

# The Vessels That God Uses

by James A. Stewart

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*The sermon emphasizes the importance of being used by God and being a vessel unto honor, highlighting the need for a perfect heart towards God and being at His disposal.*

**Duration:** 1:00:09

**Scripture:** Numbers 16:19, Matthew 6:33, John 3:16, 2 Timothy 2:15

**Topics:** "Used Of God"

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## Description

In this sermon, the preacher shares a dream he had about attending two different church services. One church advertised that the archangel Gabriel would be preaching, while the other announced that the apostle Peter would be speaking. The preacher expresses his excitement to hear both of these powerful figures preach. He then emphasizes the importance of studying and rightly dividing the word of truth, using 2 Timothy 2:15 as a reference. The sermon concludes with a warning about the plight of not being used by the master and the potential loss of rewards at the judgment seat of Jesus Christ. The preacher encourages the listeners to dedicate themselves to being vessels for God's use.

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## Transcript

2 Timothy 2.15 Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker of whom is Hymenaeus and Philetus.

Who concerning the truth of earth, saying that the resurrection is past already, and overthrow the faith of some, nevertheless the foundation of God standeth sure, having this field, the Lord knoweth them that are his. How do we know they're his? The only way we know they're his is my sheep hear my voice and they follow me. If they don't follow him then how can we know that they belong to him? But the other side of the building of the house you have another seal.

Let every one that nameth the name of Christ depart from iniquity. For in a great house there are not only vessels of gold and of silver, and also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.

Free also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish, and this is very, very wise wisdom for a young pastor like Timothy, for a

mature believer like Paul, but foolish and unlearned questions avoid, knowing that they do gender strides. But foolish and unlearned questions avoid, knowing that they do gender strides.

And let's not quarrel over the things that don't really matter. Let's get on with the business of being used by the Lord. And so the servant of the Lord must not strive, but be gentle unto all men, apt to teach patience, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Now I want to speak to you there from verse 21. Concerning the instruments or the channels or the vessels that God uses, what kind of man, what kind of woman, what kind of vessel does God use? If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meek for the master's use, and prepared unto every good work. And the fact is, beloved, that God is using everybody he's usable.

And he's using them to the fullest extent of their fitness. I didn't say of their capacity or God's capacity. Why not? But he's using them to the extent of their fitness for his service.

If you have been used of God this morning, he could use you more. And so I'm saying that he is using them to the fullest extent of their fitness for service. And I often stand in amazement and wonder, and I say, Oh, God, why do you use me? Why do you use that brother? Why do you use that sister? But the tragedy is, God has nobody else to use.

That's the tragedy. God wouldn't use me if he could get somebody else to use. And so, the need is so great.

Oh, the need in your heart. The need in your heart. And think of the condition of our nation.

When we say that there never was such a spiritual need for revival in our nation as now. The terrible need of the lost going to have. What breaks my heart most of all is the hundreds of millions of men and women who have never yet heard the gospel of the Lord Jesus Christ.

And I'm saying to you, God is, please don't go and say, Oh, God, use me. Don't cry out, Oh, God, use me. Brother, sister, if you're usable, God will use you.

But set your heart and see why God is not using you more. And you know, I believe from the very depths of my heart that our loving Heavenly Father is looking, looking, looking, looking for workers, instruments that he can use, pliable in his hands. And so, we read in 2 Chronicles 16 and 9, the well-known verse, For the eyes of the Lord run to and fro throughout the whole earth to show himself strong, to show himself strong in the behalf of them whose heart is perfect toward him.

Oh, my brother, my sister, can I emphasize it to you this morning that the Lord is searching throughout the whole of this universe, Australia, New Zealand. He's searching through Japan and the Philippines. He's searching through South America, Indonesia.

He's searching through Africa, searching through the Middle East, searching through all the United States of America, the British Empire, searching here in Middledale, convention for men and women with a perfect heart toward him. And God knows, you know, he won't use anybody. He's not using hirelings.

I have a gospel message for young people in John 10 about Christ says, I am the good shepherd. And the contrast between a hireling and a good shepherd. God just doesn't bless time-servers.

God doesn't bless hirelings. A hireling only works for his wages. He only, he works for money.

And sometimes even a dear man of God, a pastor, he lets his circumstances be affected by how much money he's going to receive. And a hireling doesn't care really for the sheep. He's paid to take care of them, but when the wolves come, he runs away.

But Christ says, I'm the good shepherd. I'm not a hireling. I give my life for the sheep.

And so the Lord Jesus Christ said, I am the true shepherd. I am the true pastor. And so God is not also looking for brilliant people.

Oh brother, if it was brilliant people that would bring revival, we should have revival all the time. I know so many stumbling over their own brilliance. And God's not looking for eloquent people.

My spiritual father, Mr. Tom Ray, just had hemorrhages day after day. And that man, he was a mighty man of God, tall gentleman, over six feet. But oh dear friend, sometimes he was so weak, he stuttered and stuttered like an old fool.

Sometimes he was so tired and weary in body, he couldn't even correctly repeat John 3.16. But oh the anointing of the Holy Ghost was upon him in such an indescribable way that the people wept and wept as he preached. He didn't need to give an altar call. The people crying out for mercy as they sat in their pews in the great churches in Great Britain.

God is not looking for brilliant personalities. So far as I know, you never read about that word in the Bible, personality. Oh no, God's not looking for brilliant business executives.

But what He is looking for is men and women with a perfect heart toward Him. And so I would like just to make this very simple this morning. First of all, the privilege of being used by the Master.

An English preacher once had a dream. And he dreamt that he was in a city. And being a Wednesday night, he wanted to go to church, to a meeting.

And he came to a section in the heart of the city where the two churches stood side by side. And he looked up to the placard outside this building. And it announced that Michael the archangel or Gabriel the angel would preach that night at half past seven.

Oh, he said, wonderful. How am I glad I'm here. This is Wednesday night, half past seven.

Glory to God. What? Gabriel? And across the road and look for the sign in this church. And it said the Apostle Peter will preach the night.

And then his heart sang because it said at half past seven also. So he went across the road again, looked up the placard. Gabriel, half past seven tonight.

Across the road again. Peter, half past seven tonight. Poor fellow.

Oh, he said, I would like to hear Gabriel. Oh, I would like to hear dear old Peter. What shall I do? And suddenly there was a stranger standing beside him.

And he said, excuse me, sir, but I noticed that you're undecided. Oh, yes, he said, you know, I would like to hear Gabriel and I would like to hear Peter. I said, the trouble is they're both speaking at the same time and same night.

Oh, said the stranger, if I were you, I'd go and hear Peter. I've heard them both. You see, I had a hunger to be saved, a longing to be saved.

And God sent an angel to me. And then Peter came and he preached the gospel to me. You see, my name is Cornelius.

And glory be to God. Think of it, he's passed angels by, seraphim by, archangels by. And he's taking up poor, guilty ones with dust up to their salves to be used by him.

And that is what I call the privilege of being used by the master. You know, if God had just saved our souls from hell, wouldn't that have been worthwhile, old, Episcopalian, John Newton writing, your Southern Baptist National Anthem, Amazing Grace, How Sweet the Sound. If God just plucked us as branches from eternal burning, would that not just be enough to praise him every moment of our life and praise him forevermore in heaven? But oh, the mystery of mysteries, he's called us to be as co-workers together with him.

We like to emphasize Romans 8, 28, all things work together, together, together, together, together for good. And then we like to emphasize, caught up together, together, together to meet the Lord in the air. But hallelujah for this together, workers together, together with God.

Oh yes, the privilege of being used by the master. And then the purpose of being used by the master, prepared unto every good work, set apart and ready for any good service. Now first of all, we must be completely at his disposal for any ministry that he calls us to.

There are remarkable romances, I call them romances, there are remarkable romances in the history of the church of Jesus Christ and the spread of the gospel. And think of Philip, the mighty city evangelist, being taken away from that great revival movement and sent down to a desert just to lead one man to Jesus Christ. He could have rebelled and said, I'll not go.

Think of the Holy Ghost calling William Chambers Burns to a new Scotland, the mightiest evangelist, the greatest preacher in Scotland apart from Murray MacChain, but younger than Murray MacChain, to lead the masses and lead the crowd and go and be a pioneer missionary to the heathen in China. And instead of preaching to 10,000 every day, sometimes only preaching to five Chinese every day. I was having a citywide campaign in the city of Oslo and revival broke out that we had to have seven meetings a day.

And we would have in our evening service, the seventh one for the day, about 6,000 people and hundreds turned away. So I was in contact with many, many pastors. But there was one growing pastor, and he was a Pentecostal pastor that I greatly admired.

He was eloquent. He was an apologist. He was mighty in the scriptures.

And he had the largest free church, not Lutheran church, but had the largest free church congregation in the whole of Norway. And I'm sure that many dear other Pentecostal pastors must have said quietly to themselves, not in any way of jealousy, oh, I would like to be the pastor of that church. But you can imagine my surprise when a Baptist pastor said to me, James, have you heard the news? I said, what

news? Brother so-and-so is leaving his church and is going to be a pioneer missionary in Africa.

I was disturbed. I said, oh God, this is a mistake. A pastor that can get 2,000 people in his church at 10 o'clock on a Monday morning, to be sent to Africa to talk to a bunch of heathens.

It didn't make sense. And when I went to see him, he was bubbling over. He may have had a battle.

I don't know. It wasn't my business to ask him. But he went.

I can remember as a boy preacher, I was very popular. In a particular district in the north of England, where revival all the time, sows every meeting. And then the Holy Ghost said to me, I want to stop your evangelistic campaigns, and I want you now to stay in this city, over half a million people, and I want you to watch among the Jews, to reach every Jew in the city, and then after you do that, I'll tell you what's more to be done.

Didn't make sense. But I went to it, found all the Jews, the synagogues, the rabbis, and all the Jewish shops, businessmen. I got a Yiddish tract, Hebrew tracts.

And I went from house to house, synagogue to synagogue, rabbi to rabbi, and business stores, you know, just reaching the Jews for Christ. And I said, Lord, that's all I want now. Can I go back to my evangelistic campaigns? No.

He said, I want you to now go to every vessel that comes into the River Tyne, and I want you to go out with a pilot ship, out to the open sea, climb up the ladder, and then get permission for the captain, and start giving out gospel tracts to the crew members. Well, you know, I had to have a gospel booklet like this, in 15 languages, because when I went up that rope ladder with a pilot, you see, I never knew what was up there. I knew it was a Chinese ship that was speaking Chinese, but there might have been the Italians in the vessel.

And I would go up these rope ladders in violent storms, haversack over me, filled with scriptures, and trying to climb up this rope ladder, swinging over these big vessels. Well, it just seemed all crazy. And, you know, I said, Lord, I just can't pay this price.

I said, the Christians don't understand. They think there's something wrong with me. He's backslidden, or he'd be preaching to thousands.

All he's doing is, well, we don't even know what he's doing. He's somewhere down there, and goes out and shits. But do you know, friend, that was God's preparation for me, for my worldwide ministry, because I was reaching sailors of all nations.

One of the leading presidents of a Bible school in Britain came to me recently, and he said, Brother James, he said, put his hands around me and kiss me, and he said, I love you. And I loved you for 30 years. But he said, you know, you're acting strangely these days.

I said, why? Well, he said, you're turning down all the big meetings. And he said, all you're doing is going to these little villages. I said, brother, you can just, you don't need to feel strange about me.

I'm just doing what God tells me to do. Because, I said, I'm trying to bring the gospel back to the towns and villages in Great Britain, where it's dying out. And where it already has died out.

And brother, sister, many times God will ask you to do something that even your very, very closest friends and believers will not understand. And they'll even whisper about you, and malign you. Are you willing for that? I said, first of all, we must be completely at his disposal for any ministry that he calls us to.

Maybe you're shrinking, dear sister. God is calling you now for a mighty ministry of intercession when you go back home. Are you ready for that? Shut yourself up along with God.

In intercession. I had a famous American, Evander Smith, first came to the States, make a terrible statement. He's a close friend of mine, but I have, I'm so sorry.

He was talking bunkum, or as we say in Britain, pipple. P-I-F-F-L-E, pipple. He said that, Evan Roberts was used by God only four years, and then he became a backslider.

He lost out with God. Well, I couldn't stand up in his meeting before thousands of people say, you're telling a darn right lie. But I'm a friend of the Evan Roberts family, and I know just exactly what happened.

After the mighty wealth revival, God said to Evan Roberts, get along with me, and I want you to live the rest of your life in intercession. And Evan Roberts lived his life, went home to glory over 72, admired man in Wales, a blessed man, loved by all the people, saved and unsaved alike. He was a saint to the very day he went to heaven.

But he spent hours every day in the mighty ministry of intercession. But many people said, oh, he's out of touch with God, he's fallen out by the wayside. And then, second, we must be ready at a moment's notice to do his will.

We had a famous British explorer who was trying to gather a team to go, I think it was, to the Antarctic. But there was one man he wanted in the team called Shackleton. If I remember right, he was a boy scout leader.

And he began to advertise and talk and talk, the scientist, all about this coming expedition. And one day a newspaper correspondent came to see him in his office in London and said, excuse me, sir, but this is not like you. You see, you are a quiet, modest, unassuming man.

And we don't understand all this publicity about your coming exploration. Oh, he said, I have a purpose for this. You see, I can't find Shackleton.

I don't know where he is. He hasn't left his address. He's somewhere in the heart of Africa.

And I've just been making, you know, some propaganda about my exploration because maybe the news will filter through into the forests of Africa and Shackleton will hear and he'll come and say, I'm ready to go. And the newspaper correspondent looked into the face of the famous scientist and said, you mean to say that you believe that Shackleton, the moment he hears in Africa will drop everything and come at a moment's notice and say I'm ready to go now? He said, of course. And you know, just as they were talking, a knock, a loud knock came at the outside door.

And who come bursting in but Shackleton. And he flung his hands around his friend, the explorer, and says, oh, he said, wonderful, I'm here. When do we go? Yes, we must be ready at a moment's notice to do any service he tells us to do.

And then we must abide by, third, we must abide by his decisions if we want to continue to be true on what the vessels meet for the master's use. You see, we're simply vessels trying to please him. And so we must abide by all his decisions.

You see, this is not a committal for a week or a month or a year. It's for all your life. From the day of your salvation to the day of your translation.

So you must abide by, third, by his decisions. Anything, Lord. Everyone understand that this morning? Oh, that's a big thing to say.

Anywhere, Lord. That's a big thing to say. Lord, if you want my money, you can have it.

Lord, you want my children? You can have them. Lord, you want me? You can have me. Anything, Lord, anywhere.

And then my next point is the prospect of being used by the master. The prospect of being used by the master. Oh, how glorious this is to contemplate.

As I look out into your faces this morning, my heart is thrilled to contemplate the prospect of you being used by the master. A vessel fit for the master's use, neat for the master's use. Think of all the souls you're going to win for Christ.

Think of all the believers you're going to bless. Think of all the glory you're going to bring to God. Think of the sacrificial giving of your money.

Think of your mighty intercession ministry that's going to bring the gospel to the heathen who have never yet heard. And you know, heaven will be a place of surprise, is what. It will sure be.

Of course, the biggest surprise will be that we are there ourselves. That will be the biggest surprise of all. But you know, one of the biggest surprises of heaven are going to be the people who are going to come up to you and hug you on the Hallelujah Highway.

And they're going to say, Hallelujah, brother. Hallelujah, sister. I've just been waiting for the past five years.

I've just been waiting for the past twenty years for you to come home. Say, do you know, you were the person that led me to Jesus Christ. Now, I meet people all over USA, all over Europe, and they'll come up and say, in such and such a place, I was saved when you were preaching.

Of course, that's a lot of nonsense. Nobody saved us through the preaching of the past evangelist. All the church was in the meeting.

And all the church, it took all the church to win that person for Christ. You know, we often say, when there's a harvest, God can get any old Irishman to come along and reap the harvest. And you see, evangelists and pastors get a little bit, you know, puffed up to say, we won them for Christ.

That's huge. That's terrible. It was all the church praying and working together that won that soul for Christ.

And you know, in the last analysis, over ninety percent who are saved in evangelistic meetings are not saved through the preaching of the evangelist. There's been a preliminary work of conviction of sin in the

heart and life of these people before they ever had the evangelist. Because of other believers ministry.

I don't think of the prospect of you going back home to your own village for Mildale. Going back home to your own town for Mildale. Going back home to your own city for Mildale.

Going back home to your own church for Mildale. And be used by God in such a way you have never been used before. Then I hurry.

I think of the price of being used by the Master. Now you can readily see this is the key part of the message. The price of being used by the Master.

Read the verse again. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified in meat for the Master's use. The price.

Before you can be used by the Master you must purge yourself from all iniquity, all filthiness, and all indulgences, and all compromising position. Now the Apostle Paul here gives young Timothy the illustration of the great house with their many vessels. Some are vessels unto honor, some are vessels unto dishonor.

Now in the great house the dirty vessels wouldn't be used. The servants wouldn't dare say dirty vessels before the Master. He would sweep them off the table and say no, I don't want to touch dirty vessels.

Give me clean vessels. You know, we were told in the newspapers after the war in Britain a police campaign for clean teacups. You see, when we would be in a restaurant during the war in London, you know, we would just be settling down say at 12 o'clock for a nice meal.

Suddenly we heard the whine. We all took a duck right underneath the table. And then the bomb would come right in and smash up the whole restaurant and there'd be blood lying all over the place.

And so when you resumed your meal, well you couldn't say could you please give me another clean cup, this one's a little bit dirty. You were just glad to pick it off the floor and get it filled up with tea or coffee, whatever you wanted. But you see, and then you didn't say would you please give me a clean tablecloth.

Oh no, but you see, all over Great Britain there were signs going there's a war on, there's a war on, don't you know there's a war on, don't you know there's a war on. But you see, they got into the habit after the war of having dirty teacups and dirty tablecloths, and they still have them. And so, they said well we had a war.

Yes, that's a long time ago, that's no excuse for having a dirty teacup and a dirty tablecloth. And so the newspapers keep on saying if you go into a restaurant and they give you a teacup that's dirty, don't, it cracked, don't touch it, say bring me a clean teacup. And if the plate is dirty to serve you on, tell them to send it back.

If the tablecloth is filthy and dirty, tell them you want a clean tablecloth. Now there's no excuse for uncleanliness in Britain today. And there's no excuse for uncleanliness in your life today, my brother.

You know, Queen Victoria was a holy terror. She was a believer, but she was a holy terror. And you know, when she, she used to turn up unexpectedly into her five houses.

She would come to Balmoral in Scotland or Sandringham or Buckingham Palace or she would come to Windsor, Castle, and so on. And then she would go round all the rooms. And then she would take off, when she saw any dust anywhere, she would take off her gloves and sign her initials on the dust.

Oh brother, they sure cleaned up after that. I wonder, I wonder could the Lord Jesus Christ sign his initials on some dirty thing in your life? L-G-C Lord Jesus Christ. But, you know, I would not be a true expositor of the Word if I did not tell you that one of the true meanings of this price to be paid to be used by the Master is not only separation from iniquity in our own hearts and lives and doubtful indulgences, but also from false teachers.

What is the meaning of the passage? If any man purge himself from these, who are the these? You are told there, these two modernists, these two liberals, Hymenius and Philegius. And you see, you find that these two enemies had overthrown the faith of some. And we are told in the last verse of 1st Timothy that you know Hymenius with Alexander were agents of Satan to make shipwreck of the church.

And Paul says, if any man purge himself from these, if he separate himself from these, he shall be a best among to honor, meet for the Master's use. Now, friend, as I come back again and again from the foreign mission fields to America, I want to say this to you, that the situation is getting more confusing every day. Many times I'm invited to a convention in Great Britain, I'm talking now about America as well, in America.

And before I accept that invitation, I have to write the writer and ask him, dear brother, are the other preachers on the same program fundamental? Can you imagine? When I'm invited for a citywide evangelistic campaign, I have to write the chairman and say, could you please tell me if all the participating pastors are born again Bible-believing men? And then there's no answer after that. Don't even give me the courtesy of answer. I've offended them.

But my dear friend, I would rather offend them than offend my Master. If somebody was whispering around here that my mother was born illegitimately, do you think I would hug them to my bosom and make them my best friends? No, I say, you're a liar. It's a lie, it's not true.

My older brother David, now in heaven, went, translated home to glory a few months ago, was a saint. And he was a great Bible expositor and could read his great New Testament when he was only 17 years of age. He was a great preacher.

But he said, no, James, you go out as a missionary and I'll stay by and take care of our mother. Mother was a widow. But you know, he was very quiet, modest, unassuming.

And he was so quiet, modest, unassuming, you wouldn't know he was anywhere in the conference. You'd have to go out and hunt to see if he was there to say anything. And I can remember that he was in an evangelical meeting in our city of Glasgow where some 4,000 people were there and he was only 17 years of age.

And one of the great scholars from London said in his sermon something derogatory about the person of the Lord Jesus. And my brother stood up like a... And he said, that's a lie. And he quietly walked out.

And you see, we don't need to become obnoxious. But friend, anybody who says anything about my wife, my children, which is lies, I cannot love them since He lives in the depths of my heart. I could maybe love them but I couldn't have fellowship with them.

You see, we have, as Dr. Crystal said, it's the parasites within that's destroying the building. It's not the communists that are destroying the church. It's the modernists that are destroying the church.

Do you know that in the very pulpit where John Wesley preached, there has been a modernist in that pulpit for the past 25 years denying everything that John Wesley preached. Do you know that those of you who know Joseph Parker's book through the Bible, many of you book through the Bible, remember, he said, in one of his farewell addresses, an old man, and he was just as mighty as Spurgeon, Spurgeon was just down the road from him, and he said, Oh, the curse of God be upon anyone that comes into this pulpit and preaches another gospel. And my dear friend, there has been a modernist in that pulpit for the past 25 years denying everything Joseph Parker preached.

I could go on and on giving you. I could tell you of denominations in Great Britain and write in their summaries because 90% of all the literature is modernist. A famous evangelist friend of mine, an American, was evangelizing a southern city in England, Britain, and I was preaching at one of the Catholic conventions and I was invited to come this afternoon.

Now, when I came into the building, there'd be some 10,000 people there, and I looked up to the platform and I smell a rat. You can smell them a mile away. They didn't look good.

And there must have been 50 ministers there. Didn't smell good or look good. And a man, the man is saying to me, hurry, hurry, hurry, why don't you open and pray and say a word? And I said, no, no, no, wait a minute.

So I said to a friend of mine, a member of parliament, I said, excuse me, brother, but I said, could you tell me if every man, minister on that platform, is born again? Believes exactly what the evangelist is preaching? And believes exactly the fundamentals of the faith? Oh, he said, Jimmy, I couldn't dare to tell you that. He said, why, just the other night, we had a Christian professor and he denies the virgin birth of Christ and he laughs at the blood of Jesus. And he led in prayer, asking God's blessing upon the campaign.

Well, when they removed the modernists from the platform, it took them maybe three quarters of an hour, I went up. But I will not go on the platform with any man. Or sit under the ministry of any man.

No matter how delightful he is, how beautiful he is, because the devil himself is transformed into an angel of light. Oh, yes, the lady said to me, but oh, he's lovely. Lovely, nothing, he's damning souls.

And you see, you know why I'm angry? And I've a right to be angry in righteous indignation. My country, you've got to see your nose, was the most blessed, evangelical country in the world. There was a time when my whole nation rose up to praise God.

Every minister was born again. And they gave three-hour expositions on Sunday morning, can you imagine? When I was a boy, I heard a three-hour exposition on First Epistle of Peter, can you imagine, from a Presbyterian minister. I couldn't keep my seat, and they tried to keep me quiet, and my mother too.

I kept on shouting Hallelujah, I couldn't keep quiet. And I can remember getting a long letter from a group of ministers saying we desperately need revival, Jimmy, and will you come for a city-wide campaign? It wastes my time. The only one who was not saved in the whole district was one boy at 17.

And they brought me all that distance, two days' distance just to come, and they thought they needed a revival because there was one boy on the carotid not saved, 17 years of age. And the olden days, even when I was a boy, I could hear them singing in the homes, family worship. All the homes, down the street.

But you see, today Scotland is a land of moderns. 99% of all our preachers are moderns, deny the faith. And the land of the Covenanters is a dark mission for you.

Who did it? The Communists? The Popes? No! The Protestants from within. You see, the trouble with the English, thank God not with the Irish. Of course, I like the English.

They're the best between the Scottish and the Irish, and the Welsh hear that because I preach in the four countries. But I think I prefer the English above the whole lot. But you see, the trouble with the English, they are so polite.

When I say polite, nothing. If he's a modernist, he's a modernist, now denounce him. There's a time to stop being polite.

Oh, don't you think you went overboard in excitement that day when you shouted out, if any man preached another gospel, let him go to hell and be damned? Paul wasn't very polite. Read Luther. Read what Luther said.

There's not a Lutheran, evangelical, fundamental pastor in America or Europe who would dare stand up in his pulpit and preach what Luther preached. He wasn't very polite. There's time, friend, when polite language must be finished and we must take our stand for the Lord Jesus.

And the word of God says, rebuke them. Now, I have some friends, you see, and they're modernists. I don't mean their close friends.

I don't mean that, but their neighbors. But it doesn't say I'm not a gentleman. Of course I'm a gentleman to them.

They raise their hat to me, I raise my hat to them. They shake hands, say good morning to me. I'm a brother in Christ.

He's not a brother in Christ. He's no brother in Christ. He's just a nice good next door neighbor.

My son-in-law, Bob Dume, was evangelizing in a city in England and a new pastor came to the First Baptist Church. And he was thrilled because he heard he had just graduated from Spurgeon Seminary. And Bob clapped his hands and said, well, hallelujah, we're going to have great fellowship now.

And he went to see the young man who had just graduated from Spurgeon Seminary and he said, well, praise God, he said, we're going to have a great time together. But he soon discovered my son-in-law was orthodox. The young man said, well, I'm just not too sure if we could have fellowship together.

You see, I just don't really know what of it. Do you believe in the virgin birth? And Bob said, of course I believe in the virgin birth. Do you? He says, oh, well, I don't know.

It's just not essential. Oh, yes. And they're even teaching that Christ was born of a German father, you see.

German soldier, and so on. And yet evangelicals will go on the same platform and have holiness conventions with these people. I was invited to a holiness convention and I believe in holiness.

I will never laugh at anybody who tries to be holy. I have many, many friends among the Nazarenes and among the Salvation Army and among other groups who, all over the world, who believe in entire sanctification, that is, that they believe in even total eradication. And they're good people.

They're not hypocrites. They're sincere. They may be wrong in what they may be saying, expressing.

They may go for it. It all depends what your definition of sin is. Losing your temper is not sin, you see, to them.

To me, it is. I'm a Calvinist. It's wrong.

Impatience is sin. To them, it's not. That's just a weakness.

So it's just a matter of how you define your definition to sin. But I won't laugh at any of the dear people because holiness is not a doctrine, as I told a Nazarene pastor recently. Holiness is Christ.

He's a person. Christ is made unto me, sanctification. But anyhow, I was invited to this holiness convention.

A worldwide holiness convention. And there would be the greatest holiness preachers on the earth there. But you know, I didn't go.

I didn't accept the invitation. You know why? Because there were some preachers on that program who were modernists. And you know why they had them? Because they spoke of how you must live and be lovely like Jesus.

And these stupid men thought, well, they teach holiness. But you see, none of these men believed in the virgin birth of Christ, the verbal inspiration of the Holy Scriptures. And they're mocked and mocked about the gospel of the butcher shop.

My dear friend, there's nothing vulgar about the blood of Jesus. Oh, no. Oh, no.

Oh, friend, you know what's vulgar? Your sin that made it necessary. And yet you could have such men on the same platform without a holy man of God? I said, no. I couldn't go and deny my Lord.

I'd rather go and dig ditches. If any man, therefore, shall purge himself from these, he shall be a vessel of honor and meet for the master use. You know, 2 Timothy 2.15 there is closely related to my vows.

Study to show thyself approved unto God, a workman that needeth not to be shamed, rightly dividing the word of truth. Mrs. Charlie Alexander, you know, who was a song leader of Chapman and also of Dr. Torrey, his wife told me, his widow told me that this was Mr. Alexander's favorite verse. And he signed it.

She showed me in her home. He had it written all over the house. 2 Timothy 2.15. And she began with her husband, Mr. Alexander, the pocket testament lead, on the foundation of this verse.

Study to show thyself approved unto God, a workman that needeth not to be shamed, rightly dividing the word of truth. We wish we could give you how this word is used in everyday Greece. But you see, this verse is linked with my verse, my text.

When you rightly expound the Holy Scriptures, believing in it from the inner genesis of the Amen of Revelation, then you'll be a workman that needeth not to be shamed. You'll be a vessel meek for the masses. Now I have to close.

You will there see an incident in the 16th chapter of the book of Numbers, throws light there on verse 19. Verse 19 there reads, Nevertheless, the foundation of God standeth sure, having this seal, that the Lord knoweth them that are hazed. You see.

And then let every one that nameth the name of Christ depart from iniquity. Now I call the 16th chapter of Numbers, the priest with the swinging censer. Now it's a wonderful gospel message if you take Moses as the great, Moses representing our Lord Jesus Christ, the great high priest with the swinging censer.

The priest with the swinging censer. But that's a gospel message for the unsaved. But I say this incident in the 16th chapter of Numbers, throws great light on this verse 19.

Korah and others had risen in rebellion against Moses, the true leader of the large people. And Moses accepted the challenge and says in verse 5, Even tomorrow the Lord will show you who are his and who are holy, and will cause him to come near unto me, even him whom he hath chosen would he cause to come near unto him. And then when the associates of Korah and Moses gathered together at the door of the tabernacle, the congregation, the Lord said unto Moses and Aaron, Separate yourselves from among this congregation that I may consume it in a moment.

And then we read in verse 26, Moses spoke to the congregation saying, He spoke to the congregation saying, Depart I pray you from the tents of these wicked men, and touch nothing of theirs, touch nothing of theirs, lest ye be consumed in all their sins. Yes. Moses and the large people had to separate themselves from Korah.

He wanted to intrude himself into the priest's office and cause a rebellion among God's people. And the foundation of God standing sure having this seal, the Lord knoweth them that are his. And let everyone that name the name of Christ separate themselves from all iniquity.

And I close because the time is gone. The peril. Now I can't pronounce that any other way.

Not P-E-A-R-L, but P-E-R-I-L. Got that? The peril. I can't pronounce it your way, so only I can get my tongue around that word.

The peril of being used by the master. A vessel unto honor ready for every good service. An honorable vessel mightily used by the master.

Now here you see the peril of pride comes in. The doctor, I don't know if you've read the writings of Dr. one of our dear Episcopalian men of Britain. But he's a mighty good expositor.

Dr. Griffiths. What's the name of her friend, Griffiths? Thomas, yes, excuse me. Dr. Griffiths Thomas.

He went to home to glory about 25 years ago. His books are wonderful for preachers. His widow lived in our home for six months after her husband was transferred home to glory.

And he was a great scholar of the evangelical branch of the Church of England. And you know, he was preaching at a convention, Campbell Morgan's Mundell's Convention in England one year. And he was talking to the preachers.

And this is what he said was, this is what he gave the analysis of the zeal of the average preacher. Now listen. Personal ambition.

We're weighing it up now, you see, by scales. Personal ambition, 22 pounds. Love of praise, 19.

Pride of talent, 14. Love of authority, 12. Intolerance, 11.

Love of God, 4. Love of man, 3. Zeal of God, 8. The total, 100 pounds. Now, 85 pounds. Hay, wood, and stuff.

All brought on top of the judgment seat of Christ. 15 pounds was lead, gold, silver, and precious stones. And if there ever was a man that could have glorified himself, it was John the Baptist.

And do you remember, they came from Jerusalem saying, Are you the Messiah? No, no, no. Are you Elijah? No, no. Are you one of the great prophets? No, no.

Me? I'm nobody. I'm just a voice. And I'm just out in the wilderness.

That's all. No wonder he took it as his life motto, He must increase and I must decrease. The story's been told, of course, of Spurgeon and almost every great preacher.

But it really happened in the experience of George Whitefield. And do you remember, as Mr. Whitefield came down from the pulpit, a dear lady came up to him at the foot of the pulpit steps and said, Oh, wonderful, wonderful. That is the greatest sermon I ever had in my life.

And she said, I just want to be the first to congratulate you. Oh, he said, I'm sorry. He said, somebody's done that already.

Oh, no, that's impossible. I just want to be the very first. Oh, no, he said, the devil just stole me after I finished preaching.

Now, there's a parallel being used by the Master. We must be very, very careful that when God uses us in any way, that we give Him all the glory. Now, many preachers are dying for appreciation.

There should be a few days when there should be appreciation meetings for pastors. Oh, yes. And some preachers are dying because nobody encourages them in the evangelistic work of their missionary life.

I carry such a burden sometimes for the heathen, that if it wasn't for human people bearing my burden with me, I know I would have died 158 years now, just had my baptism. But you see, it's one thing to appreciate a pastor and encourage him, but it's another thing to deify him. And I was telling a few of the preachers how a friend of mine was advertised recently in a big campaign, something like this.

They called him by his first name, like my name. And all over the city, all you could see was Jimmy is coming back. Jimmy is coming back.

And then afterwards, when he arrived, started the meetings. I broke down in weeping. It wasn't my meetings, thank God.

I broke down weeping. How low can you get? How low can you get? How vulgar can you get? Oh, the peril of being used by the master. And all my life, I don't know about you, but I think you're the same way.

Every day I think, all my life, I have to keep searching my heart, saying, what am I doing this for? Am I writing this book for God's glory? Am I preaching this message for God's glory? Am I doing this for God's glory? Or, how much does ambition and pride, hellish pride, come in? You want my last point, so I better give it to you if you don't mind. The last point is just this. The plight of not being used by the master.

I hope you got that word, plight. Mrs. Stewart will give it to you better. P-L-I-G-H-T.

The plight of not being used by the master. A vessel unto dishonor. And Paul, he says, think of it there.

And 1 Corinthians 9, 27. After having preached myself to others, I myself will be a castaway, rejected. Put on the shelf, placed in God's waste paper basket.

Rejected even now. A castaway even now. And then in the future, I'll lose my rewards at the judgment seat of Jesus Christ.

My soul will be saved, but my life will be lost and my service will be lost. The plight of not being used by the master. Now I want you this morning just to bow with me in prayer in closing.

And I want you figuratively speaking to place a large placard or sign on your kitchen table or your writing desk or your mantel by the fireside. That's a big sign. And these are the words.

The master's alone. You got it? The master's alone. We only have one text in our sitting room, in our home.

It's just one word. In red letters. And this is the word.

Redeemed. That's enough. It's redeemed.

Are you willing to write that sign right now over your whole life? The master's alone.

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