faith. And in charity there's a there is. We're to put the girdle of truth on and the breastplate of righteousness, because it can be that we're not found in charity. It hurts. Affections can go out, but they need to be reined in. There has to be in connection with this. But we can't let our hearts wander and go out to a situation. And so we're not a different. We're not to let our hearts get it get away from us. If I may put it this way in these things. And there is as much as and he's speaking here. In connection with the old man and so we can become over overcome with sympathy in situations and charity and it's a wonderful thing. But he is really there is an exhortation here that the aged men be in charity and faith found in faith and charity and impatience. There is a soundness in connection with those things. And then the sisters come up in the next. The older sisters. Likewise, it says. So that's a kind of an umbrella overall the things that have been said. That they aged men likewise. There should be that those things that characterize the men characterize the sisters too. Except the spirit of the teaching of the sister is different. And so to teach your husband, to teach the young women to love their husbands. And. Be sober. Hello there husband. Yeah, older sisters don't, uh, speak, preach, but they sure can be a wonderful lesson to the younger sisters and newly married girls. And she's a, she's an older sister that is consistent. Oh, she can learn from her, uh, to apply that in her life and starting off, get a good foundation. In their marriage, it's so important. It's ultra important. Anybody had any thought why it would bring in? To the age 1, about two months. One not the man. There must be a

reason God doesn't make any mistake. Well, it might be in the social life that the sister sets the table and. And she puts one on the table or and over does it. More, I think in the entertaining side of it, the man doesn't have to do with that side. She is liable to fall into self, or at least an indulgence in that field. Well, I don't think that Scripture envisage wine is used in that way. Peters does not wine drinkers, but I think perhaps that was a danger that the old it says take a little wine for your stomach, face and through your often infirmities. And there was a danger there in particular, particularly with the older sisters, that that it would be a use as a pretext of using a lot. You know, when you get older, you tend to become more occupied with your ailments perhaps than any others. And there was a danger of that. I just say that because I.

I, I maybe I shouldn't say maybe I've fallen into the trap of thinking this, that it was envisioned that believers should have wine on the table, but it's quite, I don't really see that in security that that is the case. It says that, umm, if you're there wine drinkers is that we're not to be characterized as people who drink wine. And scripture does give the outline as to where it's to use and it has the rightness scriptural use. And that is for ailment and umm. The older sisters, I think perhaps they have all kinds of advice that don't want different ones, but you know, they've got advice as to what to do about your blood pressure and about your weight and this that and the other thing. And it just seems to be the right proper fear that an older sister occupies himself with. And, and there was a danger that that they become taken up too much before. But that's was a broader thought than that. We didn't mention false accusers. And I just would like to say this in connection with that. That, umm. And 2nd printing so I can put my finger on the 1St that's on my heart in connection with false accusers. And again, umm. Does anyone have a new translation to read that verse? Six out of three. That the elder women in Lake Manor be in deportment, as becoming those who have to say to sacred things, not splattered, not enslaved to much wine, teachers of what is right, that they may admonish the young women to be attached to their husbands, to be attached to their children. I'd just, uh, like to give a little bit of an illustration of how perhaps this might be, uh, played out in our lives. When my wife was a little younger and had, uh, young children at home, uh, she longed for fellowship in the home. Uh, it was difficult to get out and there were perhaps three children at home that are young or four, and she longed for the visit. Of some of the, the older sisters that might come and just, uh, visit for a little while during the day and just, uh, perhaps have a time over the word of God and speak of the experiences of, uh, raising a young family. And, uh, just to get a little bit of, uh, instruction or guidance, so to speak. You long for it. And, uh, I just suggest this to those that are older sisters that, uh, even though there are those that are younger in the assembly where you come from. And they look like they're very busy and don't have time for a visit. It might be good to suggest, uh, coming over for a cup of tea or something and, uh, to spend a little time with the younger ones and make that, uh, that, uh, time for blessing. And so they were given, there was really something that, uh, this generation, this generation has a work to do for the Lord, a work that no other generation can do. So those that are older and that are experienced in half of faith. Umm have a work to do. That someone else of a younger generation cannot do. And so this was the work that they could bring, uh, they could do that. There's really a God-given, uh, responsibility, you might say that they may teach or, uh, just instruct or guide the young women sober to love their husbands or to be attached to their husbands, to be attached to their children. It's a blessing thing to, uh, do this on behalf of the Lord. To do it is not to the Lord and to really. Umm, be an assistance to the next generation coming up. And it shows us, too, that the sisters have just but double the number of remarks that are made that the men. Well it this shows what a privilege it is for a sister to be living in conformity with these things and your children.

Like, uh, the end of, uh, Proverbs, they will call you blessed if you are faithful with their children and carry out these things. You're going to be your husband. Will, as it says, they're in Broward, uh, will honor you. And it's a wonderful privilege not together to order in this world where marriage is, I think, quickly disappearing. Living common law is just going to be the order of the day, and it's gonna be conspicuously different to the consistent in our marriage relationships and practices. Inconsistency brings in dishonor to God, doesn't it? And I just noticing here in connection with these, uh, these sisters that, uh, verse five, to be discreet, chased keepers at home, good obedient to their own husbands. That the word of God be not blasphemy. That's the ultimate of it all, isn't it? They go on in their own way. And if they're not following the injunctions of the word of God, if they're not following the Lord in these things, then as a dishonor to the Lord, it brings a dishonor to the Lord. So it has more than it's more than just a failure on the part of the individual. But what about the Lord? What a dishonor that's done to him and. It's been he is spoken against because of these things. Mm-hmm. We've mentioned false accusers or slanderers there. And where does the scripture does speak of two men that are striving and the wife is watching. And so she reaches out and crushes her husband's opponent in the stone and, uh, her hand, her hand is turned leopard because of it. Oh, that's pretty graphic illustration. But there is a tendency in a national loyalty in women to their husbands. And so there was a danger that. These things get taken up. In private conversation and it really has ended to a level of false accusation and slander. And, uh, there had to be a guard against that in taking up these things. These are very practical things. I do believe the instructions of the younger women and it's very needful in our day because our brothers spoke a couple of years ago here about having children and how it's become almost sort of a despised thing in the world. And, uh, the, the, uh, the role of the. Wife there's a a spear that the woman any woman women are intelligent. Any woman can run a tire company like I mean, they they're not short and intelligent, but they're but who but a woman could fill the place in the sphere of the home. That God has given them, and especially in Crete here, you see that, uh, the men were given, we see what the men were, they were lazy blood and slow bellies and so on. And so the women had to be taught to love their husbands, to be attached to their husbands because I imagine it wasn't all that easy. And I, sometimes I think we give our wives a pretty difficult time. And it's, it's, I think, uh, two of the, uh, just say this and, and love to the sisters. Don't support, don't lend sympathy. I should say, if your to your husband, if there is some remark made in the assembly or at least by the brothers of criticism about your husband, don't rush to defend, but get before the Lord. I saw a very, very sad case. 15 years ago now, but I never forgot my brother was being criticized in the assembly for, uh, some matters. And uh, it was, it was too strong. They put against him and he got up and he walked out and his wife jumped up after him and weeping bitterly and out loud, uh, lending support to her husband. And he didn't. He shouldn't have the support. He had to be dealt with. And so it's a danger for our sisters to be that way. That's where you need to be closely walking with the Lord yourself to have discernment. We get it in Second Tennessee chapter 3, the 1St 2 verses. There's no also than in the last stage. Perilous times shall come, for men shall be lovers of their own selves. That's the head of the list. And that's women too. And that's something that is not supposed to be in a family. Men, men love themselves. How many times have you heard of a family where the man and wife have lived together and they've had children and 1:00 morning.

That one, either one or the other, just woke up and, well, leave. I'll go somewhere else. Men are lovers of their own selves and so we get this expectation here that first of all, women are to love their own husbands and, uh. In the world that's not what we get today and if we if a woman really loves her husband then she can do what it says in verse five. She'll be obedient to her own husband and that's not in the world today everybody as we've read every me. For men shall be lovers of their own selves. Nobody wants to be accountable to anybody, even in the marriage. I just like to say that. For the young people are starting up a home, just marry that. I'd like to warn them it's a tendency today to serve a little wine at the table. I was shocked about four brothers in Montreal had a one time and I heard from their sons, umm, that they had

it. I I think it's terrible at our home, we weren't allowed to bring any wine or. Liquor of any kind of that. And my father always used to warn us and we had a brother in Montreal that, uh, was wonderful. But he was a great help to me when I first took my place at the Lord's Table going in gossip work for the Indians. And he got his first drink with the Office of Wine and, uh, his death and he was. They called my line, I'll have to drink the wine all the time and they went up to Toronto and it was still by a freight train. I was quite upset about that, but I was shocked. I got the young man's job to go to work and I got him a job at the good company. He had a good job. One night I got a call from his sales manager in the company. He said I got a shock today. And when the boy said that he was stringing off to his own, uh, above the line. He said I used to go with a member of your family. Uh, the umm meeting used to be with the guard and, uh, she used to tell me they couldn't drink wine and they couldn't go to their shows. And he said he knows all the different kinds of brands of wine and everything. He was telling us all. I was shocked, brother, and I couldn't get over it. Eventually he lost his job. He didn't take the drink or that, but. He lost his job, but I think it's dangerous when we bring in any of these things into the home. Wine and liquor and the juice for uh, as they call it a cocktail. It dangers your plane with fire when you start that stuff. It was very, very serious. What you say that, uh, people will say to you, yes, I, I know how to control it. I can take just and just enough and I'm all right. But what happens if you have it in your own home and your son or your daughter get into it and you lose one of them? What? How? How good was that little bit of wine that you had? And there's a verse that had zero brothers with the Lord now brought before me a heavy ****. 2 and 15. It's very, very important. Two and 15. Woe unto him that giveth his neighbor's drink, that put us thy bottle to him, and maketh him drunken, also that thou mayest look on their nakedness. It's a solemn thing to give a drink to anybody, even if it's your own family. That same brother gave me that. The word when, uh, I was concerned about taking people out in sale or selling, uh, pretty spiders. And I, uh, by the grace of God, I've been selling all my life and I wouldn't take anybody else, uh.

For drinking today, this morning I took some rest restaurants. I used to tell them, I request that you won't take any kind of, uh, soft drink for that because people think it's uh, cocktail. And I'm a Christian born again Christian and I preach the gospel on the street party. So I don't want them to think that my hip are good. So, umm, if you don't mind, no, no drinks. And I'm going to put in 27 years of one company and 25 but the next company. The largest refuse to take anybody out. Because I'm not doing. Interesting here it speaks about again in verse five. I know we're not moving fastly through quickly through here, but to be discreet. This is to the young women there, isn't it? There's four. They know that the elder women keeps the young people, young women to be sober, love their husbands and love their children. Then to be discreet chaste keepers at home. Good. That that word good comes in sometimes. I was thinking of the of a verse over in Ephesians chapter one. And verse or chapter 2 and 10 for we are his workmanship created in Christ Jesus unto good works. God has placed this in each one of his people and that the expectation is that we might maintain good works and you find that here in the in this little epistle. It says the home to be good works. But if you drop over into the uh. Uh, next chapter there. Umm, well, verse fourteen of our chapter. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, not just to maintain them, but to be zealous in that which would be pleasing to God. That I don't want to do something that is your brain every day. I say, Lord, preserve me from dishonor to thy name. And that's a very important thing to think about, not just so much for me or for my neighbor or for someone else, but what what does it do to the name of the Lord? It dishonors the Lord's name. So he says to be careful and to be zealous of good works. Now just drop over to the next chapter, the third chapter of the same. But if that's all verse 8. This is a faithful saying that these things I will that thou affirm constantly that they which have. Believed in God might be careful to maintain good works. So the the works are there and what is it for that we might not bring disgrace or dishonor upon the name of the Lord really because it it speaks about the the the the the Hebrews, the Jews. By their actions brought dishonor and, uh, to the name of the Lord. And so it's it's it's very important to see that that that should be our thought. It's not just to please myself or others, but to please God. That's that's what we're that's why we're giving this we're we're we've been given this new life our desire to please him. So I just think of this in connection with the sisters here to be discreet chased keepers at home good and obedient to their own husbands been said too, that if if a wife you know. Obedient to their own husbands. I I believe myself, I'm I'm convinced of being a man. I I think that many times it's very difficult for the wife to be obedient to her husband because he's he's such a. Such a, uh, tyrant, you might say, let's say to see that, but suppose your husband was like we have in the, in the 5th chapter of Ephesians, like the Lord Jesus. I'll just turn it over to that. I just, I thought of it many times, umm. Ephesians. It says in verse 25. But chapter, chapter uh, five verse 25 husbands love your wives even as Christ also loved the church and gave himself for it that umm, and then dropping down. Uh. So, so, so men ought to well might read the 27th, that he might present it to himself, a glorious church, not having a spot or wrinkle, or any such thing at which he's doing now. So men ought to love their wives as their own bodies. He that loveth his wife loving himself. And no man ever yet hated his own flesh, but nourisheth and cherish it even as the Lord, the Church, and so on. He goes on through with this that he speaks about as the great mystery concerning Christ in the church, and someone that put it this way.

If if a if a warrant husband acted in the principles that he has in the divine Word, following the Lord Jesus. His wife would be delighted to be obedient to him and to and to bow to him and to help him. I'm sure there's a lot of truth connected with that. So it's something that's brought out here, uh, that the wife, uh, be discreet, chased keepers at home, good obedient to their own husbands. Obedience is very difficult when you've got a strain against it. So obedience is not very. It's not easy for someone to be obey if they're being ill treated. We started the official. Realizing that it was not the, the, the, uh, the, the doctrine of, uh, of the truth, but more the, the, uh, practical side of order. And I was just counting up the number of verses that we've been on. Uh, we could say that there are five or six in the first chapter. And the second chapter down. To 12. So that's 18 about 18 versus 17 or 18 verses on order. Imagine 18 verses in the scripture telling us about order. And then it goes on. We have only 5 minutes, so, uh, then the 13th were so beautiful looking. That's the imperfect tense. That's our attitude for that blessed hope. That's the rapture and the appearing in glory. That's the appearing of which takes place after the rapture. Of the great God and our Savior Jesus Christ. That summarizes all the behaviors and if for carrying out these orderly things, what are we going to be doing? We're going to be looking for the rapture and also the appearing, and that's going to give our life that sweet perfume that ascends up to God of Christ. Isn't nice that God knew it would take all those verses pardon teach it isn't nice to know that God who can't make a mistake, put those verses there knowing they were to take those not many verses to get. Oh nice, it's amazing. I marvelous. We all do Imagine you put in if two or three just two or three are gathered together and it may come to the someday soon. But God is wonderful. How are you? Instructors in his word and he doesn't take any shortcuts because he knows exactly our need and the perfect example that we have in the 13th course of the great God and our Savior Jesus Christ back it goes to the foundation of it and the perfect example of order who gave himself. For us. That He might redeem us from all inequity He's done. That He has washed us from every sin will ever commit. But we have to realize that there's the responsibility to be walking in an orderly way for the Lord's glory. Like redeem us from all inequity and purify unto Himself. A peculiar Now that doesn't mean being odd. Christian people are saying, oh, he's odd. Well, that take word peculiar means it's a treasure. It's something that's unique. Like we have an, an exodus When Israel was chosen, they were a peculiar people. They were gone and like the children were singing, uh, that we are treasures, uh, in his crown.

Oh, just think of it, brother. This is very lovely that the grace of God has appeared for all men and for everyone. Say that again in the 11Th, 1St year. It's lovely that the grace of God that bringeth salvation, that appears for all men that they wouldn't have it, but it has appeared for all men. That's the way the other translation is read. Umm, teaching that us that we, uh, denying ungodly and worldly lusts we should live. Soberly, righteously, and godly in heaven. In this present world, here was Creek and a very ungodly place, and yet they could live for the glory of God there. The end of act ends with Paul dwelling 2 old years in his own hired house, teaching and preaching the things concerning the Kingdom of God. And we are in a Kingdom now, and we're in His righteousness, peace and joy in the Holy Ghost, and we can enjoy these things. And I think that we've seen as our own hearts is straight from the truth, that we've seen others apart from the pathway of the truth. How quickly it degenerates, life degenerates in these practical things and everything becomes messed up. But we can enjoy these things. And in this present world, even though it was creep where it was, Oh well, we got a description of what it was like and so he wants us to enjoy that now and umm. It appears for all men, but umm, it is a wonderful thing to enjoy it. I'm thinking too, it'd be good to clear up for for the young people here and perhaps some who are not acquainted with the word of God. They were not speaking about good works for salvation. That's not it. There is no work that you can please God for salvation, but these are the works that were to maintain after we're saved. I think it's good to bear that in mind because sometimes we go away from our conference and statements are made and some of the young people don't get a hold of it. Now, dear young people. You're not you're not it's not told here that we're to do these maintain these good works in order to get saved. But because you are saved, God wants just notice. Notice just following this up a little bit in verse seven. Well, verse six young men likewise exhort to be sober minded. Well, we had the young women, we had the aged women and now it says, but verse seven in all things, showing thyself a pattern of good works. Why? Because God has saved us for that very purpose that we might say a pattern of good works in doctrine. Again, teaching, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Well, I think these are very practical things and we should remember them, that you don't do this in order for to get saved, but because we are the Lords. He wants to us to maintain a testimony wherever we are, whether it's our neighbor or workmate or schoolmate, whatever it is to be a testimony for the Lord to honor him in all this. Isn't it strange how Satan imitates God's work? And what's he say to an unsafe person? He says work. Work would be good. So then what is the Christian? What does Satan say to the Christian? You're saved now, just forget about it. Doesn't matter how you live, just have a good time and do not. You don't need to do anything, just the very opposite. We do nothing for salvation and now he wants our whole life right? Not to give up our job. I don't mean to be. Reading the Bible all day long. But it's a practical Christian life. He wants our whole affection and our desires of our heart to exalt Christ. And that's a full time job. This will come naturally. Yeah, that's not what the characteristic of scientists here is, that it's not the salvation of our souls, but in our lives presented here. We're talking something else. We have the salvation of our souls and she's had her sins washed away and we'll never have to pass through judgment. Passing through judgment passes. No, uh, going to be right. The tightest concurrent recreation in Duarte, uh, saying that the grace of God is granted formation health and teaching us she's denying of his happiness. The world wants to overly crisis things, obviously in this present world and then in the next chapter.

Chapter 3 and verse four but opposite the kindness of the love of God our Savior toward man appears not that worth the Christmas the three of us, but according to his mercy he saved us by the Washington regeneration when he went to holy Rood, not the indwelling of the Holy Ghost to work with the Spirit. Now that we are safe to change our manner of life and to change our behaviors. So now that they're no longer accretion and have national characteristics. Here I I put my trust in large Jesus Christ the Holy Spirit is now a thing and I'm learning something else in Scripture while I shouldn't behave like this. Then in the evening, I have different motives now on the way I went on before and so here's a Savior God and my life is saved now instead of being lost to business or indulgence or worldly luck and whatever it is, they can carry on and have a Christian and have my whole life lost and now God. Uh, you're hooked down and he sees the light here and he's working and instructing me in a brand, but now there's something in it requires and there's something that's good with the amount because you do have any lights now. So it is important that if we're not doing this for salvation, but now that we have it, our lives need to be made. Because if, if we're not responsible for this and if we're not putting these things in the process, then our whole lives can just flip away. And I'm sure we all feel that. The the duties and work and home and the community and whatever it is, all lives can be gulled up and can be just lost. But, uh, here we have instruction, very construction. But what, what is the characteristics of the Christian now a Nazi game? Probably, but because we have not had behavior that has come in, it's also. The first Timothy is characteristic of that too, of a savior God. I think that's worn out and Ephesians chapter two, I think we brushed on the verse earlier in the meeting, but to read a couple of verses. Birthday, but by grace are you staying through state, and that not of yourselves. It is the gift of God not at work that he managed to vote. That's the great side of it. Or we are His workmanship created in Christ Jesus unto good works, which God had before ordained, that we should walk in them. When it says, for we are His workmanship, that means we are God's work. That's what grace has brought. We are God's work. So there's nothing for us to boast in regards to salvation but being God's work. And what becomes characteristic of us is that our works are like his in a sense. They're righteous for the righteousness of God in Christ or through Christ. So it's it's a wonderful thing to see that we are God's worth, but in seeing that it should. Bring out of us recognizing what that work, what it took to bring that work, about the things that we consider this morning and that precious morning, our Lord Jesus Christ. Then that should draw from us the proper and appropriate behavior. Could we stand and sing hymn #197? Oh God, what chords of love are thine? How gentle, yet how strong like truth and grace. Their strength combined to draw our souls along 197.

Things New and Old: Volume 1, That Blessed Hope

Titus 2:13.

It is worthy of remark, that the Spirit of God never enters upon any lengthened proof of the doctrine of the Lord’s coming. He assumes it to be the proper, settled, well-defined hope of the Church of God, and uses it accordingly, on all occasions. Thus, in the 2nd chapter of Titus, we find this “blessed hope” introduced in connection with the most common-place relations and duties of domestic life; such, for example, as servants “not answering again; not purloining.”

Now, it is very needful to observe this. It teaches us that the coming of the Lord is not a matter of mere speculation for the learned, but that it is a “blessed hope,” to animate the heart of a poor servant, amid the wear and tear, the weariness and drudgery, of daily life. Such an one, by “not purloining and not answering again,” can, in his measure, “adorn the doctrine of God our Saviour,” just as much as an apostle. And at the same time he can cherish “that blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ.” How blessedly simple is

this! A servant might feel disposed to ask, “What can I do for the Lord? How can I adorn His doctrine, or promote His cause?” The Holy Ghost opens a most definite, simple, happy sphere for such a one, by teaching him, not to purloin, and not to answer again.

But some may say, “Would not common honesty keep a person from ‘purloining?’ and would not a moral sense of propriety keep one from ‘answering again?’” Very likely; but nature, common honesty and moral sense cannot be trusted. “They that are in the flesh cannot please God.” In order to please God, we must be partakers of the divine nature, and walk in the energy thereof. This divine nature we get by “believing on the name of the only-begotten Son of God;” and we walk in the energy of this nature “by faith.” In this way every little thing we do is fruit to God—everything is fragrant with the grace of Christ, and ascends as a sweet odor to the throne of God. An apostle, traveling in the energy of the Spirit, from nation to nation, in apostolic zeal and power, planting and watering churches, and a servant at his daily toil, can each, in his own sphere, “adorn the doctrine of God our Saviour,” and can each, cherish the “blessed hope” as that which precisely meets the need and the longing desire of his soul.

How gracious of our God to give us such a hope! How happy to know that it is not for death and judgment we are taught to wait, but for that very One “who loved us and washed us from our sins in his own blood”—the One who thought of us before all worlds, visited us in due time, suffered for us on the tree, that He might exalt us to the very highest place of dignity and glory, in companionship with Himself.

There are only four passages, properly speaking, in the New Testament, which refer to the condition of the soul while absent from the body. I shall quote them for my reader. The first is Luke 23:43, “And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise.” Blessed exchange! The cross of a malefactor exchanged for the bright paradise of God—a world of woe for a world of bliss!

The second is Acts 7:59. “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” Here again, we have a blessed exchange. Who can utter or conceive the joy of a spirit passing from the presence of cruel murderers, with their gnashing of teeth and stoning with stones, into the presence of Him who stood with open arms to receive the soul of His servant?

The third is 2 Cor. 5:8. “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” The unclothed or separate state, is not the object of hope j though surely it is a happy transition from a body of sin and death—“a vile body,” a crumbling tabernacle, into the region of unhindered spiritual communion. “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” (v. 4.) The unclothed state, though one of unhindered communion, is not one of perfect bliss. The saint will not be perfect until “mortality is swallowed up of life,” and that will be on the morning of “the first resurrection,” when he will be conformed, in body, soul, and spirit, to the image of his Lord. (See Phil. 3:21; 1 John 3:2.)

The fourth and last passage is Phil. 1:23. “For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.” Here it is distinctly stated, that it “is far better,” to be away from this scene of conflict, trial, and sorrow. But the apostle does not say that it is the best thing. It is good to be here, while the Lord will have it so. It is better to be with Christ, when our work is done. But the best thing of all will be, when “the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; AND SO SHALL WE EVER BE WITH THE LORD.” 1 Thess. 4:16-17.

This is “that blessed hope” which the Lord Jesus set directly before the hearts of His sorrowing disciples, on the eve of His departure, when He said, “And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.” John 14:3.

This is “that blessed hope” which the angels announced to the apostles, when they said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” (Acts 1:2.) The coming is as sure as the going, and in the same manner.

Finally, this is “that blessed hope” which glitters like a precious gem on every page, almost, of the New Testament; and which God the Holy Ghost has set as the polar star in the Church’s horizon, of which she should never lose sight, which should give tone and character to all her ways down here.

If my reader will turn to Lev. 25:14-16, he will see that an Israelite was taught to regulate the sale of his land by the year of jubilee. If that year were at hand, the value of property was diminished. So is it exactly in reference to “that blessed hope.” If the heart be cherishing the fond thought of seeing the Bridegroom, it will make but little of present things. If we were on the look out to catch the earliest dawn of that cloudless morning the appearing of “the morning star,” what an unworldly people we should be! How separated! How elevated!

Alas! that the Church should have so lost the sense of “that blessed hope.” Alas! that she should have put the coming of death instead of the coming of the heavenly Bridegroom. May the Lord revive, in the midst of His people, this purifying and comforting hope. May He make ready, and call forth a faithful band of “wise virgins,” who with hearts established in that “grace” which hath appeared to all, and with trimmed lamps and burning lights, shall heartily respond to the cry, “Behold the Bridegroom cometh,” in those suited accents, “COME, LORD JESUS; COME QUICKLY!”

‘Tis night—but O, the joyful morn

Will soon our waiting spirits cheer;

You gleams of coming glory warn

Thy saints, Lord, that thou art near.

Children of hope, beloved Lord!

In thee we live, we glory now,

Our joy, our rest, our great reward,

Our diadem of beauty thou!

And when exalted, Lord, with thee,

Thy royal throne at length we share;

To everlasting thou shalt be

Our diadem, our glory, there.

Things New and Old: Volume 24, Grace

By “The grace of God,” we understand the free, unmerited favor of God to man when in his unclean, undone state; hence we read of “The grace of God which bringeth salvation.” “By grace are ye saved;” “being justified freely by his grace;” and other similar statements. It is this free and eternal love of God in and through Christ Jesus which could find no motive in man for its acting, but sprang wholly from the heart of God, who loved us when we were yet sinners, loves us as His children, and wall never cease to love us; but will keep us, and save us bodily at the coming of our Lord. It is all of grace; and grace brings salvation in its fullest and eternal sense. Blessed are those who “have tasted that the Lord is gracious.”

When the antediluvians were to be cut off in their sins by the judgment of the flood, we are told that “Noah found grace in the eyes of the Lord;” and Paul tells us with regard to his own salvation, “ The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.” (1 Tim. 1:14) Again, we read of believers not only having “peace with God through our Lord Jesus Christ,” but it is added, “By whom also we have access by faith into this grace wherein we stand;” that is, we are always standing before God as objects of His favor, and this to be enjoyed, like peace, on the principle of faith.

Law is presented to us in scripture in widest contrast with grace, for law demands everything from the creature on penalty of curse; whereas grace brings every blessing, both present and eternal, from God to man as gifts, to be received and enjoyed by faith. If the law said, Do and live, the grace of God says, Believe and live; “the gift of God is eternal life;” “he that believeth on the Son hath everlasting life.” If the law says, Thou shalt love God with all thy heart, or be cursed; grace says, “God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” If the law demanded righteousness from man to God in the way of works, the grace of God declares that “the righteousness of God by faith of Jesus Christ [is] unto all and upon all them that believe” We read also of “the gift of righteousness” and that “Christ is the end of the law for righteousness to everyone that believeth.” (Rom. 3:22; 5:17; 10:4.) It is then most happy to find the apostle instructing us by the Holy Ghost, that “we are not under the law, but under grace.” Precious rest and comfort for our souls!

The objects of the grace of God are those who believe on Him whom God has sent; and such are children of God. “As many as received him to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12, 13.) Grace then has reached us by the death of Jesus. Hence, says the apostle, “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (2 Cor. 8:9.) Thus the depth of grace came to us in our worst and lowest condition; for Jesus not only came into a sin-stricken world where we were, but bore our sins in His own body on the tree, died for our sins, shed His blood for many for remission of sins, so that by His accomplished work He might forever deliver us from the guilt and dominion of sin, and take us up as objects of eternal love and blessing. “God commendeth his love toward us, in that while we were yet sinners, Christ died for us.” (Rom. 5:8.) The height of divine grace has been reached in giving us the highest standing, the most endearing relationships, and nearness to God which we could possibly have; so that we are now spoken of as “accepted in the beloved,” “blessed with all spiritual blessings in heavenly places in Christ,” “complete in him,” and “made nigh” in Him and through His blood. Now children of God, loved by the Father as He loved Jesus, and “as he is, so are we in this world.” This is “abundance of grace” indeed; but this is not all. Of its length and breadth we know but little; only we do know that now, in this present time, the Holy Ghost has been given to us, as the “seal,” “anointing,” and “earnest of the inheritance;” and thus we are called to have fellowship with the Father and with His Son, to share Christ’s place, to have the mind of Christ, to taste His joy, and patiently wait for His coming. Then we shall share His glory, be ever with Him, and like Him, and enter upon the inheritance with glorified bodies as His “joint-heirs.” Such are some of the wonders of “the grace of God which bringeth salvation” as revealed in holy scripture. They are the sovereign actings of God, according to His own counsels and purpose, without any motive in us whatever. Therefore we shall be “to the praise of the glory of his grace.” (Eph. 2:7-9.) Happy indeed are those who thus consciously stand in the true grace of God! It is wholly of God, and enjoyed only on the principle of faith.

When, however, a soul begins to look within for reasons for being loved and blessed by God, he ceases to be in the exercise of faith; for faith looks always to God as the source of blessing, and relies only on His infallible word as authority. But when a believer redoubles his efforts, or endeavors to add something to what has been already done in the accomplished work of Jesus to make his salvation more secure, he has then got away from the source of divine grace, and become so legal, that he has “fallen from grace,” and will soon find that his comfort in Christ, if not peace, is all gone. The true ground of blessing for every one that believeth in Jesus is that peace has been made, that eternal redemption has been accomplished, and that God now always sees us in Christ, as “complete in him,” who is made unto us “wisdom, righteousness, sanctification, and redemption.” But it is not only that a child of God loses the enjoyment of peace when he has fallen from grace, but having got away from the true source of all fruit-bearing he manifests the works of the flesh instead of “the fruit of the Spirit.” We know it was so with the Galatian believers, and we are told what agony the apostle passed through about them. He said, “My little children, of whom I travail in birth again until Christ be formed in you.” (Gal. 4:9; 5:4, 15.)

How vastly important it is then that we are holding fast the true grace of God which we have received, and wherein we stand! Such we may be certain are thinking of God’s goodness, the way in which His abundant grace has flowed out to us in Christ crucified, risen, and glorified: they know Christ to be their strength as well as righteousness and know something of the blessedness of being “strong in the grace that is in Christ Jesus.” Such abide in His love, and know that “we love him, because he first loved us.” On the other hand, a soul in bondage always looks from himself to God; he looks within for reasons for God’s blessing him, and becomes self-occupied, and therefore increasingly miserable. If any who read these pages are in such a state, let them know that “grace” which saves is divine grace to us in and through Christ

Jesus, who freely loves, blesses, and brings salvation to every one that believeth. This was surely the gospel which Paul so delighted in and preached. He said, “Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

But when the grace of God to us is brought home to our hearts, by the power of the Holy Ghost, it produces grace in us; and grace to us, and grace wrought in us must not be confounded;

for when we are taken up with the workings of divine grace in us, we have got away from the enjoyment of the grace wherein we stand. The humble Christian is sensible that all he is and has is by the rich and unmerited favor of God. “By the grace of God I am what I am.” He knows not only that God has wrought for him, but has also wrought in him, or he never would have been brought to Jesus as his Savior. He knows not only that the Son of God has been revealed to him but in him. We read of one saying, “When it pleased God who.... called me by his grace, and revealed his Son in me.” Not only is the love of God revealed to us in the cross, but it is shed abroad in our hearts by the Holy Ghost which is given unto us. This is what we mean by grace wrought in us. Others too can perceive the working of grace in us (would indeed that it were more manifest), hence we read, “When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given me of God,” &c. (Gal. 1:16; 2:9.) Also when Barnabas “had seen the grace of God” in the Gentile believers he was glad. (Acts 11:23.) The common apostolic salutation was “Grace unto you and peace, from God our Father, and from the Lord Jesus Christ.” We are encouraged also to “grow in grace,” and are assured that “He giveth grace to the humble,” and that “He giveth more grace.” There is progress, therefore, in the work of grace in us; but the grace of God to us bas come out in all its fullness and blessedness in Christ, though we may grow in the knowledge of it. “In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace.” (Eph. 1:7.) Perhaps there is nothing of such importance to the child of God, and nothing more difficult, than to abide in the bright sunshine and perfectness of divine love to us in Christ. Paul and Barnabas evidently felt this when addressing Christians, for “they persuaded them to continue in the grace of God” (Acts 13:43); or, as we read elsewhere, to “stand fast in the liberty wherewith Christ hath made us free,” and to “cleave unto the Lord with full purpose of heart.”

Let no one, however, suppose that he will be in the enjoyment of standing in the favor of God in Christ if walking carelessly, and in the path of disobedience; for, in such a course, the Spirit will be grieved, and the Lord will not be able to give the consciousness of His own presence. He said, “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” (John 15:10, 11.) Neither will there be power for service or worship when fleshly and worldly ways are pursued and unjudged before the Lord, because such will not be in the strength and comfort of the grace of God. We are enjoined therefore to hold fast grace, or to “have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.” (Heb. 12:28, 29.) It is not difficult then to perceive why the apostle was so careful in his ministrations, so zealous lest the doctrines of grace should be subverted by the addition of something legal, like the Galatian error; or to warn most solemnly, as he did the Hebrews, against any giving up Christianity and going back to a legal ritual, which was enough to show those that were under it, at what a distance they were from God as outside the veil without a purged conscience. Weighty indeed are the words of inspiration on this point, a Be not—carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats which have not profited them that have been occupied therein.” (Heb. 13:9.) We do well then to ask ourselves, are our hearts established as in God’s presence in the depth, and height, and length, and breadth of His own unspeakable grace to us in Christ Jesus? This, be it observed, is not merely a question of intelligence, or what we have received into our heads, but how far the abundant grace of God has affected our hearts? how far it has comforted, filled, and settled us as in Christ before God? When this is really the case shall we have a fear? for does not His “perfect love” cast out fear? And shall we in the consciousness of His grace hesitate to cast all our care on Him, who invites us so to do? Then verily, “it is a good thing that the heart be established with grace.”

It need scarcely be added that another effect of our receiving the grace of God is to walk in grace toward others. To be exacting from others is a practical contradiction of Christianity. Saints of old were enjoined to look well after each other regarding this—“Looking diligently lest any man fail of the grace of God.” (Heb. 12:15.) Nor can even a child of God who demands from others with unforgiving exaction expect to have in the consciousness of his soul happy communion with the Father; for Jesus said, when speaking of delivering an unforgiving one to the tormentors, “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother.” Let the reader lay to heart this weighty and searching scripture. (Matt. 28:23-25.)

But there is a very solemn point yet to be noticed. Like everything else, with which man has been entrusted has been corrupted by him and sinned against, so hath he corrupted grace, by associating all manner of evil conduct with the confession of the letter of the gospel. In this way “certain men” have been occupied in “turning the grace of God into lasciviousness.” To confess Christ as Savior in word, and the heart at the same time set upon fleshly indulgence and worldly pleasure, is that corrupting influence exposed by scripture which will soon end in apostasy and judgment. How different is the effect when the truth is received and held in the love of it! How wonderfully the grace of God works, when it reaches the heart; for “the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:11-14.) 1

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IT 2:11

We start with the assurance that God has given man a revelation of Himself; and this, because of God, must be perfect. If God had not given me a revelation of Himself, who by searching could find out God? Even as regards ordinary beings, beings either equal to, or lower than ourselves, we know their mind or purposes at times but very imperfectly, and often more by supposition than of certainty. If, then, of inferior beings we are at best uncertain, how much more so should we have been of God who is so infinitely above us! But God has given us a revelation of Himself. Let us, then, examine the Scriptures in order that we may have some clearness of idea of His grace which has appeared.

" In the beginning God created the heavens and the earth." It is important to see the connection and links between all the works of God. All things were made by the Son, and " without Him was not anything made that was made" (John 1:3). " All things were created by Him, and for Him " (Col. 1:16). He finished up the first creation, graduating from the earth without form and void, until He made man, and in the likeness of God made He man. Man was the last made. All was fit and beautiful from His hand, indicative in its very execution of the hand which had formed it. God saw everything that He had made, and, behold, it was very good. His eye rested with satisfaction on the first creation; and man, made in His likeness and image, was set in the garden of Eden surrounded with everything to suit and satisfy his heart, as an innocent being on earth. Every arrangement there indicated the love and tender care of God for man on earth.

But man was but a creature; called, of course, to walk in dependence on his Creator. He does so until he is assailed by Satan. It was not from inherent evil that man disobeyed, but from want of guardedness to watch against temptation which an evil spirit, both skilful and powerful in agency, addressed to him. Eve is deceived; and Adam hearkens to his wife in distrusting God, on the supposition that they can take better care of themselves than God will. That is, they trust themselves more than they trust God. God's power is not denied by Satan. The aim and wickedness of his lie is to wrest from man's mind all confidence in God, and to embolden him, according to his ability, to trust himself more than God's care; or the use of His power on his behalf. It is important clearly to apprehend the nature of the fall; how it came about, and how it is traceable now. It is simply a distrusting of God. There is not in it, necessarily, a denial of His power, but a conviction which leads to action which assumes that He will not use His power on my behalf; in short, that love is not the nature of God, and hence that man should trust and use his own resources independently of God. We may easily discover this, the fruit of the fall in ourselves. It is the secret of the satisfaction which a man attaches to the possession of unlimited resources; and the dissatisfaction which he feels when deprived of any, whereas, if the heart were truly assured of the love of God, as immensely greater than any love we could have for ourselves, there could be neither the one nor the other.

Man is now fallen And here let us contemplate the state to which he has fallen! In mind embittered. against God, his present position is that of an exile from Paradise! Distrust of God and trust in his own resources are now parts of his nature, therefore the place of an exile suits him, for such a place is alone suited to an unbeliever in God; for we must remember that it is God's nature that has been denied, and that man, at the instigation of Satan, called in question the love of God, and acted independently of Him and of His word. Surely we see everywhere this nature in man to this hour. Come how it may, and whence it may, here, it is before our eyes-everywhere, and in every man. Man will not trust God; he has no confidence in Him. He seeks to acquire as much power as he can, to provide for himself, and is in enmity with God because he fears and envies the power which he cannot grasp. The mind of man is thus alienated from God: and not only this; he is under judgment,-the judgment of death, because of his sin; he walks about under the sense of an impending doom; and he is not strong enough to resist the power of Satan to do evil, nor capable in himself to escape from the condition into which the fall has plunged him. Man's real state must be seen or we shall form inadequate ideas of God's grace to him. He is at a distance from God; on his own side because of his enmity; on God's side because of his sin; and, in proportion as he is thoughtful and intelligent, he lingers on a miserable course here; more miserable than that of any other creature because of the fear of an impending judgment; and to aggravate all he is powerless to resist Satan, or to recover lost ground before God. There are these three marks of man's fall and degradation. First, he is at a distance from God; and that in a double way. What more anomalous than to see and know that man as a creature so largely endowed, should now be at a distance and of such a character; enmity on the creature's side; and on God's, holiness which finds sin an impassable barrier! Surely such a position is fearful and melancholy to a degree. But, secondly; in this state of distance, man is sensible that he is under judgment (unless he blinds his mind to the fact), for he alone, of all other creatures, lives in fearful suspense of death, of which, in proportion as he is thoughtful, he is in continual dread. And, thirdly, he is liable to be made the tool of Satan at any moment. What a state! At a distance from God,-under the judgment of death, and liable to be made still worse in moral degradation, without any power to recover himself. This is man as he now is by nature and state.

Man thus estranged is not without natural religion; but his religion, whether it bears the name of Christian or Pagan, never goes beyond the idea of propitiation. His thought never rises higher than to propitiate the Divine Being. The sense, the well known sense, that He is at a distance from us, and we from Him, is fully acknowledged. This was Cain's religion: he would have propitiated God by the fruits of the earth. Man in his religion never rises higher than propitiation, and this is limited to what would suit himself were he in God's place; he measures God by himself. I need not dwell on this point, but it is well to bear in mind the idea and scope of natural religion. It acts on the presumption that God is arrayed against me in judicial wrath; and the aim is to propitiate Him by presenting to Him such things as would propitiate ourselves, if we were swayed by a like kind of judicial wrath. Abel, on the contrary, led of God, declares what was required of God, in order that He might be on terms with man,-simply and distinctly this is set forth at the very first. God required righteousness. And when I begin truly with God, it is righteousness which first engages my soul, for I am a sinner. Hence God requires a victim, not rightly chargeable with my guilt, to bear the penalty of my guilt; and which, while bearing it, presents a personal excellency. This requirement Abel in faith set forth in offering the firstling of the flock, and the fat thereof. Until the sacrifice which is here prefigured at the outset of man's history is accomplished, righteousness cannot be established, and the distance between God and the sinner, cannot be removed. That God had provided for Himself a Lamb we know; and that many a soul resting in faith in what His righteousness demanded was accepted like righteous Abel, we are also assured. But what we have previously to take into our consideration, is the varied mode and manner in which God made trial of man on the earth. Before the flood, without positive intervention; after the flood, setting man on renewed terms on the earth; separating Abraham and his posterity to walk on the earth in dependence on Himself in promise, and finally placing Israel in the land under law.

In each and all, man failed, and only disclosed, the more God dealt with him, how entirely incompetent he is to act for God, or according to His mind. Who could read the history of man as to his relations with God from Abel down, and not own man's incurable perversity and the utter hopelessness of the creature, as he is in himself, to answer to the mind of God. It may be said that man was then not so cultivated and developed as now. This may be true of him respecting his relations with his human fellows, but surely not as regards God, for never was man brought, as to his senses and understanding into such consciousness of God's nearness as He was in the temple services given to Israel. In a word, every trial made of man-as man was, and every manifestation of God which could have had influence on him, was made by God but without effect. They despised, and would none of my counsel, and now the word is, " there is none righteous, no not one, there is none that understandeth, none that seeketh after God " (Rom. 3:11 to 18). All are brought in guilty before God, and there is no ability or means in any wise on man's side, to repair the distance between himself and God. All is involved before the eye, as far as man is concerned in one mass of unmingled ruin and shame, a funeral pall enshrouds the whole world, the ruin is complete and fully established; and there can be no means or hope from the side of the offender to repair the terrible ruin.

Then, a new and wondrous thing is disclosed! When God " saw that there was no man and wondered that there was no intercessor, therefore His arm brought salvation unto Him." Now the Son says to the Father " I come to do thy will," " a body hast thou prepared me." The offender ought to have made amends for his offense; the reparation ought to have come from man s side; but man is proved incompetent and unable in any way to repair it. With every trial God made of him, be only grew worse, and with every dealing he only manifested greater perversity of heart, and incapacity to do right. Man is not at all the source of this new and wondrous action. The Son comes to do the Father's will, as He says, "My meat is to do the will of Him that sent me." A body is prepared Him. As man had offended, and was under judgment, so the only begotten Son is manifested in the flesh. " Inasmuch as the children were partakers of flesh' and blood, he likewise took part of the same." Man could do nothing from his side; the Son from God's side comes to man's side, to do the will of God. He who dwells in the Father's bosom, who only knew the depth and greatness of the heart of God, is the one to whom alone this work of declaring it could be entrusted. It is the mission of this Blessed One-to declare the Father-to do His swill. On the Son, who at first had made all things, who had presented everything from His hands in perfect beauty and excellence-on Him it devolves, now, to repair all; to make all things new; to form and set up an entirely new creation. It is an important link in this review, that the Son does not now begin with the heavens and the earth as in the first creation. He begins with man, by whom the ruin and the judgment was brought in upon all. He is the Son of God, and comes from God; the Creator, and He takes the weakest place among men. He is a babe, wrapped in swaddling clothes, lying in a manger. He comes to repair,-to re-establish all according to the will of God. It is the will of God which is the guide and measure of His action; not, primarily, the need or circumstance of man. His mission is to do His will, and to finish His work, and He enters on it at the weakest point of humanity. The Creator, the Son from heaven, links Himself with man. The hosts of heaven testify of this wondrous sight (Luke 2) and proclaim " Glory to God in the highest, on earth peace, good will toward man." It is not that man has achieved deliverance from judgment by any stupendous action on his part; but the Son who dwells in the Father's bosom, sharing in His love, has come to do His will. He is sent of the Father, and the angels herald and celebrate this wondrous action. Man, in order to escape judgment, must find a victim not rightfully chargeable with his guilt to bear the judgment of it, and at the time of bearing it having a personal excellency. But he could find none such. On the contrary, the more God's righteous demands were pressed on him, the more wicked and perverse he was shown to be. Then it is, that from God's side, His own Son is born of a woman;-enters the world as a babe.. The weakest stage of human life is not unknown to Him, blessed be His name. The mission with which He is charged, He only could comprehend, and He only could execute. He is to declare the Father, and finish His work.

Now His life here is properly divided into three parts; one, before His baptism, of which I need not speak, save that it was one wholly perfect as a man in the ordinary details of life. Secondly, after His baptism, when He was the witness of God on earth, and declared what God was in His nature, where it was unknown and denied. And during this period in, the face of every opposition and accumulating force, He preserved the space around Him; and in a holy circle set forth the heart of God; in the midst of those who denied it, and were still incredulous, He manifested the nature of God so fully that the needy and wretched felt they could turn to Him in their distress. One could say, " If I but touch the hem of His garment, I shall be made whole." And another could cry, out of the jaws of an ignominious death, "Lord, remember me when thou comest into thy kingdom." He taught His disciples to say " Our Father," because the grace, and tenderness, and way of the heart of God was exhibited before them. And He could say, " He that hath seen me, hath seen the Father." God was fully owned by a man on earth; and not only fully owned, but fully declared in spite of all opposition, in all the mighty and tender lines of His love and care for man.

Now, in the third and final period of His life on earth, He is before us in quite another position. He now surrenders Himself to judgment. He offers Himself to bear the judgment clue to man; He is now the Lamb of God, that taketh away the sin of the world. He is " led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." He is defenseless altogether. His hour is come; the multitude with swords and staves take Him, and lead Him away. The prince of this world had come, and had carried away Judas, and sifted Peter, but finds nothing in Him who was manifested to take away our sin; for in Him was no sin, and He came to destroy the works of the devil. In this final period, we see our blessed Lord as the victim; we see every form of evil let loose upon Him. The prince of this world, who had been kept at bay during the second period, because silenced and curbed at the beginning of His ministry, comes forth again. The Lord tells His disciples that they must no longer look to Him for succor; that they must return to their own resources (Luke 22:35-37). He will submit to every form of degradation and force from man, and every exercise of soul required of God. Here He especially humbled Himself. He allowed everything to bear down on Him, He screened Himself from none; the utmost which man and Satan could do is unrebuked and unavoided: He meets all without resistance or evasion; and eventually takes the cup which the Father had given, and bears the judgment of sin on the cross. There He enters into the terrible distance of a sinner under judgment from God. He bears everything, shrinks from nothing; is obedient unto death, even the death of the cross. Supported by trust in God, He passes through every form and character of suffering, and bearing the judgment of sin, forsaken of God, as it is said, " all thy waves and thy billows have gone over me."

Sin is condemned in the flesh. God's Son, in the likeness of sinful, flesh, had now condemned sin in the flesh. All bore down on the Blessed One, and He is righteous in it all. He has glorified God on earth. He establishes righteousness for God. Now the veil is rent, that is to say, there is nothing now to restrain or hinder the expression of God's love to man. The love of His heart which had been already exhibited by the Son on earth, He can now make good in the soul of the prodigal child who turns to Him. Sin is now removed from the presence of God on God's side: righteousness is established; there was none on man's side. The Son manifested in the flesh here established righteousness, by rising out of the divine judgment on man. God can now be just and the justifier of him who believeth in Jesus. It is not that man has any right to draw near; but God, on the warrant of righteousness, can deal with the sinner. This is grace! Christ has put away sin by the sacrifice of Himself. ' He has brought in righteousness. Every barrier to the full expression of God in His heart and nature is now removed. He had required righteousness. That He had now found in His Son, and God being glorified. He is free to act. Having found in His Son all that was required, He is the justifier of every one who believes in Christ, and 'He gives eternal life and this life is in His Son. What God in His righteousness required is now effectuated, and the consequence of it is, that He gives eternal life. The deep purpose of His heart is now divulged; sin having been condemned in the flesh; judged in the cross of Christ.

And not only so. Christ is risen, and life and incorruptibility have come to light through the gospel. Christ bore the judgment due to the first man, and having risen out of it, is in resurrection the fountain of life to every one believing in Him. He is their life. As in Adam all die, so in Christ shall all be made alive. Death was in the one race; the eternal life that was with the Father, in the other. The first man is judged before God in the death of Christ; he is no longer an existence dealt with by God. When God deals with man from henceforth, it is on the ground that the first man has been judged in the death of Christ; and that He can give according to His heart in righteousness, and, receive to Himself the lost, in newness of the life that is in Christ Jesus, and in His likeness. So that as we have borne the image of the earthy, we shall also bear the image of the heavenly. There is an entirely new man now before God, suited for Him; as the former sprang from the first Adam, so the new springs from the last Adam; risen from the dead, Lord in heaven. God will have man in an entirely new order and construction. The Son, who

knows the scope and purpose of His heart has done all His will and finished His work. He is the beginning of the creation of God, and " he that cometh to Him shall never hunger, and he that believeth on Him shall never thirst." God can do His utmost for all who turn to Him. Thus the grace of God which carries with it salvation to all men has appeared. The first great thing which is established by the Gospel is the relation in which God can now place Himself to his repentant creature-man. He has laid help on one that is mighty, and He can now, without let or hindrance, disclose the deep purpose of. His love. He has by Himself secured for Himself this. He has made known His heart. God's grace is that He can now unfold all His love to those who once were lost. He can work faith in the alienated heart of man. Every hindrance has been removed by the Son of His love. His will is the measure of everything; and all His heart is open to the returning prodigal whom He had drawn to Himself. But the sphere from which this grace shines forth imparts eternal depth and greatness to it. It shines from the glory. It is communicated by light from the glory. Before righteousness was brought in, God required righteousness, as the law and the fiery mount declared. And therefore the law was the ministry of condemnation. It never repaired the distance, and was the ministration of death, but now righteousness being established, and there being full warrant for God to act according to His love, there is from the glory now a ministration of the Spirit, which is the ministration of righteousness. Righteousness being established, Christ risen, has become according to the grace of' God, the founder of a new man who lives by Him. As in the first Adam men die; so in Him all who are of Him live.

But being rejected by Israel to whom He offered Himself even after His ascension (Acts 7), He is set down at God's right hand. And it is thence that the light of the glory surrounds Paul. In that light, Jesus is revealed to Him. As Jesus was announced from the glory at His first coming to restore all things, so now is He shown forth by the light of the glory, as the One who has so established righteousness, that the glory which before would have consumed the sinner, is where He now finds a Savior and a home. The grace of God in its simple. greatness cannot be seen or known, unless we see that it is from the glory, the sphere of God's presence, where His satisfaction as to sin is fully declared, that the light of His grace reaches the sinner. The sinner may not trace to the glory the ray of light that reaches his own soul; and he loses in proportion as he does not. But the moment he knows that the ray of light concerning God's grace which has shone in on His soul, comes from the glory, then He acquires a true estimation of the riches of God's grace which the Church will throughout all ages bear testimony to (Eph. 2:7). Paul is a pattern, or an outline to all here who hereafter should believe on Him to life everlasting (1 Tim. 1:16). God communicates to the soul the satisfaction of His own heart in Christ. This is the light which testifies of His grace, and this is the consummation of it; to make known to the soul the acceptance and communion in which He now places me through and in Christ. And therefore with Paul, though made known at his conversion, it was the " mark " to which he was turning his eyes and wending his way all' the days of his pilgrimage here. In whatever darkness and shame this light falls in on a soul, it rebukes and annuls the distance and enmity on man's side while assuring of the removal of the distance on God's side it comes from the glory, and has in it the expression and assurance of God's deepest, fullest love. The kiss to the prodigal was not the fatted calf, but it assured his heart to be nothing surprised at anything the father who so greeted him could confer on him.

The light from the glory announces and pronounces that all God's heart is open to me. I am introduced into a new order of existence in Christ Jesus; I find my life and home where God puts me, suited to Himself, according to the delight and satisfaction of his heart, and this is the grace of God which has appeared to all men carrying with it salvation. S.

Christian Friend: Volume 11, The Path of Faith. Titus 2: 11-13

In the second epistle to Timothy we get a testimony to the growth of the evil where the good ought to be. We find it positively stated that “in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,” and so on. “Having a form of godliness, but denying the power thereof.” Then follows the exhortation, “From such turn away.” But first we have the positive declaration, that they turn back to evil. Then he goes on to say, “Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of; knowing of whom thou hast learned them.” Notice, that he does not refer him to the Church as a teacher, but to those of whom he had learned these things. Who were they? Paul and Peter and the other apostles. Now, as one who has received the gospel of God’s grace, I know from whom I have learned it, and from them I get the declaration that evil had come in, and would wax worse and worse until the perilous times. Then as Timothy is cast upon the certainty of the words of those from whom he had received the truth, in like manner I get the word of God, as that on which my soul is cast when the Church has become a judged thing, “waxing worse and worse,” “having the form of godliness, but denying the power thereof.” Nor can it be denied that this is the character of the Church at the present time. It is an astounding fact that we have on every side persons named Christians turning infidels in thousands. There is not, I dare say, one young man in forty that flee from the rationalistic teaching of the present day. I do not know how you find it here, but it is so in England. Mere formality is turning to open infidelity on the one hand, or to superstition on the other. It is notorious that such is the case. Christendom, even in the sense of outward submission to Christ, is an impossibility. But what we want is Christianity as it is in the word of God.

(Concluded from page 151)

One very blessed thing through it all is the presence of the Spirit in power, sustaining the Lord’s people in the midst of that which is just ripening for judgment. We have something like this in the case of Nicodemus among the children of Israel, and that most blessed testimony in the first two chapters of Luke—Simeon and Anna, and the others who were looking for redemption in Jerusalem. They knew each other, and were found coming together and exhorting one another, just as we ought to be. I felt led to speak thus as to the state of things in which we find ourselves. Whenever we take man’s responsibility into account, we find his principle of action is to depart from what God has set up; then growing corruption manifests itself, and goes on till judgment is necessary. This we find in the days of the apostles, but more obviously in the last days. And mark, they were to know that it was the last time, because antichrist was there, not because Christ was come again. Even then the antichristian spirit was evident; but God’s patience has gone on with them ever since, as with Israel.

What I desire to bring before the conscience of brethren is the direction given as to how we are to walk in the midst of such a state of things—“Continue in the things which thou hast learned, and hast been assured of;” that is, we are referred directly to the word of God. It is quite true we are to use ministry. Such is God’s will and His way, as we read, “He gave some evangelists, and some pastors and teachers.” But the reference here to the word of God is a very different thing from that. As an individual I must come directly to it, and let the authority of God determine everything. “Oh, but,” someone may say, “I may be mistaken as to the teaching of the Word!” “So much the worse for you,” I say;

“but that is quite a different thing from denying the operation of the Spirit.” Not but that God is pleased to use some as instruments to bring His word to bear on others, as in the case of a mother with a child, where it may be only the activity of nature, or a school teacher with a scholar, or a friend with his friend. But while knowing that, still we must go to the word of God, and that directly. We have to insist on that in these days. God speaks to us directly in the inspired Word. The mother is not inspired. Those who have the place of teachers in the Church are not inspired in the sense that we are ruled and judged by them, but the word of God is, and we must go directly to the Word, not to the Church. I do not get the Church as teaching at all; I deny it totally. What I find is that the Church is taught, and that it is the province of certain individuals to teach. When you get the Church of God at first, one of the apostles, or some inspired person, was there to communicate directly to the saints. The saints were taught, but not by the Church; the Pauls and Peters and Johns were their teachers. God’s word is the inspired teacher now. “I charge you,” the apostle says to the Thessalonians, “that this epistle be read unto all the holy brethren.” The principle we get there is of all importance. It is no less than God’s title to speak to souls directly by His word. This in no way sets aside the exercise of gift in the body. We cannot say of any member, we have no need of thee.” But all service must be in obedience. Take for illustration a servant who is sent by his master with a letter, and knowing the contents of the letter, instead of delivering it, gives the message verbally. It is the master he is setting aside. What we have to insist upon is God’s title to speak to His people in His own way, and so to judge them. I don’t talk of providential judgment, but of reproving, correcting, and instructing by His word. I must bow to the word of God, not sit in judgment upon it. Judgment is to be exercised in other matters; but the moment I get to divine things I must not think of judging them. Judge the word of God! That is what the rationalist claims to do. The natural man thinks he can judge the word of God; but our place is to hear what God has to say, just as we are all here today to hear what God has to say. Far from judging the Word it judges me, in being brought to my heart and conscience. Judge it and you are all wrong. It is true that God’s Spirit is needful to convince me as to what the word of God is; but the moment I know it as the word of God my heart is drawn, and my conscience judged.

Now the Scripture says, “Let that abide in you which ye have heard from the beginning.” What is it that we have from the beginning? In the beginning I get that which God has set up to be a witness for Himself on the earth. I get the unity of the body of Christ, and I get the inspired word of God with the doctrines in it which were received from the beginning. Again we read, “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.” There is an immense principle here. Nobody who knows ecclesiastical history but is aware of the wretchedness and misery that befell the Church in consequence of failure in this respect. I get now, not that which God set up at the beginning, but what man has made of it. At the beginning I get the unity of the body of Christ manifest upon earth; but do I get it so now? Is it not a fact, that instead of unity there is a constant war going on amongst professing Christians? As far as man’s exhibition of it is concerned the unity is gone. The apostle says, “As a wise master builder, I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon;” and elsewhere he speaks of grievous wolves coming in. It is thus put on the footing of man’s responsibility and judged accordingly; but where it is viewed as the work of God and His testimony it is a matter of faith. Suppose I find, “Upon this rock I will build my Church”—there I get the thought of the Church, not yet built, but Christ building it. “And the gates of hell shall not prevail against it.” Then Peter says, “To whom coming, as unto a living stone... ye also as living stones are built up a spiritual house;” and in Ephesians we read of “Jesus Christ the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord.” Here I get divine workmanship.

On the other hand I get, what I was quoting already, God’s building put into the hands of men, and every man warned to take heed how he buildeth. The two things are quite distinct. Why do men confound them, teaching to professed Christianity that which belongs only to the saints, and so adding the wood, hay, and stubble? Simply because they do not give heed to the word of God. We must test everything by the word of God. This is God’s own principle. It is quite true that we have the power of the Spirit for our walk; but if I be called upon to hear what the Spirit says unto the churches I must discover where the churches are. And if I am warned not to build with wood, hay, or stubble I must find out what that means, so as to be obedient to the word of God; but I do not dwell upon that. You will perceive that I am dealing with great principles merely. The grand secret of power in these days is faith in the presence of the Spirit of God; and while using the word makes us take notice of the state of things in which we find ourselves, we must see that we are not confounding God’s faithfulness with man’s responsibility; that is what Israel did. But the great thing is to know that there is a living God, and that that living God is amongst us in the person and power of the Holy Ghost. Not that we lose sight of the cross. It is all founded on the cross surely; but what we have to get hold of is this: the Comforter did come. By Him we are all baptized into one body; and, whether it be in the individual or in the Church, the secret of the power of good in the midst of evil, outside or inside, the Word being our guide, is the presence of God by the Spirit. “Know ye not,” is written to the Corinthians, who were going on badly, “that your body is the temple of the Holy Ghost?” There they are spoken to as individuals. “Do you believe your bodies are temples of the Holy Ghost? Then what kind of persons ought you to be?” You get it again in the second epistle to the same Church— “Ye are the temple of the living God.” There they are spoken of collectively; but in both cases we learn that the present practical power of living is faith in the presence of the Spirit of God, Alone I can do nothing whatever for blessing.

“Ye are the temple of the living God.” I go back a little on this. We do not find God dwelling with man but on the ground of redemption. Not with Adam: He came down and walked in the garden, but did not dwell with him, nor yet with Abraham, although he visited him, and ate with him. But when the Israelites get out of Egypt God comes to dwell among them. Indeed we are told in Exodus 29 that for this the Lord brought them out of Egypt. As soon as they are come out of the Red Sea we find God dwelling in the midst of them. The Red Sea gives the thought of redemption, we find the same thing now, but more fully. “If I go not away,” the Lord said to His disciples, “the Comforter will not come unto you.” Christ was here, but He was alone; like the corn of wheat except it fall into the ground and die, it abideth alone. At His baptism the Holy Ghost came down and abode upon Him; still He was alone. It was not until redemption was accomplished, and He had ascended, a Man in the glory, that the Holy Ghost came down to dwell in us, that we might be the expression of what He is down here. “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God;” and, “Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” When we speak of redemption it does not mean merely that a man is quickened, or that he has got life, but that he is washed, and that the Holy Ghost dwells in him, that he is a new man. I only ask you, beloved, if you believe all this. Then what subjection of spirit there ought to be! What manner of persons ought ye to be! What carefulness not to grieve the Holy Spirit of God, whereby ye are sealed unto the day of redemption!

There is one word in 1 Corinthians 2. In these days it is well to give heed to it. In verse 9 we read, “It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” The things of the world are always put in contrast with the things of God; but that is not the special teaching here. Nor is it that the things which are the subject of revelation, when put in contrast with our present state, are so great that we cannot conceive them. “For God hath revealed them to us by His Spirit.” But the apostle is

contrasting the state of the Old Testament saints with that of the saints in the present dispensation. In the time of Isaiah their hearts could not enter into the things that God had prepared for them that love Him; but we are in a different condition. In verse 13 he says: “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” This is commonly called inspiration. When the Spirit of God teaches, the natural man receives not the things of the Spirit, because they are spiritually discerned. There are what may be called three steps in the process of inspiration. First there is the revelation of the things; then there is the word the Spirit teaches; and then the condition of mind in which it is received. We have the living power of the Spirit of God on the one hand, and the word of God on the other, to keep and guide us in our path here. If I take the word of God by itself, and say I can judge of it, and understand its teaching, I am a rationalist. I would be entirely wrong in thinking man’s mind capable of judging God’s revelation. But when I seek to judge it spiritually, I am right at once. And having the Spirit of God in me to discern it, I have God’s own guidance in everything. That is how we are to walk in our present circumstances. And while God has set forth the ruin of the church, as connected with man’s responsibility, He has shown us that there is, for the path of faith, just as much wisdom and power as at first.

J. N. D.

Whither Bound?, "Aprons" or "Coats of Skins?"

The first thing that man ever made was an apron.

After Adam and Eve had sinned and become conscious of their guilt, and their nakedness, “they sewed fig leaves together, and made themselves aprons” (Genesis 3:7), intending thus to make themselves presentable to God — hoping He would approve of their sincere efforts.

Now that is just what most people are endeavoring to do. “Doing the best I can,” “trying to keep the ten commandments,” “going by the golden rule,” “trying to follow Jesus.” Human efforts! Religious efforts! Man is always willing to do anything to avoid admitting his guilt to God. All such aprons are “highly esteemed among men” but “abomination in the sight of God” (Luke 16:15). They are as “filthy rags” (Isaiah 64:6).

God did not approve of their fig leaf aprons, but let us see what He did do. “Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them” (Genesis 3:21). That was grace.

To faith, those coats of skins are lovely — for they speak of God’s free and gracious provision for sinners in the death of Christ, “the Lamb of God” (John 1:29).

Adam and Eve had overlooked the one vital thing, which was, to humbly acknowledge their guilty condition before God, and to admit that death and judgment were their due.

“Christ died for our sins” (1 Corinthians 15:3). Consider Him there on the cross, dear unsaved reader; cease your religious efforts; “stand still, and see ... that great work which the Lord did” (Exodus 14:13, 31). “It is finished” (John 19:30). It is perfect and gloriously complete. “Nothing can be put to it” (Ecclesiastes 3:14).

How much better is God’s salvation than man’s aprons! “Vain is the salvation of man” (Psalm 60:11, margin). “Neither shall they cover themselves with their works” (Isaiah 59:6). “All our righteousnesses are as filthy rags” (Isaiah 64:6). God cannot accept your work but He wants you to accept the work of His Son, “that thou mayest be clothed, and that the shame of thy nakedness do not appear” (Revelation 3:18). “Blessed is he ... whose sin is covered” (Psalm 32:1).

Had God approved of Adam and Eve making their own aprons, or asked them to try to make better ones, that would just suit the thought of most people. For nothing is more popular in the religious world than this erroneous notion that man must do some sort of religious works to merit salvation. It is deeply ingrained in human nature. It matters not how often it is refuted, it asserts itself again and again in one form or another.

This restless religious tendency to do something, instead of accepting God’s gracious gift, is all because man does not love to plead guilty — does not like to admit that he is hopelessly ruined and unable to do one single thing to redeem himself. But man would rather try anyway!

“Being ignorant of God’s righteousness, and going about to establish their own righteousness” (Romans 10:3), they are denying God’s declaration that “there is none righteous, no, not one ... there is none that doeth good, no, not one” (Romans 3:10, 12). In other words, being insensible to their need of God’s “coats of skins” they go about to sew themselves aprons of fig leaves.

God’s historic chosen people, Israel, was bent on doing something. “All the people answered together, and said, All that the Lord hath spoken we will do” (Exodus 19:8). They did not know themselves, so God gave them the ten commandments to expose their sinfulness. As the mirror shows the face to be dirty, so “by the law is the knowledge of sin” (Romans 3:20). The law can do nothing but condemn, for all are guilty sinners; and to keep on struggling to justify oneself only adds to one’s guilt. Therefore it is written: “To him that worketh is the reward not reckoned of grace, but of debt” (Romans 4:4).

“Not by works of righteousness which we have done, but according to His mercy He saved us” (Titus 3:5). “By grace are ye saved through faith ... not of works” (Ephesians 2:8-9). “Not according to our works, but according to His own purpose and grace” (2 Timothy 1:9). It is plain that man’s aprons will not do.

Some sincerely believe that they should enlist God’s help to perfect their own salvation. They quote Philippians 2:12-13 “Work out your own salvation ... For it is God which worketh in you.” Now, if it said “work for your own salvation” or “work on your own salvation,” then that would express their idea. But “work out” is addressed to those who already have salvation, as well as the Holy Spirit of God within them, to put their salvation into outward practice in their daily conflicts.

The often quoted verse, “faith without works is dead” (James 2:26), rebukes those that say they have faith but show no evidence.

Human effort and heavenly grace can never blend any better than oil and water. “If by grace, then is it no more of works: otherwise grace is no more grace” (Romans 11:6). Christ has done it all, that He might have all the praise.

“Not of works, lest any man should boast.” (Ephesians 2:9). If salvation were by works, then in heaven they would sing: “Unto ourselves who have done the best we could; to us be glory forever and ever”! Revelation 1:5-6 gives all praise “Unto Him that loved us, and washed us from our sins in His own blood ... to Him be glory and dominion forever and ever. Amen.”

Law and Grace Contrasted

“The law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

“Christ is the end of the law for righteousness to every one that believeth” (Romans 10:4).

“By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts 13:39).

The two principles are distinct and in sharp contrast to each other, and cannot possibly be mixed, nor one added to the other.

The law makes all depend upon what I am for God. Grace makes all depend upon what God is for me.

The law demands; grace gives.

The law condemns; grace justifies.

The law curses; grace blesses.

The law keeps one in bondage; grace sets the believer free.

“We are not under the law, but under grace” (Romans 6:15).

The law says: “Thou shalt do.” Grace says: “It is done.”

The law requires righteousness from man. Grace places God’s righteousness upon man.

As God had made coats of skin to clothe Adam and Eve, so the atoning death of the Lamb of God covers the believer. It is “the best robe” (Luke 15:22), “the righteousness of God ... upon all them that believe” (Romans 3:22).

Our sinless substitute was made “sin for us ... that we might be made the righteousness of God in Him” (2 Corinthians 5:21). “Accepted in the Beloved” (Ephesians 1:6). “There is therefore now no condemnation to them which are in Christ Jesus” (Romans 8:1). “In Christ ... a new creature” (2 Corinthians 5:17).

Adding Law to Grace!

If, after God had made Adam and his wife those lovely and enduring coats of skins, they had returned to sewing fig-leaf aprons; or if they had added something to the coats of skins, what would you think? What would God have thought? Yet that is exactly what many who call themselves Christians are doing. They did it in the early days of the church. “O foolish Galatians, who hath bewitched you? ... Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? ... Christ hath redeemed us from the curse of the law, being made a curse for us ... Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage ... Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Galatians 3:1,3,13; 5:1,4).

False brethren — legalizing teachers, had troubled them by perverting the gospel of the grace of Christ. They taught law-keeping (Acts 15; Galatians 1).

Adam and Eve were wiser. They did not merit nor work for the “coats of skins” nor add anything to God’s gift. They had labored in vain to cover their guilt. Now all they could do was to thank God for His grace to them.

But after God had clothed them, they could display what God had wrought.

Works are never the means of salvation. But after one is saved by faith in the work of Christ, the new life will show itself in good works as evidence. “I will shew thee my faith by my works” (James 2:18). Truly, they which have believed God should “be careful to maintain good works” (Titus 3:8). “For we are His workmanship, created in Christ Jesus unto good works” (Ephesians 2:10).

I will not work my soul to save,For Christ that work has done;But I will work like any slaveIn love to God’s dear Son.

Fragments Gathered Up, Force of Regeneration, The

“REGENERATION” (, Titus 3:5) does not mean “being born again” (, or . ). It is used, besides the passage about “the washing of regeneration,” only in the end of Matt. 19 for the millennial state. The “renewing of the Holy Ghost” is a distinct thing from the “regeneration,” which last signifies a change from one state to another.

Questions and Answers on Scripture: From the Bible Treasury, Meaning of "Heretic" and "Reject" in Titus 3:10-11?

Question: Titus 3:10, 11, kindly explain, giving the significance of “heretic” and “reject.” Is there any reference to reception or to excommunication? W. D.

Answer: “Heresy” is used by the apostle for a party of self-will, a faction which severs itself from the assembly. Such is the usage in 1 Cor. 11:18, 19: “I hear that there are schisms among you (i.e., divisions within), and I partly believe it. For there must also be heresies (i.e. external division or sects), that the approved may become manifest among you.” (See also Gal. 5:20 and 2 Peter 2:1). The precise meaning here comes out incontestably. Bad doctrine (the later ecclesiastical sense of “heresy”) does not of necessity lead its advocate to form a party without; but schismatic feeling directly tends to this. A split within ere long issues in a split without; whereas heterodoxy seeks shelter within in order to leaven the lump if possible. So in Titus 3 the apostle directs Titus to have done with a man stamped as heretical after a first and second admonition. He had gone outside and was forming a sect. It was no question therefore of putting him without; for he had gone out himself, and refused admonition, perhaps repeatedly. He condemned himself in despising and abandoning God’s assembly. You cannot put away one who has already gone away, though it may be announced for the profit of all. The word translated “reject” is not to excommunicate, but altogether general, and capable of application to persons inside (as in 1 Tim. 5:11) no less than to the outside maker of a school or sect; also to fables and foolish questions wherever they might be (1 Tim. 4:7; 2 Tim. 2:23). From its primitive meaning of deprecating and making excuse, the word acquires the force of refusing, rejecting, or avoiding. In no case is it applied to putting out, which is the function of the assembly and expressed by a totally different word. Among the Jews “heresy” was used indifferently for the parties of Sadducees, Pharisees, and Nazarenes.

Gospel Gleanings: Volume 27 (1927), "The Kindness of God."-Cont.

It will be seen from the Epistle to Titus, chapter 3, verse 4, that the Spirit of God, through the beloved Apostle Paul, brings the kindness and love of our Saviour God prominently before us; which I would again press upon every dear unsaved one who reads this paper. If you will be good enough to read the third verse of the chapter, you will see that the Apostle speaks of the condition, by nature, of every one of us: sin has characterized us all as “foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.” The evil nature that was manifest in Paul and Titus, also exists in you and me. Do not let us try to deceive ourselves, for it is clearly written, “That the heart is deceitful above all things, and desperately wicked: who can know it?” None but God; and He has concluded all under sin, that He may have mercy upon all. You are included in both. Is it not written of Gentiles— “In time past ye walked according to the course of this world, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others.”? And, therefore, are we not entirely unsuitable for the presence of a holy God? Can you question this? “But after the kindness and love of God our Saviour toward man appeared,” everything is changed for the believer. How blessed! Paul and Titus had learned, as have many who read this, the sweet and precious character of the Saviour God. What love is there expressed! What grace! As we joyfully sing sometimes

When Saul of Tarsus (afterward Paul) was exercising his greatest animosity and hatred against the Saviour: breathing out threatenings and slaughter against the disciples of the Lord, hurling them to prison and to death, that bright light from heaven flashed upon him, and he fell to the earth (Acts, 9:3, 4). To his astonishment, he heard a voice saying unto him, “Saul, Saul, why persecutest thou Me?” He discovered, as all who have been recipients of His grace, that no works of righteousness could save us; and who so righteous (in his own eyes) as Saul of Tarsus? He thought he was doing God’s service, as some are doing today, when persecuting the church, i.e., true believers in our Lord Jesus Christ; and the righteousness which was in the Jaw, he endeavored to keep; but when his eyes were opened to see that the One he was persecuting was none other than the Saviour God, it was such a revelation that he exclaimed, “Lord, what wilt thou have me to do?” Now he owns, as many have since, that it was “according to His mercy He saved us.” Saved without the least deserving it! Oh, what a God is ours! We are all cast upon His mercy, and if you receive the blessing as many of us have, may I beseech you to take the publican’s place in the presence of God, and use the publican’s prayer, GOD BE MERCIFUL TO ME THE SINNER. He went down to his house justified, for God delighteth in mercy, and his supplication was surely heard, as yours will be. “God Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved).” What for? “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Eph. 2:5 and 7). This is most blessed, and goes to prove that all our righteousness is as filthy rags, and as another has said, “Only fit for the dust heap.” Why then be foolish any longer? Cast yourself upon the mercy of God, and you will be blessed indeed.

His grace not only justifies, but makes us sons and heirs according to the hope of eternal life. We read in Romans, 8:17, “If children, then heirs, heirs of God, and joint heirs with Christ.” so that: “In the person of His Son,” We are as near as He;

C.H.C.

Bible Treasury: Volume 5, Scripture Query and Answer: A Heretic

Q. What is the meaning of Titus 3:10, “A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself.” Does this refer to the holder of Wicked doctrine as to Christ or foundation-truth? Or does it mean a person who goes out and tries to make a sect or party for his own opinions? Some seem to shrink from the last, as if it were over-severe and would condemn men otherwise estimable. B. A.

A. There is no doubt whatever that the apostle means, not a holder of blasphemous doctrines, (which is the point in John's Epistles.) but one who endeavors to make a party. If any Christians, pretending to spiritual intelligence, count this a light sin, they are themselves to be pitied, warned, and prayed for. What is self-will but sin against God? and what self-will in one professing to love Christ is worse than despising the Church of God, by essaying to form a church of his own on views of his own? All saints are ignorant, more or less; and the Church of God contemplates them all, save in case of excision for wickedness in doctrine or practice, which all are responsible to judge. To go out and set up a party for particular views, even if true in themselves, apart from the assembly of God on earth, is rebellion against God, and that in what is nearest to God save His own Son. To make light of the sin, or sympathize with it, is to trifle with God and His Church, and expose oneself to the same, however confident one may be in strength or wisdom to keep out of it. It is meanwhile sparing oneself and one's friends at the expense of God's Word, which it is evil unbelief to count over severe. Some think a far worse class, even blasphemers of Christ, “otherwise

estimable.” Let such beware.

Bible Treasury: Volume N2, Force of Regeneration, The

“REGENERATION” (, Titus 3:5) does not mean “being born again” (, or . ). It is used, besides the passage about “the washing of regeneration,” only in the end of Matt. 19 for the millennial state. The “renewing of the Holy Ghost” is a distinct thing from the “regeneration,” which last signifies a change from one state to another.

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