

A plea, a present, a pattern and a proving (Quality: Good, Incomplete)

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[0 : 00] I'll read out the portion of scripture again in Romans chapter 12, verses 1 and 2. Romans chapter 12, verses 1 and 2.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

It must be very foremost in the mind of each person who's had any promptings or experiences of the so great salvation that the word of God speaks about, that we should want to know and want to be in the will of God.

Now I know that we would have to differentiate a little here between the secret counsel, the will of God, and the revealed will of God in his work.

[1 : 54] We can never, as it were, be outside the secret will and the counsel of God, who ordains and orders everything according to his purpose.

That's settled in heaven. That God is working out in and throughout this world and in our own lives. Yet, when we come to the revealed will of God in the word of God, which is indeed to us the means of grace as it speaks to us, and our response to that word, and we see there set in the word of God the will of God, say, first of all, the Ten Commandments and the things according to the moral law.

This is the will of God. By finding out the work of the Spirit within our souls, that we had come short of this, we had come short of the glory of God in his precious word, we were brought under conviction of sin, made to see that we had fallen short of what God would have us to be.

This was the will of God, that we were not doing the will of God or in the will of God. And we were sent fleeing to the Saviour, fleeing to the cross of Calvary, to know the washing and cleansing away of our sins, and wanting to have taken from us our sin, and to receive that imputed righteousness of Christ, that we could come in him to stand before a holy God.

So we must be careful there with the secret will of God and the revealed will of God. But then as we move on to think of these things, we also must think of where this portion of Scripture is placed.

[3 : 41] And as we said before, we must remember that the Apostle Paul has been going through this letter, laying before the church at Rome, the important foundation of faith, justification by faith, sanctification, the promise, the glorification.

He moves on to show a predestinating God working out his purposes. But you see, you and I can sometimes be very good at holding the doctrines.

You know, keeping the doctrines. And sometimes I think, though it might seem a little irreverent, some of my illustrations, I think sometimes it's like putting tea bags in plastic bags that they never get infused into the water.

And sometimes you and I are like that. We have the doctrine there within us, and it seems we put it in some sort of a plastic container. And it never affects our bodies, never affects our lives, our walk before God.

And tragically, this is a terrible thing. There is a holding of these things in our minds, but they're not held in our hearts or affecting us. And I'm convinced, as I hear many preachers minister the word, the great need is that application.

[5 : 10] Of course, some will say, ah, but the application must be of the Holy Spirit. Amen and Amen. Very true. Without the Lord Jesus Christ, and he said to his disciples, without me, ye can do nothing.

Without God at work within us, there is nothing. But let's, let's look at that another way. also, when God is at work within us, there should be something happening.

If we are, in faith, believing, hoping that we might stand on that eternal day in glory, then, then, there must be some alteration, or there must be some evidence, of our walk with God.

The word says that we are justified by faith. And James, and though, Lou threw a lot of thinking about at this time, because of 500 years. And he did speak of the epistle of James, as an epistle of straw.

Yet, it does speak in James, that we are justified by works. Now, we know, that there is no contradiction, contradiction, between those two statements of scripture.

[6 : 41] And in fact, if you find, what you think is a contradiction, in scripture, and you cannot grasp, for a moment, that truth. I often think of my, mother in days of old, when she was cooking.

And she used to look in her cookery book. And in one place it would say, put salt in. And in another place, it said nothing about salt. Or you had to put different ingredients in, for different things, and for different reasons.

And so therefore, when it says in God's word, we are justified by faith, and justified by works, it's for different reasons. It's for the whole purpose of God's truth, to come to us, but there are reasons.

And the reason is, as we know, I pray we know, we are justified by faith. This is the work of God, within us.

Giving us faith, to hold on to that truth. And we are declared, it's a declaration, that we are righteous before God. And that's our standing. Not our state, or the work within us, then must be there.

[7 : 45] It's like, I see it as a big cogwheel, that's fastened up to a power unit. And this big cogwheel turns. That big cogwheel, is justification by faith.

It doesn't turn on its own, and there's no man turning it. It's God who's turning it. It's the God who justifies, the God who calls by grace, the God by his almighty power, who effectively calls sinners, into his presence.

He washes them in his blood, and he sets them in that safe, and sure ground. And he is the rock, of their salvation. It's of God. All of grace. But, coming to the, epistle of James, we see the other cogwheel, that goes into this one.

Now, what's going to happen? If that cogwheel of man, is intermeshed with the cogwheel of heaven, and of faith, it's got to turn. Oh, amen, it's got to turn, brothers and sisters.

If you've no works this morning, for you're ordained unto good works, then, are you a child of God? Oh, it's a serious thing, but we're dealing with serious things, this morning, friends.

[9 : 02] Serious things. For did we not pray, that it might be a gateway of heaven? Not that we might be, patted on our backs, as it were, to encourage us, in a slothful way, a forgetful way, a neglectful way, or even to slide into hell.

The preacher has come, to unsettle you, I pray this morning, for I believe, I might have come from God. Pray God, it might be so. You see, that cogium, that moves, justification by faith, is fastened to justification by works.

God sees, that justification by faith, that's his work. But men see, the justification, by works.

The works that are carried out, by men. To look at these works, sees and causes men, to know that we belong to God. Jesus said, let your light, so shine before men, that they may, see your good work.

Oh yes. You can't hide them, under a bushel, friend. The work of God. That they may, see your good works, and glorify your Father, which is in heaven. That doesn't mean to say, you've got to go boasting, about all you do.

[10 : 17] I didn't mean that. Not for a moment. But it'll be seen. The people who you work with, the people who you live with, the people in your neighborhood, I'll know.

Because of your walk, who you belong to. Because of how you react, and how you live, and how you serve, and what you feel, and what you are. That's what I mean. And these are the works, that we must have.

We can't just say, we've got faith. There must be works. Because it's bound to happen. There must be a follow through. There's always an end product, when God's at work. There's always an activity, but it's the application.

Isn't it true, when we think of James, we're a little bit like what he says. We go to the mirror, and we look in the mirror, and we find indeed, what we're like.

And we go away from the mirror, and we forget, what we're like. True? Tragedy, isn't it? Pray God might cause us, to come to the mirror, of his word this morning.

[11 : 29] Four things, I would like to bring before you, from this portion of scripture. A plea, a plea that must be heard. He's beseeching the believers.

A present we must bring. Present your bodies, a living sacrifice, holy, acceptable, unto God.

And a pattern we must follow. We're not to be conformed, to this world, but to be transformed, by the renewing of our minds.

This is the thing. And then, as believers, proving, God's will. May the Lord, enable us. We've said, the word therefore, is the word that comes, between all the teaching, of the doctrine, and now the application, of this word.

That the apostle Paul, calling them, that by the mercies of God, they might be moved, to please, the living God. Therefore, therefore is from, belief, over to, behavior.

[12 : 46] From belief, to behavior. What he's trying, to bring home to them, first of all, is this.

I beseech you, therefore, brethren, by the mercies of God. By the mercies of God. By all that God, in Christ, has done for you.

He's trying to melt them, with all that the Lord, as effected, for them, on their behalf, and in them. It's the greatest principle, isn't it?

But it's only, as the Spirit, might cause that truth, to be effective, in our lives, that it will melt us, and motivate us, to do his will. the great picture, of the eternal Son, coming from the glory, down to this earth, to wrap himself, as it were, in the mantle of our flesh, in willingness, and obedience, even unto death, to be made in the likeness, of sinful flesh, and to go to that cross, to be made sin for us, him who knew no sin.

There is the great picture, of what Christ, has done for us. We could go on, and enlarge it, but I believe, it's been enlarged, before us, many times. But let us get that picture, of his readiness, and his willingness, not as a spirit, not as an apparition, not as some force, but the eternal Son of God, the great God of heaven, taking a real body.

[14 : 35] That's the picture, before us. A real body, his readiness, to go in that body, to be blasphemed, to suffer, to be tortured, and to pay the price of death.

But, worse than all those things, I see, something we can't, always enter into, is this. That cry on the cross, when he said, my God, my God, why hast thou forsaken me?

That time, when our sin, was put upon him. That's the greatest thing. We can see the outward, the external, but we can only, partially enter in, to the internal things, that went on there.

But we do know, one thing, friends. He was ready, to come down, to save sinners. Not, not, not nice people. Not loving people.

Sinners. Dead in trespasses, and sin. That's the picture. And so, the apostle Paul, is saying, I beseech you, I beseech you, therefore, brethren, by the mercies of God, that ye present, your bodies, a living sacrifice, holy, acceptable, unto God.

[15 : 52] Friends, we need to be aware of God's, oh, you say, I am aware. But, when you say, you're aware of God's mercies, are we aware of God's mercies? Do we really, acknowledge these mercies of God?

Are we really affected, within our, inward parts, with these things? Often, it's just outward. It doesn't make any difference to us. It's like, when we're sick, sometimes we pour the medicine, down the drain, we might, and sometimes, with the word of God.

It's tragedy, of tragedies, that these things, have no effect, upon us. I know the, lady I'm going to mention, for a moment, isn't of our persuasion.

And you might chastise me, afterwards, for it. But, I do remember, reading a long time ago, of a woman called Ellen Keller. And I remember that this woman, was dumb.

And she was blind. But when someone, was asking her, how she felt, she said this. Later on, as she'd been able to, by feeling, to learn, to read, as we would say, not with eyes, but with hands, and to get this, truth in her, and to be able to bring it to others, she said, I thank God, first of all, for the knowledge, of himself.

[17 : 13] This is what she said. Blind, couldn't hear, but she thanked God, for the knowledge, of himself. And then the second thing, she said, is this.

That, in darkness, I have light. I have the light of Christ. Isn't it lovely? All the faculties we've got, and we've moan, and bemoan things, and yet here is someone, who is blind, and dumb, can't express herself.

But then there's another thing, she said, she said, and I thank my God, too, that by his grace, I shall one day stand, in a new body, and I shall be able to see him, and worship him, as I long to worship him.

You know, it was somebody, who was thankful, for the mercies of God. And friend, isn't it true, that we need to feel, and to know. Isn't it, the hymn says, religion is more than notion, it's something felt, something within us, isn't it, that affects our whole being, and moves upon us.

You know, we need to look, with eyes wide open, upon the mercies of God.

[18 : 35] We need to enumerate them, that it might bring us, into that thankful spirit. Because then, that thankful spirit, will be ready to cause us, to do his will.

I was only thinking, the other day, how hard it is sometimes, to speak to people, about the Lord. Sometimes our heart, sometimes it is even, to give an answer, for that hope, that was within us.

It seems that our tongues, they stick really, to the roof of our mouths. But isn't it true, that when we've contemplated, the mercies of God, we've remembered, friends, that once, we were strangers, at the door, not only of the church, but him who said, I am the door, we were foreign, to all these things, when we remember, what God has done for us, should it not melt us, in our hearts, that our tongues, might be loosened, to speak a word, for the Lord.

you see, it says, present your bodies, a living sacrifice, present, I know sometimes, it seems a little odd, this, to present to God, to bring to God, and I did notice, as I was going, through our hymn book, that the hymn, when I survey, the wondrous cross, has not got the verse, that Isaac walks us, got, I'm sure that the, men who assembled, the hymns together, were afraid, that it might be, moved with free will, or some thoughts, of the will of the flesh, that people might be able, to bring something, to God for salvation, I'm sure, that this must have been, their thoughts, but to the brethren, it's this picture, that God has redeemed us, body, soul, and spirit, friends, it's not just the immortal soul, it's body, soul, and spirit, and so therefore, the apostle is saying, there is a present, we must bring, it is our bodies, and we must present ourselves, as a living sacrifice, not to atone for sin, this is not the picture, the atonement for sin, is finished at Calvary, it's complete, we do this, in remembrance of him, there is no other sacrifice, the one sacrifice, for sins has been made, but in response, to the mercies of God, the apostle is saying, present your bodies, as a living sacrifice, it's not the spirit just, it's not just the soul, it's the whole of the man, it's the body, and he says,

I beseech you, he's urgent, remember, it's an urgent word, this, I beseech you, I call upon you, I cry to you, I bring my, my voice, and my word, and my spirit, and bring the word of God, to you, I beseech you, brothers and sisters, in Christ, this morning, that ye present your bodies, as a, this sacrifice unto God, this is what it is, it's urgent, upon us, let's not just put it away, and say, it was urgent, because he was an apostle, speaking to the early church, let's beware, this is still the living word of God, and it speaks to believers, this morning, you know, the greatest problem, you and I have, is this, and the greatest discouragement, we have, and sometimes, I believe, it causes our discipleship, to be very, meager, and, very backward, is that, we are very vague, oh we are, we are very vague, there is a vagueness, at times, about our religion, when I say religion, of course,

[22 : 41] I mean the heart religion, and experience of God, there is a great danger, there is no true application, of the word of God, you know, sometimes, our individual experience, is that we are, we are moved by a word, some word might move us, I had a, I went to London yesterday, and as I was walking down our road, I had to go very early, in the morning, dark, six o'clock time, to get to the train, and as I went down the road, well, you could say it was feelings, maybe you would, some might, some might not, I, I knew the Lord was with me, and I had a word, I had asked God, to let him, I, I think we should always be asking God, to direct every step, every step, should be this step, no, I'm with you always, it was a realization, but you know, like such as a promise as that, if we leave it, absolutely, removed from the context, we miss the meaning, because that's a promise, to a missionary church, to a people going out, going into all the world, and preach the gospel, to every creature, teaching them, and baptizing them, in my name, observing, observing all things, that I have commanded you, and lo,

I am with you always, so though that, promise I got, that morning, from God, and I thank him for it, was specifically, I believe, for my traveling mercies, in the day, also that, promise is, more to it, and needs to be, an application, in, a missionary situation, in other words, that we are those, who have the gospel of Christ, and we're entrusted with it, we must hold it to ourselves, we must be ready to, bring it to others, as God enables, but the trouble is, sometimes we, we have a word, some verses of him, might move us, we might come to the table, and be really melted, in our frame friends, but it ends up, as a, as a vague thing, because it never, affects our life, there's no difference, with our wife, or our husband, or our families, there's no difference, in our business, there's no difference, in our walk, when we leave the chapel, you see, it's a vague thing, that's affected, as it were, our soul, and our spirit, we've been melted, in our frame, but it's not affected, our bodies, it's not gone into our limbs, to our active parts, now you might not, very much like this idea, but it's there,

I think, we're the church, we're the body of Christ, so therefore, you have to come down, that on this earth, we are his hands and feet, we're his tongue, he speaks through, his people, by their lives, and by their testimony, and so therefore, we can't be vague, we mustn't be vague, when the Lord moves us, we must come to God, and ask him, Lord, pray thee, let this great experience, of knowing thy presence, or the reality, of some word of forgiveness, or some word of direction, Lord, please apply this word to me, Lord, Lord, you know how slow I am, to believe Lord, you know what an evil thing I am, I'm so, it's so hard for me, to appreciate these things, when I go into the world Lord, you know, what a nature I have within me, warring against my new spirit Lord, Lord, please apply this word to my soul, application is essential, otherwise we're like the person, who looks in the mirror, and we go away, and we forget, what we look like, you know, what's God asking of us, has God not blessed you, he's blessed me, you know, when I look back, to see how God's blessed me,

I stand in amazement, and wonder, I know I'm asleep, and yet I'm such a hard-hearted, critter still, in some of the things of God, it amazes me, the hardness of my heart, and yet God, it blessed me, I was trying to illuminate, some of the things, coming this morning, abundantly above all, that I've asked of all, beyond it, wonderful, in every aspect, he wants our hands friend, hands, to serve him, to love and to care, or like my hands, that are scarred, and lots of, engraving of soot, and he wants them to, do our work as unto God friends, this is what God is calling, for us to do, to do our work as unto God, everything, to be motivated by his spirit, our feet friends, where do our feet take us, in the ways of God, to the work of God, to the place of God, is our walk, the walk of God, do people see it as the walk of Christ, our tongues, are they seasoned, is our speech seasoned, with some, when people hear, will they say, well,

I wonder why it is, that person doesn't swear, I wonder why it is, that that person doesn't say, well, we'll come tomorrow, if the weather's right, or we'll come tomorrow, if we've got the money, for the petrol, but they say, we'll come tomorrow, if the Lord will, see the importance, only little things, but important things, and then again, with our purses, did you stick yours up friend, I think sometimes, my purse seems to be, buttoned down that hard, I have a job to get it open, oh I seem to think, this will get me through, you know, oh this, he says, oh, what does he say, he wants us to trust him, doesn't he, to give till it hurts, oh we can give the first pound, can't we, the first hundred, what's hundred pound today friends, nothing is it, you say, but friends, what is money, we're stewards friends, if he has entrusted, you and I, with this, this, possessions, money, abilities, then let's present, our bodies, as a living sacrifice, unto him, how many of you, are ministers of God's word, and you still have not, loosened your tongues, how many of you,

[29 : 19] God has shown, from the word, and by, you've said, oh but, I am unable to speak, I will stutter, and I will, I will strive, and I, I will not be able to lift up, I will be too frightened, to speak, what do you think, all the preachers, all the servants, of God have felt like, friend, do you think, we came up with, bouncing step, that we knew, we should be, do you not think, we do not have, tremblings in our stomach, sometimes, and our legs, will not carry us, and we would think, we would rather be, better staying at home, do you not think that, and when we get up at night, we feel, oh dear, how we could have done, much, much better, but has not God, laid it even upon you, today, to minister his word, may God, grant your grace, to see the calling, that you, might with us, present your bodies, as a living sacrifice, under God, but we want a pattern, don't we, there is the plea, by the mercies of God, and with eyes wide open, let's see the mercies of God, but then, we see we must present ourselves, it's not part of ourselves, it's the whole of ourselves, giving ourselves to the world, not to save the world, but to serve in Christ's name, and to serve our God, you know,

Moses couldn't have sent his spirit, to Egypt, he wasn't very keen on going, but his body had got to go to Egypt, the body of Christ, had got to go to Calvary, and our bodies, have got to go into the world, to serve him, present your bodies, a living sacrifice, which is, see how the apostle puts it, it's your reasonable service, it's not anything special, it's not something extraordinary, doesn't seem to be in one sense, a very sacrificial thing, in one sense, but he just says, your reasonable service, he's only asking of the believer, that they should be reasonable, knowledgeable of the word, and the application of the word, in their souls, that should prompt them, to do his will, well let's look at the pattern, we must follow, what pattern shall we have, there's only one pattern, isn't the friends, the pattern is the Lord Jesus Christ, it tells us, in verse 2, and be not conformed, to this world, but be ye transformed, by the renewing, of your mind, this is essential, the mind, needs to be, remade, did you know, you were affected, by the world, did you know, that you and I, we conform to the world, well we do, we're bound to do, in one respect, now if I dress today, as my Puritan forefathers, dress people will, would laugh, they would think it strange, wouldn't they, so we are affected, you and I, whether we like it or not, are affected by the world, by our dress today, we are, and by our living, and the way we go on with things, otherwise we should be, false in being, there should, there would be a separation, that would be false, but then still, there's a way in which, we should not be conformed, to this world, are we, are we pressed, into the mold of the world, sometimes I go to, people's houses, and I, love them in the Lord, and sometimes, when we go, it's not the things of God, they say, come and look at my, new lawn and garden, come and look at my, products in the greenhouse, come and look at, the new extension, come and look at this, my hobby, and sometimes that's like, with us, we've been, pressed as it were, into the mold of the world, you have, yes, we need this, and we need that, and we need the other, oh, don't say we're not like that, because this is the thing, that often affects us, may God keep us from it, may God give us grace, not to be affected by it, how much, is our discipleship, our example and pattern, of the world, well, we'd say no, we're separate from the world, but how much of it is, because,

I find this problem, it lies with me, very forcibly at times, but we've not got to let the world, squeeze us into its mold, into its thinking, or its ways, a Christian's got to be, a different person, a Christian's got to be, a person who lives, by different standards, you know today, there are certain truths, concerning the, way, people live, and act, and to some, it doesn't seem to matter anymore, and when you're saying God's word, but look, look what the Lord says, oh, well, yes, but it's different today, I don't know whether preachers, should go babysitting, should they, but, me and my wife, we went to babysit, for some children last night, so that the wife, could go out, the husband has left her,

I went later, of course, because I was in my study, but I went later, and my wife says, can you hear them still talking, the two little boys, he says, they've been saying, that the father, will not be able to, supply any more money, to keep them in that house, and there were the little lads, they were working out, in their tiny minds, you know, are we going to manage, well we can sell this, and we could manage, without that, and, and you could go and sleep, with grandma, and I would sleep, with my mother in her house, with my own mother in her house, and they were working it out, in their tiny minds, they'd happen to overhear, the conversation in the afternoon, between the father, and the mother, it's heartbreaking friends, people, don't think divorce matters, but it does matter, it's a terrible thing, it's a terrible thing, when you see, how it affects everything, but then we can go, to our churches, and then there's some people, of elderly years, and they, they've no children, in that respect, and their children, are grown up, they might be even, 50 years old now, does it matter, they say, well, there's nobody, to affect in that way, and there is divorce, and remarriage, they're wanting to remarry, does it matter, of course it matters, because it's against, against the word of God, and you and I, we've got to come, to the pattern, of the word of God, we've not got to be conformed, never mind what the world says, about divorce, and bringing up children, and where and how, we should live, and whether we should, hang men, or whether we should, do these things, let's go to what the word says, it's the word of God, this is why we're, in so much trouble, because we do not listen, to the word of God, as a nation, and as a church, we don't listen, to the word of God, it's the application, of the word of God, the picture, and when I say, well the example, is the Lord Jesus, they'll say to me, oh well he was forgiving, and he'd overlook, he was God, and friends, because there was a time, when a woman, was caught in adultery, and brought before him, and he wrote with his finger, on the ground, it does not mean, that he condoned her sin, he said go, and sin no more, and the forgiveness, resided in his work, of Calvary, we must not, minimize these things, friends, we've got to stand firm, we've got to be, very sensible, but there is a great, danger, in us, can I just take you, to a little, illustration, of ordinary nature, when I was in Egypt, as a soldier, there were, some things there, called shemalions, and they used to, change colour, there are, other animals too,

I believe, that can change their colour, I think the hair, can go white, in the snowy winter, and it's a brown colour, in the ordinary summertime, there's something, in the world, built into us too, as men and women, that makes us want to fit in, to the society, it makes us, because we feel safer, you see, if we can fit in, with the crowd, it's safer, we don't want to stand out, we might make the excuse, we don't want to boast, of the things of the Lord, we don't want to be too sure, but really, we don't want to stand out, even in testimony, we don't really want, to be the light, and the salt, that Jesus says we are, we want to put our light, under a bushel, and sometimes, our salt is like, that which will be thrown out, and trodden underfoot, friends, we can't be like the animal, we're a special, part of God's creation, with the glory, of his creation, and he's called us, to stand out, to be different, to give a testimony, a witness, never mind what it costs us, it's better friends, it's always better, because it's the right way, it's not always easy for us, oh no friends, we can't always boast, that it's easy, but it's the right way,

[39 : 00] I remember as a young Christian, being in charge, of a grocer's shop, and I remember the manager, of the, the chain of shops, I remember him coming to me, and saying, on Sunday he says, you'll come in, and you'll take stock, I said, oh, I'm sorry about that, but I shan't be coming in, I'd been converted, about 12 months, I shan't be coming in, I didn't understand, about the Lord's Day by the way, I didn't really see, much about that yet, because I'd only learnt, little things about, the word of God, I said, I want to go, and hear the word of God, I want to go in the morning, to be with the people of God, oh he says, you can go some other time, but this is his day, today, today, well he says, if you don't do it, you'll have to go, of course it was easier, in those days you could get another job, but even then, it was a big thing, with three kiddies, and a mortgage, and set it on in the way in life, and just having been converted, I thought, well, this is the right game, to become a Christian, it's harder than living in the world, that's the first thing, that came to me, it would be easier to me, to line myself here, and just go on in the world, but I couldn't, because I couldn't leave Christ,

I found he'd done so much for me, it was a hard, heart aching week, that week, what to do, oh I didn't just say, I'll not do what he said, you know, I'll do what the word says, I didn't just do that, it might seem like it now, but it wasn't like that, there was a heart aching week, my wife kept saying, well you better do it, then she changed her mind, and we were all like this, and I thought, well I could do it, it wouldn't matter, it's only once, it's only once, and then he says, we need to do it, because the shop will be closed, it's easier on a Sunday, you know, there's a lot of arguments, aren't there friend, but the Lord said to me, honour me, I went in, never forget it, you might think I'm a bit noisy, but I'm not really noisy, you know really, in myself, and I went in that day, and I told him, I says look, I can't come in, because I've got to put God first, he went as red as a beetroot, and he shut out of the room, and left me there, so I went, and went on to my work, and I did my work, and he came to me, he says, look, he says, what will you do then,

I said, I'll stay on Saturday, after one o'clock, when the shop's closed, I'll work till twelve o'clock, if you'll give somebody to work with me, you will, yes, right, fair enough, well all the other men, in the firm said, look if you do that, we shan't get out double time, for Sunday, because, it'll affect us eventually, they want us to do that, you see, there's attacks from every hand, that we might be conformed, to the world, we might be walking, in the pattern of the world, but anyway, I did what I felt, right of the Lord to do, we took the stop, we finished at twelve o'clock, and we went home, and when the pay packets, came round on the next, Friday, and I looked at mine, he paid me the same as them, well tragically, one of the men saw it, and he was very, he says, but you didn't come out again, and you didn't come out on a Sunday, I says, no, but the Lord says, he'll honour them, and honours him, and he's honoured me, and I'll tell you what, that man, though he's not converted today, appreciates, these truths, and there's some things, he wouldn't do in his shops, after that, because of the word of God, how he'd been brought up, you know, we, we don't really fully grasp, do we sometimes, the significance, of our little stand, as a far reaching effect,

I know, I know it's costly, and I know it's not easy, but the fact is, it's God's way, the pattern must be, the way of the Lord, not just to be, awkward, or argumentative, but to be, walking in the spirit, to be serving God, to be fulfilling the law, because we want to, we can't do in every act, but we want to please him, don't we, in this aspect, and the pattern is the Lord, this is the pattern, we must follow, his readiness, he'd know where to lay his head, he was ready, wasn't he, to speak to anyone, and what did he speak, he spoke the truth, in love, always wasn't it, and he did those things, which were pleasing, to the father, that's the spirit, that's the pattern, we must follow, and you know, it says, if you look in, in Matthew 6 later, when you go home, you will see, it says once or twice, I'll put it in my own English, it says, be not like them, he's speaking of the scribes, and Pharisees, and he's saying to his disciples, and to the people, don't be like them, don't be like the scribes, and Pharisees, don't be like them, we've not got to be like, the religious scribes, and Pharisees, we've not got to be like the world, we've got to be like Jesus, may God give us such a spirit, that we might be like him, and then there's the proving, of God's will, isn't there, in all this you see, there's the proving of his will.

There's the proving of his will.