

PM 1 Thessalonians 2:17-3:13 "Blest be the Tie that Binds"

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[0 : 00] Please turn with me in the scriptures to 1st Thessalonians chapter 2 and we're beginning to read in verse 17 and we'll read through to the end of chapter 3.

So 1st Thessalonians chapter 2, which is on page 1188 of the Pew Bible. Let us hear the word of God.

But since we were torn away from you, brothers, for a short time, in person, not in heart, we endeavored the more eagerly and with great desire to see you face to face because we wanted to come to you.

I, Paul, again and again. But Satan hindered us. For what is our hope or joy or crown of boasting before our Lord Jesus at his coming?

Is it not you? For you are our glory and joy. Therefore, when we could bear it no longer, we were willing to be left behind at Athens alone.

[1 : 22] And we sent Timothy, our brother and God's co-worker in the gospel of Christ, to establish and exhort you in your faith that no one be moved by these afflictions.

For you yourselves know that we are destined for this. For when we were with you, we kept telling you beforehand that we were to suffer affliction, just as it has come to pass, and just as you know. For this reason, when I could bear it no longer, I sent to learn about your faith, for fear that somehow the tempter had tempted you and our labor would be in vain.

But now that Timothy has come to us from you, and has brought us the good news of your faith and love, and reported that you always remember us kindly, and long to see us as we long to see you. For this reason, brothers, in all our distress and affliction, we have been comforted about you through your faith. For now we live, if you are standing fast in the Lord.

[2 : 45] For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God. As we pray most earnestly, night and day, that we may see you face to face, and supply what is lacking in your faith.

Now may our God and Father himself, and our Lord Jesus, direct our way to you. And may the Lord make you increase and abound in love for one another and for all, as we do for you.

So that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus, with all his saints.

May God bless this reading of his word to us all. Let's bow together for a moment's prayer. Our Heavenly Father, we have read in this passage of Scripture that it was the prayer of the Apostle Paul, that the love of the Thessalonians would increase and abound, not only for each other, but for all.

And as we bow together at this moment in our service, we would pray for the all, for those who are outside of this church.

[4 : 15] We look out onto our world and we see so much pain and distress. We see so much sorrow and grief and mourning.

We think of those who have suffered so suddenly in the earthquake in Morocco, who have been bereft of family and friends, who have lost their homes, perhaps even their livelihoods.

We pray for them and for others like them in different parts of the world who have suffered similar things. We pray that the wealthy nations of this world, and even those who are not so wealthy, may send help that these poor people may know something of reconstruction and the rebuilding of their lives and livelihoods.

But above all, we pray that the good news of the gospel may go into those places where there is sorrow and sadness and death.

And we pray that it may bring joy and life and happiness. We thank you that where Jesus Christ reigns, he brings blessings where the curse once reigned with all its bitterness and sorrow.

[5 : 47] And so we pray for the spread of the gospel. That men and women may flourish under the sound of that word.

And that they may live in such a way as to bring glory and honor to you. We do pray for our leaders, those in positions of authority, who exercise authority over us.

We pray that you would give them wisdom. We pray that those who advise them would advise them well. We pray that they would turn away from the latest fads and fashions of godless human thought.

And they would return to your word where wisdom is to be found. And we pray that righteousness would exalt the nation.

We pray that families and wholesome education would be encouraged. We pray that decent standards would be upheld in society and truth and honesty in business.

[7 : 10] And we pray that you would prosper our nation. That the needs of all might be met. And that thanksgiving would be returned to you for the provision of every need.

O Lord, hear us, we pray. Remember us, O Lord. A small minority in our nation now. But we know you, the living God.

We believe in you. We trust in you. And we pray that you would help us to be committed to your word. And to be committed to your church.

Help us, O Lord, to serve you in a way that honors you. And that says the work is the Lord's work.

O Lord, come, we pray. In the words of the Old Testament prophet, rend the heavens and come down and make your name known.

[8 : 18] Give power, we pray, to your people. That we, like the early Christians in the book of Acts, may speak with great boldness.

And with great power. May your spirit rest upon us. O God, we confess that we have struggled even through the days of this past week with indwelling sin.

Help us, we pray, to, in the power of the Spirit, put it to death. And to live depending upon the finished work of Jesus Christ.

Who not only died for our sin. But died to our sin. And through our union with Jesus Christ, may we know what it is.

To be crucified unto the world. And the world crucified unto us. So hear us, we pray.

[9 : 26] For we want to be holy and clean vessels. Fit for the Master's use. Use us in whatever way you choose, we pray.

That we may be channels of blessing to others. That they might find Christ and eternal life. Through our life and witness. Hear us, we pray.

In Jesus' name. We ask these things. Amen. Well, please turn with me to the passage that we read together.

In 1 Thessalonians chapter 2. If the passage that we looked at last Lord's Day evening. 1

Thessalonians 2 verses 1 to 16.

Was Paul's defense of his ministry while he was in Thessalonica. Then the passage before us this evening could be described as Paul's defense.

[10 : 25] Of his absence from the Thessalonians. Remember the Apostle Paul was being violently criticized by those who were opposed to the gospel.

And their aim in criticizing the Apostle Paul was to drive a wedge between him and the Christians in the Thessalonian church.

They wanted to separate them from the one whom God used to plant the church in that city.

And if they could achieve that goal. Then it would be a relatively easy thing to crush this fledgling gospel work. And bring an end to this young church in that city of Macedonia.

Remember the time in which they lived. It was before almost any of the New Testament was written. And they were therefore very dependent upon the Apostle Paul.

[11 : 35] Through whom they received the word of God. And so in these verses the Apostle develops a five-fold rebuttal.

Of his critics' arguments. And I think it would be good to pick out the five main points that the Apostle makes. As we take what is just a brief overview of the passage. And then at the end we'll try to draw out a couple of lessons by way of application. Particularly lessons that we can learn about the bond of love. That ought to exist between a pastor and his people. The people and their pastor. I know I'm preaching to a vacant church. But this is part of the word of God. And part of your ongoing instruction in the things of God. Keep this in the, if you like, pending file in your mind. [12:43] Because you will need it, I trust, when God brings a pastor to serve you here in Dumfries. So let's look at the points Paul makes.

Beginning with the first. Which is very obvious. Yes, Paul had left the Thessalonians. That's absolutely true. He's got no reason to argue that. But he left them only with the greatest of reluctance on his part. Look at what he says in verse 17 of chapter 2.

He says, we were torn away from you. And the word Paul uses there. Translated by the phrase, torn away. Is derived from the word to be orphaned. And it can mean the pain of grief or loss or bereavement.

[13:49] Caused by the death of someone close to us. And you remember how Paul had spoken of being like a mother to the Thessalonians.

And of being like a father to them. When he was present serving the church in Thessalonica. And though we don't know exactly how long the apostle was in the city. It was perhaps only a matter of weeks. Perhaps months. They didn't know each other for that long a time. And yet, what the apostle is saying here.

Married to what he said in the previous passage. Is that these Christians in Thessalonica were like children. Dearly loved children to him.

He was like a mother to them. He was like a father to them. And they were like children to him. Whom he loved deeply. But now that he was torn away from them.

[14:52] He felt. This is how he felt. As if he had suffered a bereavement. As if he was bereaved of them.

It was a most painful parting. And it was a parting that he did not desire or want to happen. If it was up to him.

He would still be with them. He had left them only with the greatest reluctance. And according to Acts chapter 17. That records the mission in Thessalonica.

It was also at the insistence of the brothers themselves. Acts 17 verse 10. So that's the first point that Paul makes.

Yes, I am absent. But with the greatest of reluctance. I love you so much. You're like dearly loved children to me.

[15:52] And the parting has been like a bereavement. The second point Paul makes is found in the second half of verse 17 through to verse 20. Where he tells the Thessalonians that he had made repeated attempts to return.

Look at what he says. We endeavored. Excuse me. We endeavored the more eagerly. And with great desire to see you face to face.

Because we wanted to come to you. I, Paul, again and again. But Satan hindered us. Efforts were made.

Strenuous efforts were made. Repeated strenuous efforts were made to return. We endeavored the more eagerly.

And with great desire. Again and again. But why were these efforts unsuccessful? Look at the reason given.

[17:05] But Satan hindered us. Now the word for hindered here comes from the word that was used to describe what an army would do to prevent the advance of the enemy.

It would start to cut up the road. Dig up the road. In order to make the way impassable. And Paul is saying this is what Satan did in some way, shape or form.

We do not know exactly how. But some suggestions have been made. I'll give you them in bare bone fashion. Perhaps he's referring to a Jewish plot.

And that prevented him from returning to Thessalonica. It's a valid suggestion. But we do not know. What about illness?

You remember how Paul speaks about suffering a thorn in the flesh. Which he describes as a messenger of Satan to buffet him. Was it illness that prevented him from returning to Thessalonica? [18:21] Or a third suggestion. Perhaps there was a legal reason. You remember what Luke records in Acts 17. How the authorities arrested Jason.

Who had given shelter to the apostle and the missionaries in Thessalonica. And they had only released him on the payment of a bail.

What if tied up with that legal arrangement. There was a clause. There was a clause. That Jason had to comply with.

In order to enjoy his freedom. That said. That said. Paul must not return to Thessalonica.

Thessalonica. While this legal arrangement is in place. If Paul returns to Thessalonica. Would this mean? That Jason would lose his bail money.

[19:25] And have to be returned to prison. It's a valid suggestion. But we're not sure. A fourth suggestion is that there was a grievous sin.

That needed dealing with in the church in Corinth. Where Paul was ministering. And where he must remain until the situation in the church.

Regarding this grievous sin. Was resolved and the matter dealt with successfully. Well we don't know. Each of the suggestions has its own attractions.

But whatever it was. The prevention of Paul returning to Thessalonica. Was blamed on Satan's activity. We wanted to return.

We made strenuous efforts to return. Again and again. But Satan hindered us. And then the third point Paul makes.

[20:32] By way of defense. Is found in chapter 3 verses 1 to 5. He had sent Timothy to them.

Since Paul couldn't go himself. Look at what he says. Therefore when we could bear it no longer. We were willing to be left behind at Athens alone.

And we sent Timothy. Our brother. And God's co-worker in the gospel of Christ. Two things frustrated the apostle Paul in this situation.

Two things placed him in an impossible position. One. Was the field repeated attempts he had made.

To see the Thessalonians face to face. That was deeply frustrating to him. And the second. Was the lack of any news.

[21:31] Coming out of Thessalonica. About these young Christians. In the church there. He loved these people. So deeply.

Look at what he says at the end of chapter 2. They were his hope. His joy. His crown of boasting. His glory. His joy.

And not to see them face to face. Was bad enough. But not to have any news. About how they were doing.

It was like torture. To this big hearted apostle. And he says that he got to the point. And actually he says this twice in the passage. Doesn't he?

When he could bear it no longer. Something had to be done. Something. Gotta give. As we say.

[22:28] And so. He would have to send Timothy. Even though. That would mean losing him. For a time. And for the apostle to be left.

Alone. In Athens. Now we read that. Little phrase. So quickly. And we almost skip over it. But you remember what Luke records.

About Paul in Athens. In I think it's Acts chapter 17. It says there that. When he was in Athens. All by himself.

He saw that the city was given over to idolatry. And it. It had this.

Deep. Effect. And impact. Upon his soul. I think the word.

[23:25] That Luke uses in the Greek. Is the word. From which we get. Our English word. Apoplexy. From. He was. Deeply.

Disturbed. Deeply. Moved. So he had been in Athens alone. Once before. And you see what he's saying here.

I would rather be. In this. Godless city. Swamped. By idols. On my own.

If it meant. Hearing. Good news. From Thessalonica. And so he. Sends Timothy. On this mission. And he remains. Alone. In this. Godless. City of Athens. And he sends Timothy. With a clear mission.

[24 : 28] First. Timothy must strengthen them. In their faith. He sends Timothy. That he might establish. And exhort you. In your faith. The second part of verse 2.

Of chapter 3. That's the first aspect. Of Timothy's job. Timothy. I want you to strengthen them. In their faith. Second.

He wants Timothy. To reassure. The Thessalonians. By reminding them. That the afflictions. They were going through. Were not only.

The result. Of Satan's. Of Satan's. Hindering. Activity. But at the same time. They were part. Of God's.

Sovereign. Purpose. Look at what he says. In verses 3 and 4. For you. Yourselves. Know. That we. Are destined. For this.

[25 : 27] Paul. Paul. Paul. Was deeply concerned. That the Thessalonians. Might have forgotten. What he had. Notice.

Kept. Telling them. While he was with them. That we were to. Suffer. Affliction. And he was worried. That the tempter. Might have used. These afflictions. To tempt them. To turn. Away. From Jesus Christ. And to fall.

From the faith. And if you look at. Verse 3. Of chapter 3. You read these words. That no one. Be moved. By these afflictions. I want to draw your attention. To the word. That Paul uses here. Because it's a very. Unusual.

[26 : 22] Word. That. Refers. Believe it or not. This is. Sounds really. Far-fetched.

But it's actually true. It refers. To the wagging. Of a dog's tail. So when he says.

That no one. Be moved. By these afflictions. That word. Moved. Refers to the wagging. Of a dog's tail. And you say to yourself. What on earth.

Are you. Trying to. To say here. What point. Are you trying to make. Well. I want you to picture. A scene. I want you to picture. You to picture.

A young puppy. Who's been left alone. In the house. While the children. Have all gone off. To school. Hour after hour.

[27 : 16] He's been. In the kitchen. Or the utility room. In his basket. Out of his basket. Chewing. Whatever he can. Gets back into his basket. And about. What.

Three o'clock. Quarter past three. Half past three. He hears. The garden gate. Open. And the little feet. Pitter pattering up.

The garden path. And the front door opening. And it immediately. Jumps up. Out of the bed. And makes a beeline. For the front door. And as the door opens.

This little animal. Is going. Absolutely. Crazy. And his tail. Is wagging. So. Vigorously. That in the heat. Of the moment.

It loses its balance. And falls over. The emotion. Of the moment. Has caused it. To be unstable.

[28 : 13] To lose its balance. And equilibrium. And to fall down. And what a picture that is. And you can understand. Why Paul.

Uses that word. Paul was concerned. That in the. Emotion. Of the moment. The Thessalonian. Believers. Would be unsettled.

And would fall. Because of these afflictions. And so. Timothy must see to it. That they keep their equilibrium. By reminding them. Of the apostolic instruction.

That it is only. Through much affliction. That we enter. The kingdom. Of God. And the third. Part of Timothy's mission.

Was to return. And to give Paul. A report. On how the Thessalonians. Were doing. Look at what he says. In verse 5.

[29 : 10] Of chapter 3. For this reason. When I could bear it. No longer. That's the second time. He uses. That phrase. And that is surely. An indication. An indication. Of the strength.

Of his love. For the Thessalonians. When I could bear it. No longer. I sent. To learn about your faith. And then the fourth. Point. In Paul's. Defense. Of his absence. From the Thessalonians.

Is that when Timothy. Did eventually return. He brought. The good news. Of the Thessalonians. Faith and love. And my. What an impact.

That had. On the apostle Paul. He was. Overjoyed. And I think. We've got to read. These verses again. Verses 6 to 9. These are. In fact. This whole.

[30 : 02] Chapter and passage. Is a window. Into God. Into Paul's own heart. It's very. Personal. And. We're given.

This unique. Insight. Into the heart. Of a pastor. Who loves. His people. And look at what it says. But now that Timothy. Has come to us. From you. And has brought us. The good news. Of your faith. And love. And reported. That you always. Remember us. Kindly. And long to see us. As we long to see you. For this reason. Brothers. In all our distress. And affliction. We have been. Comforted. Comforted. About you. Through. Your faith. And then he says this. And I think. This is just amazing. For now. We. Live. If you are. Standing fast. In the Lord. For what.

[30 : 59] Thanksgiving. Can we return. To God. For you. For all. The joy. That we feel. For your sake. Before our God. It's. It's the closeness.

Of the bond. Between the apostle. And the church. That really. Stands out. In these words. Especially. When he says. For now.

We live. If you are. Standing fast. In the Lord. Paul's life. Was so closely. Bound up. In the life. Of the members. Of the church. At Thessalonica. And if they are. Standing fast. In the Lord. Remaining true to him. And true to the faith. As delivered.

By the apostles. Preaching. Then. Life. Was really. Life. Truly. Life. Or as we might say.

[31 : 56] It was life. Worth. The living. And I suppose. The contrary. Would have been true. As well. What.

If the news. Had not been good. Well. In that case. It might have drawn. From the apostle. Words similar. To the words.

That he uses. In his epistle. To the Romans. About. His fellow. Countrymen. The Jews. Brothers. My heart's. Desire.

And prayer. To God. For them. Is that they may be saved. Romans 10. Verse 2. Or even. These words. In Romans 9.

Verses 1 to 3. Where he says. I am speaking. The truth. In Christ. I'm not lying. My conscience.

[32 : 49] My conscience bears me witness. In the Holy Spirit. That I have great sorrow. And unceasing anguish. In my heart.

For I could wish. That I myself. Were accursed. And cut off. From Christ. For the sake. Of my. Brothers.

My kinsmen. According to the flesh. For those. Who are standing fast. In the Lord. He is.

Overjoyed. For those. Who are rejecting. The Lord. And resisting. God. He has.

Great sorrow. And unceasing. Anguish. In his heart. But as it turned out. The news.

[33 : 45] The news was good. From Thessalonica. The Thessalonians. Were standing fast. And they remembered. Paul. Kindly. He says. And longed.

To see him. Just as he longed. To see them. And I'm reminded. Of words. Written by the apostle. John. In his letters.

In verse 4. Of the second. Epistle of John. He says. I rejoice. I rejoice. Greatly. To find some of your children. Walking. In. The truth.

And in the fourth verse. Of the third epistle. He says. I have. No greater joy. Than to hear. That my children. Are walking.

In the truth. This is the heartbeat. Of a pastor. Of a shepherd.

[34 : 44] Of Christ's flock. And that brings us. To the last. And final point. That Paul makes. By way of defense. For his absence. From Thessalonica. He had.

In his absence. Been praying. For them. All the time. Verses 10 to 13. Of chapter 3. Let's read these.

Verses together. Verse 10. He says. As we pray. Most earnestly. Night and day. That we may see you. Face to face.

And supply. What is lacking. In your faith. Now may our God. And Father himself. And our Lord Jesus. Direct our way. To you. And may the Lord.

Make you increase. And abound in love. For one another. And for all. As we do for you. So that he may establish. Your hearts blameless. In holiness. Before our God.

[35 : 40] And Father. At the coming. Of our Lord Jesus Christ. With all his saints. Notice his prayer. Was earnest. Most earnestly.

He prays. Notice his prayer. Was constant. Night and day. He prays. Notice that his prayer. Was full of thanksgiving.

To God. For the good news. Of grace. In the lives. Of the Thessalonian believers. And for the joy. That this had given. The apostle Paul. Notice his prayer. Was for the overthrow. Of the satanic opposition. That was blocking. The way. For him to return. To Thessalonica. He prays. That we may see you. Face to face. And that the Lord. Would direct. Our way. To you. Satan. Satan. Had hindered. Us. He says. By cutting up the road.
[36 : 37] But Paul. Prays. That God. Would make. The way. Straight. God. And his prayer. Was for the. Ongoing needs.

Of the Thessalonians. That. He would be able. To supply. What was lacking. Yet. In the faith. Of these Christians. There were gaps. He had only been with them. For a short time. And he wanted to plug. Those gaps. In their knowledge. And understanding. And way of life. And his prayer was. For the. Increase of love. He says. That they might. Overflow with love. For one another. And for all. In other words. For those inside the church. But also for those. Outside the church. And his prayer. Was for the. Ongoing sanctification. Of the Thessalonians. So that when the Lord.
[37 : 33] Jesus returns. They might. In heart. As well as in life. Be holy. And without blame. As they stand. Before God.

So that is Paul's. Five-fold. Defense. Of his absence. He had left them. But with the greatest. Of reluctance. He had tried. To return again. And again. But was hindered. By Satan. He had sent Timothy. To strengthen. To reassure. And to bring back. A report. On how they were doing. He had been overjoyed. At the good news. That Timothy. Had brought to him. On his return. And he had been. Praying for them. Earnestly. All the time. So over the last. Two Sunday evenings. We have looked. We have looked at how the apostle. Responds to his critics. He both defends.
[38 : 29] His visit. Chapter 2. Verses 1 to 16. And he explains. The reasons. Why he did not return. Verses. 17. Of chapter 2.

Through to the end. Of chapter 3. And in the course. Of his defense. He has illustrated. His pastoral ministry. By four word pictures. Of the steward. The mother. The father. And the herald. Like a steward. He was faithful. And guarding the gospel. Like a mother. He was gentle. And caring for his converts. Like a father. He was hard working. In educating. And training them. And like a herald. He was bold. In proclaiming God's word. And from these four word pictures. We can learn the two. Great. Responsibilities. Of pastoral ministry.
[39 : 25] Both then. And now. And until Jesus comes again. They have not changed. And they will not change. They will remain the same. And the first.

Responsibility is this. It is the minister's. Responsibility. To the word. Of God. The minister is to be. Stewards. Who guard. The word of God. And heralds. Who faithfully. Proclaim it. And the second. Responsibility. Is to the people of God. We are to be like. Mothers. And fathers. Who will love. And nurture. And teach. And train. The people of God. In holiness. But more than that. This evening. We have been given. A window. As I say. Into the heart. Of Paul. The apostle. Who was. In the words.
[40 : 21] Of Jeremiah 3. A pastor. Or shepherd. After God's own. Heart. And the language. That Paul uses.

Throughout this passage. And I'm sure. You've. You've noticed this. It is. What we might call. Extravagant. You might even say. It's a bit. OTT. Over the top. But. In Paul's case. It was. Absolutely. Sincerely. Used. He speaks. Of loving. And longing. Of an unbearable. Suspense. When there was no news. Coming from his children. And of an overwhelming. Joy. When the good news.

[41 : 19] Did eventually come. He speaks of a deeply. Affectionate. Care. Of his people. He speaks.

Of fervent. Constant. Prayer. And he speaks of. Intimate. Solidarity. And oneness. With them. So that his life. Is wrapped up in theirs. And theirs. In his. Yes. He has spoken of himself. In terms of a mother. And a father. And this. Is surely. The language. The language. He uses in this passage. Is surely the language. Of parents. Of parents. Who are separated. From their children. And who miss them.

[42 : 15] Dreadfully. And are profoundly. Anxious. When they have no. News. Of how they're doing. In short.

Pastoral love. Is parental love. That. Is its quality. I want to.

Quote. To you. Some words. From. One of the. Most able. Early church. Preachers. A man. Called John.

Chrysostom. Whose. Second name. Chrysostom. Literally means. The golden mouth. He was such a great. Preacher. They called him. Golden mouth.

And this is what he said. When commenting on Paul's statement. That the Thessalonians. Were his hope. Joy. And crown. He said this.

[43 : 09] Of what fiery warmth. Is this. Never could either mother. Or father. Yea. Even if they met together.

And co-mingled their love. Have shown their own affection. To be equivalent. To that of Paul. Put the love of mother.

And the love of father. Together. And it still wouldn't reach. The height. Of Paul's love. For these Thessalonian Christians.

And in another sermon. He said this about his own love. To his people. Listen to this. There is nothing. I love more than you. No.

Not even light itself. I would gladly have my eyes put out. 10,000 times over. If it were possible.

[44 : 11] By this means. To convert. Your souls. So much. Is your salvation. Dearer to me. Than light.

Itself. This one thing. Is the burden of my prayers. That I long. For your advancement. But that in which I strive.

With all is this. That I love you. That I am wrapped up. In you. That you are my all. Father. Mother. Brethren. Children. It's the same. Kind of love.

That Paul had. For the Thessalonians. And it's that kind of love. That should be in the heart. Of every pastor. And the reverse is true.

[45 : 12] The love of people. For their pastor. These Thessalonians. Longed to see Paul. Just as he longed.

To see them. I want to read you. I don't normally do this. But I'm going to read you. A little story. That will bring. A smile to your face. From the life.

Of. C.H. Spurgeon. When he was just a little child. I can imagine. At least one of the little children. In this congregation. Doing something. Similar. Maybe some of you.

Have heard this story. Before. But I. Be patient with me. I'll read it to you. Because. I think it shows. The love. That the people.

Should have for their pastor. As well as the love. The pastor has. For his people. One of the members.

[46 : 09] Of the church. At Stambourne. That's in Essex. Where. Spurgeon's grandfather. Was the minister. Spurgeon was just a little boy. And.

This happened. When he was just. A few years old. So one of the members. Of the church. At Stambourne. Named. Roads. Was in the habit. Of frequenting.

The public house. To have his. Drop of beer. And smoke his pipe. Greatly to the grief. Of his godly pastor. Who. Often heaved.

A sigh. At the thought. Of. His unhappy members. Inconsistent conduct. Little Charles. Had doubtless. Noticed. His grandfather's grief.

On this account. And led it to heart. One day. He suddenly exclaimed. In the hearing. Of the good old gentleman. I'll kill old roads.

[47 : 03] That I will. Hush. Hush. My dear. Said the good pastor. You mustn't talk so. It's very wrong. You know. And you'll.

Get taken. Up by the police. If you do anything wrong. I shall not do anything. Bad. But I'll kill him. Though. That I will.

Well. The good grandfather. Was puzzled. But yet. Perfectly sure. That the child. Would not do. Anything. Which he knew. To be wrong. So he let it pass.

With some. Half mental remark. About. That strange child. Shortly after. However. The above conversation. Was brought to his mind. By the child.

Coming in. And saying. I've killed old roads. He'll never grieve. My dear grandpa. Anymore. My dear child. Said the good man. What have you done?

[47 : 59] Where have you been? I haven't been doing. Any harm. Grandpa. Said the child. I've been about. The Lord's work. That's all. Nothing more.

Could be elicited. From little Charles. But before long. The mystery. Was cleared up. Old roads. Called. To see his pastor. And with downcast looks.

And evidence. Sorrow of heart. Narrated the story. Of how he had been killed. Somewhat. In this fashion. I'm very sorry.

Indeed. My dear pastor. To have caused you. Such grief. And trouble. It was very wrong. I know. But I always loved you.

And wouldn't have done it. If I'd only thought. Encouraged by the good pastor's. Kindly Christian words. He went on with his story. I was a sitting in the public.

[49 : 00] Just having my pipe. And mug of beer. When that child comes in. To think an old man like me. Should be. Took to task.

And reproved. By a bit of a child like that. Well. He points at me with his finger. Just so. And says. What doest thou here.

Elijah. Sitting with the ungodly. And you a member of a church. And breaking your poor pastor's heart.

I'm ashamed of you. I wouldn't break my pastor's heart. I'm sure. And then he walks away. Well. I did feel angry. But did not touch. Sorry. I did feel angry. But I knew it was all true. And I was guilty.

[50 : 00] So I put down my pipe. And did not touch my beer. But hurried away to a lonely spot. And cast myself down before the Lord. Confessing my sin. And begging for forgiveness.

And I do know and believe. The Lord in mercy pardoned me. And now. I've come to ask. You to forgive me. And I'll never grieve you anymore.

For my dear pastor. It need not be said. That the penitent was freely forgiven. And owned a brother in the Lord.

And the Lord was praised for the wonderful way. In which it had all come about. That story. I've known it for years.

But it came to my mind. Because of the relationship. That the people have with their pastor. They love him.

[51 : 01] And will not grieve his heart. By going against his teaching. In either doctrine or practice. When the Lord provides a pastor for you.

Take him to your heart. Follow his teaching. As he teaches the word of God. And the standards of holiness.

Contained in the word. And never. Ever. Break his heart. By inconsistent living.

Or even sinful behavior. You owe it. To him. Just as he owes it to you. To pray for you.

And to watch. For your soul. One last word of application. How may we develop this. Double commitment. To the word.

[52 : 09] And to the church. This combination. Of truth. And love. And there's only one possible answer.

By the power of the Holy Spirit. Since he is the source. Of both truth. And love. He is the spirit of truth.

John 14 verse 7. And he is the one. Who produces love. Because the fruit. Of the spirit. Is love. Galatians 5.22.

That is what pastors. Have no greater need of. They need the fullness. Of the spirit. Who alone. Can lead us. In the single path. Of truth. And love. We are.

[53 : 08] In debted to him. For everything. May God supply. Such a pastor. For you. The Lord's people.

And may he. So work. In you. By his word. And spirit. That you will be. Like these. Thessalonians.
The joy.
The crown. Of boasting. Of your pastor. May God bless his word to us. We are going to sing. See
you. Back to his army.
With. I.