Ezra - Commentaries by Gordon Henry Hayhoe

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141. Deep eternal council before the world was made, before its key foundations, on nothing that were laid, thought purposed us for blessing, and chose us in his Son to Him to be conformant, when here our course was run 141. In our forest was wrong. I'd like to turn this afternoon to the book of Ezra. Five books before the Psalms. Ezra, Chapter 8. Getting at the 15th verse. And I gathered them together to the river that run up to a Haba, and there boldly intense 3 days. And I viewed the people and the priests, and found there none of the sons of Levi. Then said I to Eliezer, for Ariel, for Shemia, for El Nazim, and for Gerald, and for El Mason, and for Nathan, and for Zachariah, and for Michelle, chief men also for Joreb and for El Nathan, men of understanding. And I sent them with commandment unto it, or the chief at the place Gaspaya, and I told them that they should. Say unto Edo unto his president, and epidemics at the place castafia, that they should bring unto us ministers for the House of our God. By the hand of our God upon us they brought us a man of understanding of the sons of Mali, the son of Levi, the son of Israel, and Cherubaya, with his sons and his brethren, 18 and Hashikaya, and with him Cheshire, the sons of Merri, his brethren, and their sons. 20 Also of an ethonyms of David and the Princess had appointed for the service of the Levite, 220 Nathan Ms. All of them were expressed by name. Then I proclaimed the fast there at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require the king, band of soldiers, and horsemen to help us against the enemy in the way, because we had spoken unto our God, saying, the hand of our God is upon all them for good that seek him, but His power and his wrath is against all limb that forsake him. So he fasted, and besought our God for this, and he was entreated of us. Then I separated 12 The chief of the priests, Cherubaya, Ashabaya, and ten of their brethren with them, and wait unto them the silver and the gold, and the vessels, even the offering of the House of our God, which the king and his counselors, and his Lords, and all Israel their present had offered. I even weighed unto their hands 650 lbs of silver and silver vessels, and 100 tons and of gold, and 100 tons also 20 basins of gold of 1000 grams, and two vessels of fine copper precious as gold. And I said unto them, Ye are fully unto the Lord, The vessels are holy also, and the silver and the gold are a free will, offering unto the Lord God. And your Father's. Watch ye and keep them until ye weigh them before the chief of the priests, and the Levites, and the chief of the fathers of Israel at Jerusalem, in the chambers of the House of the Lord.

So took the priest and the Levites, the weight of the silver and the gold, the vessels, to bring them to Jerusalem under the House of our God. Then we departed from the river of Havana on the 12Th day of the first month to go up under Jerusalem in the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem and abode there three days, And on the 4th day was the silver and the gold, and the vessels weighed in the House of our God by the hand of Miramoth the son of Uriah the priest. And with him was Eliezer, the son of Phinehas. And with them was Jazzabad, the son of Joshua. And Noah died, the son of Benui Levites, by number and by weight of everyone, and all the weight was written at that time. Also the children of those that have been carried away, which were come out of the captivity, offered burnt offerings under the God of Israel, 12 bullets for all Israel 90, and six Rams 70, and seven lambs 12 goats. For a sin offering all this was a burnt offering unto the Lord. And they delivered the King's commissions, And the kings let under the King's lieutenants, and to the governors on this side the river, And they furthered the people and the House of God. Probably believe the two books that we have here together, Ezra and Nehemiah in the Old Testament, our answer to the time in which we live. We know that God allowed his people, Israel, to be carried into captivity because of their sin. They had departed from the Lord, and the Lord allowed them to be carried into Babylon. Babylon, we know, brings before us confusion. That's the meaning of the word. And so we were carried there, and they were slaves in the land of Babylon. We know that we read about Daniel and his friends and how they were faithful to the Lord in spite of everything. And so we know that even during the ages when the truth of the Church was lost, there were many who were faithful to the Lord and. Through those dark ages there were those who really desired, the Lord sings. But then God granted a recovery, and in answer to the prayers of Daniel, we know how the God, the God turned the heart of the king of. Assyria and he was, he granted them permission to go back from the captivity back to Jerusalem. I believe it answers to what God in his grace has done in these last days, and that is. He has gathered those who desire to be at his center around himself in these last days, and it was I have a real exercise to take this journey All the way back to Jerusalem. We find that there was more than one group came back, but when they did, they identified themselves with one another and sought to give the Lord His rightful place. And So what a privilege we have rather than these last times. Who gathered to the name of the Lord Jesus Christ? Certainly there is weakness. There were only a very small number in comparison to the. Number that were in the nation of Israel, but they valued the place where the Lord had put his name. And in the early part of this book we find that when they came back, they rebuilt the altar and the temple. And then in the book of Nehemiah we have them building the wall around the house. For when we have learned what it is to be gathered to the precious name of the Lord Jesus that results in separation, just as we have in, just as we have in First Corinthians chapter 10, it brings before us what the Lords table really is. It says we, being many, are one bread, one body, for we are all partakers of that one brain. And once we have learned this blessed truth, that there is one body. And that we came together as members of that one body, by its exceedingly precious to us and to the heart of God. But it results in separation. And so we find that after bringing before us in First Corinthians 10 the Lords table, and in First Corinthians 11 we have the Lords supper. Perhaps you've noticed that in First Corinthians 10 the loaf comes first and then the OR the cup comes first rather and then the loaf, whereas in First Corinthians 11 it is the opposite, because as we learn the truth of the Lord's table, surely we feel so unworthy in ourselves.

But then we think of that precious blood that gives us boldness like it says in like it says in Hebrews chapter 10, having therefore brethren boldness to enter into the holiest by the blood of Jesus. And then when we see our perfect acceptance, then we can gather and break bread as members of a group, but as members of the body of Christ. Once we have learned that precious truth, how precious it is that we can gather in this way and often compared it to rehab. You know, Rahab was a harlot, and she lived there in that city of Jericho, but she had faith and she took the spies in and then. She put the scarlet line in the window, and when the judgment fell upon Jerry Cole, there was no judgment came upon her house. All those that were under that scarlet line, they were perfectly safe. That brings before us the value of the blood. But then we

find that there's something more to the story. She actually was brought into the royal line of Israel. She married a man named Salman, and her name is in the lineage of Christ given to us in Matthew chapter one. And so she could sit down at his table. And I've often said if she sat down to his table and looked across the table and said it's wonderful to be a forgiving harlot, I think he would say, boy, that's for you. That way I see you as a bride of my choice. I see you as the one I love. It is a lovely Brandon to sit at the Lord's table and know that we're not just forgiven sinners. That's blessed the truth. But we're in a place of nearest, so precious. That we can sit there and know that we are in the nearest possible place as members of his body. That after that then we would never think of her wanting to go back to where she was before. He would see why separation would take place when she had been brought in such a marvelous place of nearness. And that's our place, brethren. We're members of the body of Christ. Every child of God is a member of the body of Christ. But all don't enter into and enjoy this as you meet them. They speak of being members of a certain group or church or something, but to be gathered to the name of the Lord Jesus as members of the body of Christ. How precious this ought to be. And this is the ground, the only ground of separation. So we find in this book of Ezra there were those who came along and wanted to build with them, And they said, now we ourselves will build in the house to the Lord, because God would have us to gather according to His word. You remember even the disciples, when the Lord asked them to prepare the Passover that he might eat with them, they didn't say well. We can find a place. That's a common thought in many people's minds. Go to the Church of your choice. But they said, Lord, where wilt thou that we prepared? And then He gave them instructions. And so they listened to those instructions, and they found the place. And it says, when the hour was come, he sat down, and the 12 apostles with him. After his resurrection, again he He appointed a place where he would meet with them. And it says when they saw him, they worshipped him. But someday, and so in this book of Ezra we find them this remnant that had come back. Some had already come back before, but there are a few interesting things in this little company that came back in the time of Ezra, and beginning of this 15th verse it says. And I gathered them together to the river that runeth to a habit, and there abode we intend. Three days. I believe this brings before us our Pilgrim character. We often sing. We're pilgrims in the wilderness, are dwelling as a camp created. Things, though pleasant, now bear to us death and Peter. In his epistle, he speaks of them as pilgrims and strangers. Pilgrims, because we're on our way home. Strangers because this is not our home. This world is not our home. And so Babylon was a very beautiful city. It was one of the seven Wonders of the world, and yet it wasn't their home. Their home was up there in God's land, in in the land of Israel, in the center of where they were going. But the Lord had put His name, and so they dwelled in tents. 3 days does not make you think of the measure of our separation. We sing Thy cross has severed ties which bound us here. And when you think of the three days, you think of the Lord Jesus and the cost of our salvation.

It says he was a Christ, died for our sins. It was buried. And he rose again the 3rd day according to the scripture. And so there they were, intense. And this is our true character here in this world. This is not our home. We're waiting for the time when we'll hear the summons to the Father's house, and that's our home. And the Lord will then find his rest, the rest of God, our rest to come, our place of liberty. So they were reminded of this, leaving a beautiful city like Babylon and now dwelling in tents. Why would they do it? Why would they leave that place and want to take this Pilgrim condition? Well, it was because they wanted to go back to God's land. They wanted to go to the place where the Lord had put his name. Well, he knew the people that were there, and he says, and the priests and found there none of the sons of Levi. No, the sons of Levi were the ones who were given to Aaron to help in the service of the House of the Lord. You mentioned a little bit this morning about. How Aaron appointed to everyone his service and to everyone his burden. That was the Levites. And if you recall, the Levites were taken in place of the first born who had been spared the time that the judgment fell on Egypt. God had spared the first born in every home where the blood was sprinkled. And so instead of taking everyone of those first forms, they were just little children, he said. I'll take the Levites. One tribe. And they will replace those who were spared, and they will be devoted to my service. And so we're told, brethren, you're not your own. You're bought with a price. Therefore, glorify God in your body so that we are really not our own. We belong to the Lord. We're bought with a price. And so the Levi's, every one of them, were given their service and their burden. But isn't it strange here that when he viewed these people who were going up to Jerusalem? There were none of the sons of Levi, and I believe this shows us that what we need is more willingness to be devoted to the Lord. How easy it is, rather than for us to put our own interests first. To think, I want to do this and I want to do that, and not the key of the Lord Jesus, the place that he ought to have that in all things He might have the preeminence. And here was a nice little company. Growing back to Jerusalem was very lovely, but there was lack of devotedness. There were priests because every believer is a priest, you know, he's made us a Kingdom of priests. Were royal priests and were holy priests holy priests to OfferUp spiritual sacrifices? And was a joy this morning to hear different ones praising and thanking the Lord. That's our privilege. Us holy priests, even sisters, although not doing it in in the place of leadership, still they're doing it in their hearts. And so we're given that privilege, and there were royal priests to show forth the praise us. Of him who's called us out of darkness into his marvelous light. Our lives ought to show that we really belong to the Lord. But we see here that there were Levites lacking. Remember when the Lord Jesus was here, He said, Pray the Lord of the harvest, that he would thrust forth laborers into his harvest. We don't appoint people in choosing and set them forward to service of the Lord gives to each one who asks him. From Saul of Tarsus was saved. He said, Lord, what wilt thou have me to do? He didn't say. Well, I'm just thankful I am sheltered from judgment, he said. I want to do something in return for what the Lord has done for me. Well, this was lacking here. There were none of the sons of Levi. So he sent and asked Eliezer to go and see if there were some who would come forward. And so it tells us about different ones. It says in the end of the 16th verse Jorab and Al Nathan, man of understanding. And it says here that. 17th verse I told him that they should say unto it or unto his brethren the nephews, if the place casifieth, that they should bring us ministers, that means servants for the most of our God. And by the good hand of our God upon us they brought us a man of understanding of the sons of Mali, the son of Levi. So here we see that the Lord answered this desire, and he provided. Not only those who are Levi's, but men of understanding. We have a little vote that this morning. We go back. I think it's in First Chronicles.

I could spend 13 to 14th chapter. 12Th Chapter First Chronicles 12. And verse 32. And of the children I'm in the car, which were men that had understanding of the times to know what Israel ought to do. The heads of them were 200, and all their brethren were at their commands in the 38th verse. All these men of war that could keep Frank came down with a perfect heart to Hebron to make David king over all Israel, and all the rest of Israel also of Israel over one heart, to make David king. This was a very happy time of restoration after the death of Saul. And we find these different ones and says about the men of Issachar, they were men of understanding who had understanding of the times to know what Israel ought to do. And so we have to desire that the Lord would raise up all the one else who can be a help, because we need those who are willing to serve like the Levites. And it's nice when there are those who are devoted. Who realized the time in which we live? What is the time in which we live over heaven? The Lord's coming is needed very near. Says there were those who said, my Lord, Delayeth is coming and that that can get into our hearts. We always plenty of time we've got to look after our own things. But isn't it lovely to see those who are men of understanding, those who see that character of the times in which we live and seek to live? Christ, even in 1990? I admit it's more difficult. I know that it's much harder for our grandchildren as they grow up in this age than it was for those who live perhaps 50 years ago. But the Lord can give us understanding, help us to meet the difficulties of the day in which we live. And so he responded to this desire,

and these men answered and came and then tells us, also in the 20th verse, also of the method names. David and the Princess had appointed for the service of the Levites 220 nephronyms. All of them were expressed by name. It's generally thought that these methods were the descendants of those who deceived the Gibeonites, who deceived David during who deceived Joshua rather when they came into the land. And it tells us that Joshua made them hewers of wood and drawers of water for the people of God. But in the goodness of God, these people. Instead of being resentful, they realized that they had a place of privilege to be among the people of God. And so they became very devoted to the Lord's people. Isn't that very lovely, to see this? Often God works in those who perhaps weren't by relationship among the people of God. But as they come among them, they become so devoted they sometimes put us to shame. I've seen those who come in from outside, who are often but those of us who are brought up in the truth to shame. And so it tells us here that there were actually 220 of them came. And all of them are expressed by name. I always liked that little expression by name tells us about the Lord Jesus. And as the Good Shepherd, he calleth his own sheep by name, and laid it them out. Sometimes you might do something for the Lord and feel it. Nobody notices it, but the Lord took notice there. And every one of these 220 They were expressed by name, if I might put it in this way, they had their place on God's own law. Because God it says, He that honoreth me, I will honor he that despise of me shall be lightly esteemed. And then in the 21St verse, then I proclaimed a fast There at the river of Ahava. See, they had already been there in tents for three days, waiting for others to come and join and be a help to them. And then it tells us about this fast. Well, we know that fasting perhaps in the Bible more generally applied to food, but I believe it has a very broad expression in the Bible. And that is, it means self denial, self denial, many, many things that we perhaps would like to do, but we put them aside in order to give the Lord His rightful place. We all know the little song that says take time.

To be holy and often said, we will never have time for the Lord unless we take time. We never have time to read your chapter in the morning. You never have time to do those little extra things, or perhaps even get out to the meetings. Unless you take time, the enemy will always suggest so many things to be done just when there's an opportunity to do something for the Lord. And so fasting might apply at times to doing without food. Implies, I believe, to self denial. Do you remember when the Lord visited the House of Martha and Mary? It tells us that Mary sat at Jesus feet and Martha complained. She said that just do not care that my sister has left me to serve alone. And sometimes people have given the impression that Martha was a very working kind of a person. Occupied, perhaps, the service, whereas Mary was more the one that would sit at Jesus feet. But, you know, I believe that if you read the context carefully, you'll see that it says there that Martha left. It says Mary said rather, that Martha left her to serve alone. And I believe that if you think of it carefully, actually the two were working when the Lord came to the house. But Mary sat down. She said, oh, you might never have an opportunity like this again. Let the work go on and sit down. The Lord is visiting our house today. And so she sent them. And Martha said, oh, but the work is so important, it's got to be done. And so she missed an opportunity. And the Lord had to say, Mary hath chosen that good part. He didn't say the better part, that good part which shall not be taken away from her. And let me say again, and I think we've all experienced this, that you never have time to read the things of the Lord. You never have time to pray, never have time to Lord sing, unless you make time. And so here we find that they fasted. There was self denial. And it says that we might afflict ourselves before our God, to seek of him a right way for us and for our little ones, and for all our substance. Fine fasting is often associated with prayer because we feel that there are needs in this life, in spiritual things, that are very important, a right way for us. In a world full of confusion, it's often hard to find the right way, isn't it? In all kinds of things, there are many dear Christians who love the Lord dearly, But we haven't really asked the Lord for a right way. They choose for themselves, but we should be willing to deny ourselves in order to find the right way wherein we should walk. People find it hard to give up. Things say I couldn't give this up, but I couldn't give that up. And so we missed the right way. And it's first for us, and then for our little ones, and then for all our substance. How important the message for us as parents. A right way for us. And that's what those who are older, perhaps those who occupy a place of service among the people of God, because. Paul spoke about being end samples to the flag. We need to be in samples to the flock because, you know, when I was a young person, I observed those who were older, and when I found those whose hearts were set on the Lord's things, it was an example to me. It encouraged me when I thought other young people who wanted to follow the Lord. An encouragement to me. And so it begins with ourselves. Jehovah's pointing his finger at others, but at last from governing. The presence of God put his finger to himself. And it wasn't until he did that if he really got restored. And then the Lord gave him twice as much. That's what he had before. So we're waiting for ourselves and then for our little lungs, our children, our observers. They know where our hearts are. They know the things that really interest us and what we really care most for. And if they see that the Lord's things are not important to us, then it's going to leave an impression on them. They sought a right way for themselves and for their little ones, and then for all of their substance, that is, all that we have really belongs to the Lord. Not only our bodies, which were told that we should present as a living sacrifice, but everything that we have. I believe that's what it means when the Lord said to the young man who came to him, and he said, Sell all of thou hast, and give to the poor, and come follow me.

It means that we literally take and dispose of everything that we have, but rather that there's a change of ownership before we're saved. We consider everything's our own. We say this is my house, my car. I can do what I like, but it's my money. But afterwards, save everything we have has changed ownership. It belongs to the Lord and we're like, we're like treasures for Him. It was a case I knew about who had accepted the Lord as their sin of your and she was so desirous of honoring the Lord. She had a fair amount of money personally, and she said I'd like to give it all to the Lord. I'd like to put it all in the box on Thursday morning, give it all to the Lord. And she said this to a brother and thought he answered it very wisely. He said if you do that, you make us your steward for everything you have. Said, you should give what you feel left on Thursday morning, but you're the steward of what you have and you didn't need that money to do something for the Lord. And so she just put what she felt she should on Wednesday morning. But she became a steward of what she had. And knowing her personally, I believe that she has sought to be a good steward of Jesus Christ. Isn't that nice when you think of this so that it was for ourselves, our little one? And for all our substance. So we belong to him. Every bit that we have belongs to him. For I was ashamed to require the king, a band of soldiers and horsemen to help us against the enemy in the way yes, we find. A certain amount of that going on today as we find Christians trying to bring about moral reforms while all banding together and standing together and trying to. Change the order of things in the nation and so on. We have to leave a lot of things like that. We are just think the right way for ourselves. A Christian is not here to set the world right. You can't do that. There's a day coming when the Lord will set it open right. The Bible says I will overturn, overturn, overturn it and it shall be no more. And until He shall come, who's right here? And I will give it to him. We as Christians don't need to form societies and groups to try and set the world right. We never can. The Lord Himself the true king. The one who someday is going to take all the Kingdom into this world and set everything in order. As we read in Revelation, the kingdoms of this world are becoming the kingdoms of our Lord and of His Christ, and he shall reign forever and ever. But while it is here, why he didn't attempt to set things right. It isn't until a Father's time. Then the Father will say, ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth with thy possession. And if things happen in the nation that disturb you, perhaps in the educational system and that, and we you and I as Christians can't change the course of this world, but we can live Christ in the midst of it, and that is our responsibility. That's what the Lord has called us to. So he didn't go and try and get force them to help him against the enemy. He counted upon the Lord. It says, We have spoken unto the King, saying, the hand of our

God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this. And he was entreated. Others he turned to the Lord. You know we can turn to the Lord. My sister once said to us, you know, she said. When I send my children to school, I always ask the Lord to give them a good T-shirt because he knows he's in control when the Lord Jesus. Rose from the dead as we mentioned, and met with his own in that appointed mountain within 28th chapter of Matthew, it says. When they saw him, they worshipped him. But some doubted. And what was the Lord's answer? He said, All power is given unto me in heaven, and. The Lord is still in control. The most High still rules in the Kingdom of man. And he can turn a King's heart. He can turn a teachers heart, he can turn an employers heart. What a blessed thing it is to be a Christian. And now these things. So they just committed this whole thing to the Lord. Were there no enemies in the way? Were there not those who were quite powerful who might have stolen the vessels that they were carrying? Yes there were. I'm sure plenty of them.

But where was their confidence in the law? In the Lord? We have a marvelous resource. When difficulties arise, when problems arise, whether it's in the assembly or whether it's in business or whatever, we have one who's in control. I call diverse again the most high rules in the Kingdom of man, and all power now in resurrection is given to him in heaven and in earth. And Peter and his epistle said he's gone up on high angels and authorities and powers. Being made subject. To him, he could change any situation if it were his will and that's why he says casting all your care upon him for he care for you. Well, now they start out in this journey in the 24th verse. And there were 12. There were 12 tribes in Israel, and so there were 12. And it says in 25th verse, and weighed under them the silver and the gold and the vessels, even the offering of the host of our God, which the king and his counselors and his Lords, and all Israel their present had offered. We were speaking a little bit this morning of charge that was given to Timothy as well as to the early church, it says. Timothy was told to hold fast the deposit of truth that had been committed to him and then the Lord in addressing the churches in Revelation more than once says Old Fast that has already hold fast till I come. You know there's a deposit of truth committed to us as gathered to the Lord's name. That we are responsible to hold. We don't expect the world to hold the truth, but there is a responsibility to the assembly. It says in First Timothy chapter three that the Church is the pillar and ground of the truth and God has committed the truth to us and we are responsible to hold it. Were not to let it slip, we're thankful for those take a stand for the truth in connection with the person and the work of Christ especially. But not only that, all the truth of God. Because it's not our truth, it's God's truth committed to us. To carry as a responsibility through this world, and I believe that these vessels are weighed out to these people are a picture of that. There's the gold and the silver and the brass. The gold brings before us divine righteousness and we need to stand firmly for the person of Christ. There are those that we know deny his eternal sonship. There are those who don't believe that Jesus is God. There are those who teach that Christ could sin, and they're not holding the deposit of truth that's given to the church to hold. And it's our responsibility, brethren, not to allow any of those things, what we might call foundation truth, not to let them swim. Thank God for those who stand up for it. The Scripture says, if the foundations we destroy, what can the righteous do? And if we're willing to in any way give way or look lightly on those who would deny it the person or the work of Christ. By to destroy the whole foundation of Christianity, that which on which our eternal hope stands. So the gold I believe things before us, the person of Christ. And then the silver we know is a picture of redemption. You know the reason we know that gold is a picture of divine righteousness? Is that what they are? And all the holy vessels of the temple were made from pure gold. Gold. But the silver was obtained from the redemption money in order to be numbered among the people of God in Israel, everyone who was numbered had to pay 1/2 shekel of silver after the shekel of the sanctuary, and it was a figure of redemption. And you remember the time of David attempted to number the people, and he didn't collect the half Sheffield. And so God brought judgment and to try and number yourself among the people of God. Apart from the redemption that's in Christ, Jesus will only be judgment. There are many, many people who make a profession, But if they're not sheltered by the blood which is the way of redemption, it's not now silver and gold, but the precious blood of Prince. Because that's given up. We have given up the very foundation. That's what saves us from the judgment the redeemed in heaven are singing. Thou art worthy for thou hast slain, and has redeemed us to God by thy blood.

Out of every kind of tongue of people and nation. And then the brass brings before us. That's what the debris and alger was made from. It was made from brunas. And there was the sacrifice. There was a sacrifice. And it's most important that we should see that the Lord Jesus has borne all of judgment. There was that was the first thing if you had approached that Tabernacle in the wilderness. All around there are white hangings, but when you came to the door, there was the blue, and the purple and the scarlet and the fine twine. And then as soon as you entered before you would be the brazen altar, the place where the sacrifice was made. Tells us about these two vessels of fine copper, precious gold. Well, how important, then, the person of Christ. Redemption and what it cost him to go through this. That's why we gather here this morning to remember in our feeble way something of what it cost the Lord Jesus to bear the judgment in our place. And we often sing in that little hymn, oh Christ, what burdens bow thy have. Our Lord is laid on thee. Thou stood us in the center staff, that they are all I'll for me. Friend of mine, whom I knew in a business way, told me he went over to Germany one time to see the passion play, and he was telling me how interesting it was. And I said, but Mr. Baker is the most important part of that you didn't see. And he said, well, you know, he was there for it. And I said, nobody saw what happened in those hours of darkness. The sun withholds its rays of light, the cloud. The heavens are clothed in shades of night, while Jesus wins the glorious spike on the cross. It was in the hours of darkness. The nails in his hand were placed there by men at the lower Jehovah laid on him. The iniquity of us all who have blessed to know those things, how precious they are to our hearts, to know, often tell a little story about. Man who was dying, he wasn't too well instructed in the things of God, although he loved the Lord and said to his oldest child, did you put your sins on Jesus? And she said yesterday. And he went through the whole family until he came to the youngest one in the family and said to her, And if you put your sins on Jesus, dear. And she said, no daddy, God did that. Learned something in her Sunday school. The teacher had taught her the truth of God. If I was called upon to put my sins on Jesus and I forget something, maybe some of the things that I didn't think were too bad are sin and God's sake. But what gives me peace is to know the Lord that's laid on him in the iniquity of the soul. That's the brazen olive. That's the brass. And when the temple was built, it says the weight of the brass was. Couldn't be numbered. What the Lord had to suffer we will never know, but we thank him for that glorious cry. It is finished. Well. All these were given, and they were told in the 28th verse. And I7 To them ye are wholly unto the Lord, The vessels are holy also, and the silver and the gold are a free will offering under the Lord God of your Father's. Watch ye, and keep them until ye weigh them before the chief of the priests and the Levites, and the chief of the fathers of Israel at Jerusalem, in the chambers of the House of God. Now this was a very dangerous journey. Their enemy, as we were saying, would like to have robbed them on some of these vessels or even if they didn't rob them of the vessel to even take part of the gold from it. Because some of these vessels, perhaps you could take part of it off and get some of the gold and turning the vessel, But it didn't weigh the same as when they started. And I often think of the application of that, that you and I may say, well, yes, thank God we're holding to that truth. But we could sometimes ask ourselves, do these things have their proper weight with us? Instance, I could say that I believe in the Lord's coming, and I believe that he's going to come with a shout and gather all his own to be with himself. And I could say I hold that as a doctrine. But I could also ask myself, does it really have its proper weight with me? Is it just a doctrine

that I hold or is it a real thing in my life? And so they were given these vessels and they were waved to them.

Everyone was written down. It was given to him. And you know, some have been given more than others. Even among the people of God, there are babes. They're a young man and they're fathers. There are those who are perhaps very young in the things of God, and they have a blade hold of as much, but they are not as responsible as those who have learned a lot more of the truth of God. You don't expect the same from a child as we do from an adult. When Samuel was put there to serve in the House of the Lord, I'm sure that a lot of things he didn't understand. But his mother made him a new cult every year. She expected growth. And it's nice to see children, young people, see them growing in the things of God. But to every one of us are given different responsibilities, and we are responsible to stand for the truth that has been committed to us. And so they brought them up. Now this wasn't a very easy journey, said in the 31St, 31St verse. Then we departed from the river on the hot on the 12Th day of the first month to go under Jerusalem. And the hand of our God is upon us, and He delivered us from the hand of the enemy, and have such as lay in wait by the way. And we came to Jerusalem thereabout 3 days. Well, you know, it's only with the Lords help brethren, that we can stand for the truth. That's always a comfort to me when difficulties come in among the Saints. The Bible says when the enemy shall come in like a flood, the spirit of the Lord will lift up a standard against him. And in the time of the First Division that took place in Israel's history, it tells us that the Lord would preserve a light in Jerusalem for his servant David's sake. None of us could boast and say, well, I'm just more faithful than others and that's why. I'm not giving up. It's the Lord alone that can keep us. It's the Lord that preserves the testimony he's preserved, A testimony to the truth of the one body of the church and its heavenly calling, gathered to the name of the Lord Jesus here in Pella. And I'm sure there isn't a brother here that would say it's because I was so thankful. It's the Lord who took care of this little company as they carry those vessels. Let's not have confidence in man within the Lord. Curse. It is the man that trusteth in man, but blessed is the man that maketh the Lord His trust. And we were older. As difficulties arise, we just turned to the Lord and count upon him, and seek to encourage those who were young to stand for him whole to the deposit of truth that God has committed to us. But at last in the 32nd verse they came to Jerusalem, and I like to think of that in the in its application as a heavenly Jerusalem. Tells us in Hebrews chapter chapter 12 That we have come to the heavenly Jerusalem and that's where we're coming and that's where we're on our way. We're going to meet in that heavenly Jerusalem. And I enjoy a little thought that's expressed here. Tells us in the 15th verse they have owed intense 3 days, but now they come to Jerusalem and they have all their three days. And it was read to us this morning in the 5th chapter of Revelation. And at last they redeemed upon the heaven. They're up there in the heavenly Jerusalem. And what are they doing? It tells us how they it says, And they knew. It sang a new song, saying, thou art worthy, for thou was slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation. When they get there, there's no mention of the moving in the vessels at first. The first thing they did when they got there is Praise the Lord for women in there. And now there's going to be the judgment seat of Christ, and there's going to be a manifestation of our lives. But when we get there, the first thing will be praise that you brought together. And he's brought us there in wondrous grace and all through that precious blood. So the three days brings before us again. The word of Christ. We won't be pilgrims and strangers. There We'll be at home in Redmond. We'll be at home. I believe one of the first things we'll think of when the end of the Father's house, that for the first time we can rise for him. We can relax. We're at home. There's nothing that we're going to have to worry about or think about. Just enjoy the presence of the one who redeemed us. And it won't be just a few like this afternoon, but every Redeemer will be there.

Every voice will be in perfect harmony. What a prospect we have before us. But then after on the 4th day, it tells us they start to weigh these vessels. Now when we get there, as I say, well it's been compared like this that you go to a schoolyard and all the children are outside and playing in the schoolyard and all of a sudden that bell rings. And they all go in. Why do they go in? Because they belong to that school, even if they haven't learned their lessons very well. They go in because they belong to the school. But after they get in and there is a little question about what they have done, have they learned the lesson and saw there will be a review of our lives not for judgment upon us. Brethren, let's be clear about that. The judgment seat of Christ is not for judgment on us. It's on our works. Just the same as we often have a judge spoken of in two different ways. Even in our everyday society, you might go to a courtroom and there's a penal judge there. He's there to impose a fine or some sentence or something of that nature. He's he's there to punish people. And then he might go to a craft show. And the same person who was a judge in the courtroom here, he's judging people's work. He's not there to punish anybody. He's there to give rewards or how the work has been done. And so the judgment seat of Christ is for believers. If for those who have already entered and have sung the redemption song in heaven. And then there'll be a review of our lives. And it says if any man's work be burned, they'll suffer loss. It'll be a loss. You can have a saved soul, but along still a long story. Blood is an example of it. Lot was delivered out of sight. The Angel said to him, We can do nothing till I become fitter. None of the fire that fell, touched, touched life. He was safe from all that. But he had a lost life. He had a lost life. And the Lord doesn't speak of those things, a faithfulness that would be rewarded in his life. But Abraham, he walked by faith. And so this ought to encourage us, brethren, to walk by faith. There's going to be a manifestation and not a cup of cold water, not a thought upon his name. Not anything that's done for the Lord in love and obedience will be forgotten. It will be fully rewarded. The judge might overlook something in a craft shelf, but the Lord will never miss anything. People sometimes have a gesture and they put your name down when you visit the house, but they don't. They can't put their name down, your name down when you think, when you think about them, they don't know that, but our Lord does. He knows when you even think about them. And he makes a note about it and it says. It says that the book of remembrance for those that thought upon his name for a little wonderful thing, this is so. These vessels were all brought there now and weighed in the 34th verse by number and by weight of everyone and all the weight was written at that time. There's a manifestation of how they did in carrying the vessels. They got safely there, but now there's a manifestation of how they carry these vessels. And so this ought to encourage us, brethren. We know we're going to be there for redeemed by the precious Blood of Christ, but ought to encourage us to live to please the one who has redeemed us. And then we find worship in the 35th verse also those that were carried away, that would come out of the captivity, offered burned offerings under the God of Israel, 12 bullets for all Israel 90, and six rhymes 70 and seven land 12. He thoughts, All this was a bird offering unto the Lord. I just like to say a little bit about this here. First of all, there were 12 bullets for all Israel. Actually the ones that returned were out of the two tribes. They were out of the tribe of Judah and Benjamin. But it says they offered 12 bullets for all Israel. And this shows us, you know that even if there's only a few that are gathered to the name of the Lord Jesus, every one of the redeemed belongs to him and everyone and saw the 12 bullocks. It says if you were to turn to Leviticus, he would find that the. Offerings are brought before us in the first chapter, and there were different offerings. There were bullets, men, there were animals out of the flock. And then there were turtle loves or young pigeons that in the boat rings before us. The largest sacrifice of praise, the burnt offering that could be offered.

And so here we find the bullet which was the largest one. Isn't it lovely that in heaven our phrase will be perfected? Don't be some who prays with in a deeper way than others. Everyone will praise him out of a full heart. The bullocks here were for all Israel. Faith always takes in the whole family of God. And then 90 and six Rams. This again the ram was the ram of consecration. And perhaps this 90 and six, which was 12 *

12 * 8, it brings before us. Eight is new creation. In the Bible there were seven days in the week and the 8th day was new creation. The Lord said He would rise again the 8th day and so they pardon me that when I say that the 8th day he appeared to them, It says on the eighth day after his resurrection. And so it brings before us the thought of new creation. And the ram was the ram of consecration. We're not always consecrated to the Lord now, but then we will be. And then there were 12 adults for the sin offering a reminder for Israel offered the adult on the Day of Atonement. The high priest offered a goat on the Day of Atonement. And here we find the whole 12 tribes were recognized. It was all through the work of Christ. Oh, how blessed to see these things brought before us all. This was a burnt offering unto the Lord. I just like to say in closing it, a few words about the burned off. And because I think the burnt offering is very precious, should be very precious to our hearts. You know when you read about the sin offering, it's the thought of the putting away of sin before God. But when you read about the burnt offering, it brings in the thought of what? How God was glorified in the work of his Son. And sometimes just to give an illustration, helps. Suppose and I had a death, but I'm not able to pay and a friend of mine comes along and says Gordon just give me the bills and I'll pay the debt for you. And he goes and pays the debt for me and brings back a receipt and it's mark paid in full. I can rejoice I'm out of debt. I look at it and I say it's wonderful to be clear of death, but I haven't learned to know whether my predator likes me or doesn't like me. All I know is that he has received a satisfactory payment and God has a payment, a satisfactory payment for sin. So let's think of it this way. Supposing it's my creditor himself and he sees that big debt on his books and he says to his son, would you be willing to sell your house? To raise the money. To take this debt off our books. Now, if you'll do that, we'll take it off our books. But I'll send a receipt to Gordon Hayon. I'll mark on it, paid in full through the kindness of my son. Now, in both cases, the debt is paid. As I look at the receipt, I know that it's paid. But isn't it a lot more to learn? To know the heart of my brother and brethren? God wants us to know of his heart. He's not only received a satisfactory payment, but the Father sent the Son to be the savior of the word. And when you and I think of this on Lord's Day morning when we gather, and we think, oh, what love is in the heart of God, that it was his own Son when he sent, and it was his own Son who paid the debt, Surely it fills our hearts with worship and friends. And so the burnt offering brings before us what the work of Christ is as a revelation of what's in the heart of God. And that's why he finds his delight to have us speak little of his son. Don't you think? If I wanted to thank my predator, he'd want me to speak well of his Son and say, well, you have a wonderful son that would be willing to do that, to tell out your heart to me. We've seen a little hymn sometimes by the old God invited. We look unto the sun till thy soul delighted you all thy work.

Oakland Conference: 1986, From Babylon to Jerusalem

Address—G.H. Hayhoe

I'd like to turn to the book of Ezra, Ezra Chapter 7, Ezra Chapter 7, and the 27th verse. Blessed be the Lord God of our fathers, which hath put such a thing as this in the King's heart, to beautify the House of the Lord, which is in Jerusalem, and have extended mercy unto me before the king and his counselors, and before all the King's mighty Princess. And I was strengthened as the hand of the Lord. My God was upon me, and I gathered together out of Israel, chief man, to go up with me. The 8th chapter in the 15th verse. And I gathered them together to the river that run up to Ahaba, and there abodely intense 3 days. And I viewed the people and the priests, and found there none of the sons of Levi. Then sent I for Eleazar, for Ariel, for Shemaiah, and for Elnathan, and for Jareb, and for Elnathan, and for Nathan, and for Zechariah, and for Meshillam, chief man also for Jorib, and for El Nathan man of understanding. And I sent them with commandment unto Idol the chief at the place Casafaya. Then I told them what they should say unto Edo and to his brethren. The nethanems at the police cast a fire that they should bring unto us ministers for the House of our God. And by the good hand of our God upon us they brought us a man of understanding of the sons of Mali, the son of Levi the son of Israel, and Shereviah with his sons and their brethren, 18. And Ashabiah and with him. Joshua of the sons of Marreri, his brethren and their sons, 20 Also of the nanthanems, whom David and the present of 220 Nathan Adams. All of them were expressed by name. Then I proclaimed the fast there at the river of Mahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require the king, a band of soldiers and horsemen, to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him. But his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us. Then I separated 12 of the chief of the priests, Jerobiah, Hashabiah, and 10 of their brethren with them, and wait unto them the silver and the gold, and the vessels, even the offering of the House of our God, which the king and his counsellors and his Lords, all Israel there present, had offered. Unto their hand 650 talents of silver and silver vessels, and 100 talents, and of gold and 100 talents also, 20 basins of gold of 1000 grams, and two vessels of fine copper, precious as gold. And I said unto them, Ye are holy unto the Lord. The vessels are holy also, and the silver and the gold are a freewill offering unto the Lord God of your Father's. What ye and keep them until ye weigh them before the chief of the priests and believites, and the. Of the Fathers of Israel at Jerusalem, in the chambers of the House of the Lord Zone took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the House of our God. Then he departed from the river of Ahava on the 12TH day of the first month to go up unto Jerusalem. And the hand of our God was upon the US. And he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and above there three days. Now on the 4th day was the silver and the gold of the vessels weighed in the House of our God by the hand of Meribah the son of Uriah the priest, and with him was Eleazar the son of Phinehas, and with them was. The son of Joshua and Noida, the son of Benui. Levites by number and by weight of everyone and all the weight was written at that time. Also the children of those that have been carried away, which were come out of the captivity, offered burnt offerings under the God of Israel. 12 bullets for all Israel. 90 and six rounds 70 and seven lambs. 12 He goats for a sin offering. All this was a burnt offering unto the Lord. And they delivered the King's commissions unto the King's lieutenants, and to the governors on this side the river, and they furthered the people and the House of God. Well, I'm sure that to many of us the book of Ezra is well known and we've read these things, but I think it's very important that we see the setting in which they're found in the Word of God and the lessons which they can have for us. We might say that in the book of Ezra and Nehemiah we see a remnant gathered back from the captivity in Babylon coming back to Jerusalem, God centered to rebuild the temple and then to construct the law in the book of Nehemiah. And so that's very instructive for us because.

Let me look back, let me think of the day of Pentecost, the church's birthday upon earth. We think of how the Church of God was born, coming of the Holy Spirit. They were all with 1 accord in one place, and the multitude of the disciples were of 1 heart and one soul. And how carefully through the book of the Acts, the Spirit of God maintained that oneness. Lest there should be as Samaritan Church in the Gentile church, but rather that they should be all gathered in the scriptural way too gathered is as members of the body of Christ. We see a beautiful beginning. Things in the book of the Acts. And we see as we go back in Israel's history, that when the temple was dedicated, the singers were there

making one sound to praise and thank the Lord. The whole 12 tribes were gathered. A division hadn't yet taken place. It was a wonderful time in Israel's history when that temple was built and the blessing of God was bestowed upon the people, for the house was filled with the glory of the Lord. But we know that just as in Israel's history, departure came in, They got farther and farther away. Finally they were carried into captivity and went down to Babylon. So we find the church's history. Everything didn't continue in the freshness with which all began. The vision came in, a breakdown came in. But isn't it blessed, brethren, God is faithful. God is faithful. And just as he gathered this remnant back to Jerusalem, and we know that. In the wonderful ways of God, Why therefore an Old Testament? Weak as it was when the Lord Jesus came, and there was Simeon and Anna, there were a few like Mary and Elizabeth and her husband Zechariah, and they were ones that were seeking to go on in great weakness when the Lord Jesus came for the first time when He was born in this world. So we have in the book of Ezra, I bring him back. And God has granted in these last days of the Church's history a restoration to the blessed and wonderful. At the Church of God on earth is one that we have the privilege of gathering as members of the body of Christ. We could by no means say that when this company or these companies came back from Babylon that all the people of God were gathered. There was only a little remnant that were gathered back, but they were gathered on the ground of the fact that there was 1 nation before God. You notice how they offered twelve books for all Israel. They recognized the oneness of the nation even though there was only a small group of them. And when the truth was recovered, that blessed fact was brought out, that the Church of God on earth is composed not of a certain group, but of every blood bought 1 indwelled by the Spirit of God, united by 1 Spirit into one body. And this is this little remnant could give testimony to this truth in the ruin of Israel. So we have the privilege of giving testimony to the precious truth, so dear to the heart of Christ, that there is one body. Well, listening story that we have read here. Was a little company coming from Babylon? Babylon means confusion coming from that place where they had been carried captive and making this journey back to Jerusalem. And I'd like to just apply it in a way that could speak to each one of our hearts, to mine and to yours, I hope, as to the privilege that we have and the responsibility that we have as it's brought before us in this lovely picture of the remnant coming back from Babylon back to Jerusalem. This wasn't the first little company. If you read earlier in the book of Ezra, you would see that there were others who had come before and how they had set up the altar and they had built the temple again. And so we see this is a second group, if I could put it in that way. But what do they do? They recognize what God has already done before, just as some of us weren't living here when the truth of God was restored perhaps 150 years ago, But we recognize that God has preserved the testimony. And so we seek to be identified with that which God has established. We see a great deal of weakness here. We see a lot of failure in connection with his remnant, but we see also the faithfulness of. God and the exercise on the part of these, that they might be guided of the Lord. Well, see, first of all, where we began the 7th chapter, that there is the recognition of the goodness of God. And so I think it's very lovely that they see that it was the hand of God working as it were behind the scenes. It was through the kindness of God that He had touched the heart of the King and let these people come back. And you know, brethren were exhorted to pray for the powers that be that we may be able to live quiet and peaceable lives in all godliness and honesty. We can be very thankful for the goodness of God through the government. That permits us to meet in such a simple way. We're greatly blessed in this time that we can sit here this afternoon in liberty with a Bible upon her knee and is through the goodness of God. And so they weren't unmindful of the fact that it was God's goodness that put this into the heart of the king. They they didn't have to go and make this request. It was an answer to the prayer of Daniel, as you'll see recorded in the book of Daniel. He was praying and crying to the Lord.

To bring back a remnant from the captivity who would go? And God answered his prayer and granted and Cyrus gave them the right to come back. And then we have this time was in the reign of Artaxerxes. We see how the goodness of God had allowed this. And they thank the Lord that he has touched the heart of this great king. And he says in the end of the 28th verse. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel, chief man to go up with me. May we value this privilege too? That we have this in the goodness of God, That we can be together in this way. We may be absolutely sure that the enemy doesn't want to see any such testimony in this world. We only have to read in the book of Ezra earlier to see all hindrances they were. And how the people got discouraged at times, even gave up building because there was so much opposition. And how there was weakness even among the people themselves. And so how we have to hang our heads and say we get discouraged too. There's weakness among ourselves, but what is brought before us here is a faithfulness of God and how he. Undertook here and stirred up this new company and now we see them coming back. Where we looked at the 8th chapter in the 15th verse as I gathered them together to the river, that wrath to the Hava thereabout we intense 3 days. Perhaps the suggestion about them dwelling in tents is only a reminder to us of what Peter says, that we're pilgrims and strangers. We don't really belong to this world. We're not building up something on earth. The church is waiting for God's Son from heaven. We don't really set ourselves up as being part and parcel of a world system. Instead of this where a people gathered out as the Lord Jesus said, they are not of the world even as I am not of the world. Sanctify them through thy truth, Set them apart through thy truth. Thy word is truth. And so we find here that they abode. Intense 3 days. And I'm sure when we read this about the three days, it makes us think of what the Lord Jesus did. He died for our sins. He rose again the third day according to the Scripture. And the hymn writer has picked up that little thought in those words. Thy cross has severed ties which found us here, thyself, our treasure in a brighter sphere. They could have easily said, well, let's stay in Babylon. There's a lot more comfort there. There's a lot more ease. We're not going to have all the hardships of trying to make this hazardous journey with all kinds of enemies. Go up to Jerusalem and we could say, let's choose an easier path. It's not easy to follow the Lord. It's not easy to take the position in being gathered to the name of the Lord Jesus. Let us go forth therefore unto him without the camp bearing his reproach. When I went to school and people asked me, well, what church do you go to? That isn't very easy to say, well, we're just Christians gathered to the name of the Lord Jesus. If you mentioned a name that the world recognizes, for I want to tell you this, the world will recognize any system. That has a man given name, yes, they'll recognize it no matter what it is. If you can name the name of a man a man made system, they'll recognize that. They may not agree with it, but they'll still recognize it. But when you say Christians just simply gather to the name of the Lord Jesus because Allah comes in your throat, isn't there? There's a reproach connected with that, yes, but isn't it a privilege to bear His reproach to take our place apart from the systems of man and to value the privilege of being gathered to the name? The Lord Jesus, brethren, may we dwell in tents. May we be like those who were bowed with Paul, Priscilla and Aquila and says they were the same craft for my occupation. They were tent makers. The world says a lot about homemakers, but in reality, if we understand our position, we're tent makers. We really don't intend to stay here. We're just passing through. Well, here we find that Ezra looks over these people and there's something lacking as he looks over this company and it says, I found there none of the sons of Levi. What are these sons of Levi represent? Well, as you can see by reading here, they were ministers or servants for the House of God. And perhaps I could suggest this, that what I feel is lacking with all of us, and we perhaps are all willing to recognize this, I hope. And that is what we need today is devotedness to Christ. And one brother said, we're living in a day of Christian convenience. We do things if they're convenient. If they're not convenient, we don't bother. But these Levites didn't do things with convenience. They gave up their lives to be servants in the House of God. And Paul says we ought to lay down our lives for the brethren. And here is he looked over this company. There were quite a company all right. But what was lacking was those who were willing to really give themselves to the Lord for him.

Is to serve Him and to serve His people. And perhaps it speaks to your heart and to mind as we think of it. Isn't it true that we have to confess how lacking we are in devotedness to the Lord, How often we allow such trivial little things to come in and hinder us from really giving the Lord Jesus His rightful place in our lives? And so we find here that Ezra sends and asks that there might be those who would be stirred up, who would come. And Cleveland, who would come for the service of the people of God? You know the Lord Jesus said, didn't he pray the Lord of the harvest, that he would thrust forth laborers into his harvest before the Lord Jesus went away? He said that he was like a person going into a foreign country who gave authority to his servants and to every man his work, and commanded the poor to be watched. I wonder if we have each asked the Lord, is there some little service the Lord has for me to do for him? We say I'm regular at the meetings. But here was a whole company of names. I didn't read them all in the first part of the Jaffer. They were going to go up to Jerusalem, but there weren't any Levites. There weren't any. And may the Lord stir us up, brethren, the more devotedness through the Lord. We only have a little time left. Well, there was a response to this call and it's nice to see these ones who came and their names are mentioned and it speaks about the 18th verse. For instance, in the end of the 16th verse 2, it says. Man of understanding and then in the 18th verse provide a good hand of our God. They brought us a man of understanding. You know the scripture speaks about having understanding of the times. You know, sometimes I feel this is very, very important, that often when a problem comes up, don't you feel the lack of men of understanding? People don't understand the situation, they don't see the implications, they don't see what is involved. And I believe that in our families, we look over, we see some little thing coming into family life and we see that it's destructive of the family. And we're very much concerned because we love our families. We like them to go on happily together. But are we really sufficiently concerned that we should have understanding to seek to walk in the truth and to go on together and together? In the unity of the Spirit, in the uniting bond of peace, I think it's very beautiful to see here these Levites brought, and among them those who could be spoken of a man of understanding. We have men of understanding in business. Every company values a man who has an understanding of the outlook of the company and of the department in which he is in and everything like that. But President, is there a lack of those who really have understanding about things among the people of God? Who are really seeking the good and blessing? The Saints of God, it's nice to see these men of understanding brought. And it says it was by the good hand of our God. Yes, God is able and he can come in if we really turn to him. And I believe we find this with Ezra. He was really looking to the Lord and desiring, and he found this response in those who came. Just another little comment, too, in the 20th verse also of the Nathaniems whom David and the Princess had appointed for the service of the Levites. 220 Nathaniems. All of them were expressed by name. I'm not just absolutely positive in what I say about this, but as far as it's known and as far as it's understood, these methods were descendants of the Gibeonites. They weren't, shall I say, blood related to the nation of Israel. But when they entered the land way back in the time of Joshua, there was a little company there who were not part of Israel, and they received the elders of the people, and they were received in among the people of God. And tells us that Joshua made them hewers of wood and drawers of water. But instead of producing A resentment, they gave themselves happily over to the service of the people of God. And I think this is very beautiful to see. Perhaps we could think of those not brought up in the truth. Perhaps some of us have been brought up in the truth. And I don't think we value it as much as we should. But it's nice to see those who perhaps were not brought up in the truth. Maybe as they look on their background, there was something that they're ashamed of. But here we see that there are 220 antonyms. The background of these people wasn't the best. But their present service was very, very lovely and they're mentioned by name and so nobody. This is some who had the privilege of a Christian home. Thank God for it. But it's also a blessing, even if not brought up in a Christian home to still appreciate and value the things of God and seek to go on happily with the people of God. And here we find these Anthony was becoming very useful among the Lord's people. And so we find this whole.

Company now, and it says they were expressed by name. I like that little expression too, because it shows that we're not lost in the crown to God. I can look over the company here this afternoon and say, well, there were approximately so many people here, but to express everybody by name, I couldn't do that. If I started here, I'd get stuck on quite a few names that I don't know. But the Lord knows every name. He knows every person who's here. And I think this is so lovely. All of us like to have somebody address this by our name, where it says the Good Shepherd calleth his own sheep by name, and he knows your name, he knows about you. 220 Well, that's quite a number, isn't it? But they were all expressed by name. So it wasn't his 220 Anthony's in one sense, although that's true, but there were 220 named people and so. Lovely this is to see the interest of the Spirit of God. In everyone of us as individuals. He knows us, knows all about us, your background and mine. Some, as I say, brought up from the Levites who were a special family in Israel, some from the Nathan Adams who had a background that wasn't associated with Israel, but all nevertheless here together for this happy occasion. They were going up to Jerusalem, the city where the Lord had placed his name. Well, now we've come to this 21St verse. It says, Then I proclaim a fast there at the river of Ahahaha, that we might afflict ourselves before our God to seek of Him a right way for us and for our little ones, and for all our substance. Well, you know how it says here about proclaiming a fast? We know that normally in the scripture this was going without food, but I believe that in the scripture it has a very much lighter application than just that. No, everyone of us enjoyed the food today and we would like to go without that nice food that was set before us. But sometimes, like the Lord Jesus said, man will come after me, let him deny himself and take up his cross and follow me. And I believe that the thought of fasting means self denial. There's a lot of things that self would like to do. But in following Christ there needs to be very often self denial. Herself would like to be ascertained. Self would like to be recognized. Self would like to be looked after. We find here that I proclaimed it fast. You know. I believe, brethren, that selfishness is one of the greatest ruinations of the people of God. I think there are more marriages broken up through selfishness. There are more assemblies that are spoiled through selfishness. There's so much selfishness in the world. In fact, it has been said the world operates on the principle of selfishness. It's always. Do this and you'll get something for yourself. But Christianity operates on an entirely different principle. The Lord Jesus said it's more blessed to give. In Jersey. The principle of Christianity is giving, my dear. Mr. Darby said Christianity is known by what it brings, not by what it finds. Or you say the assembly is cold and indifferent, but you bring something. Do you bring something? That is what the Lord Jesus did. He came down into a world that was. Indifferent to the claims of God, there was no room for him in the end. But he came to bring something. He came to bring salvation, He came to bring blessing, He went about doing good. He was one who never did one thing to please himself. Even Christ pleased not himself. The reproaches of them, that reproach thee are falling upon me. And so I'm not going to bring before you or myself this afternoon that you've got to go without 2 meals in order to fast. But I think we can't ask ourselves this. Are we willing to deny itself? Are we willing to give up something that self would like to do in order to spend our time for the Lord and for the good and blessing of His people? Oh, how beautiful. When this is true. We think of the early church. There no person said that ought that he possessed was his own. Everyone was willing to give. Everyone was willing to recognize the need of others. Well, that was the pathway of the Lord Jesus, and so it's not forgiven at first, which the Lord? Jesus said any man will come after me, let him deny himself and take up his cross and follow me. It may not, as I say, be fluent, but maybe there's something you'd like to do. But there's a need among the people of God. There's something you could do for the blessing of the people of God. We find that with Mary sometimes. I thought that there's a misapprehension of what happened there when the Lord Jesus visited the House of Martha and Mary. It rather seems as if Mary wasn't so fond of work. Martha but I don't believe that that's the thought at all in the passage. I believe by what the what Martha said she said you notice her comment was caress thou not that my sister hath left me to

serve alone. I take the picture to be this that here were two girls working together. They were going on with the necessary things of a home. But when the Lord Jesus came, Mary said.

The work's got to stop. The Lord has visited our home. They're going to well, I can sit in his feet and hear it and hear him. But Martha said that works got. Go on, Mary said, Oh no, this is an opportunity we may never have again. And I've often said you'll never have time to read your Bible. You'll never have time to sit at Jesus feet unless you leave something. I venture to say that many people sitting in this room this afternoon had 101 Things that you feel I really would like to get that done. But you left it so you could be here. And so I believe that that was the that was the emphasis that Mary knew when to leave things because Jesus was there. But Martha. Thought that these things have to be done and you can think of 101 Things that have to be done. So can I. Did we ever leave things to sit down and read His word, to do something for His people to help those gathered to His precious name? Well, I believe that this is what is brought before us. I think this is all involved in what it means about. He proclaimed the fast there that we might afflict ourselves. And we see the purpose of all this was to seek of the Lord. Right way for us and for our little ones and for all our substance. Notice the order here first. For us, I need to first point the finger at self. I can say what other people ought to do, but the first finger is always to be pointed at self for us. That is, every one of us can ask our own hearts the question. Am I asking the Lord for a right way for my pathway? And when we have sought that out for ourselves, then what an example. To our children, our children. See, our children know where our hearts are. We can fool other people, but we don't generally fool our children. They know where our hearts are. And so seeking a right way for ourselves and for our little ones and for all our substance. So there's first that seeking it from the Lord. And I believe that if we really are in earnest, looking to the Lord, recognizing His rights and claims over us and asking Him that we might have a right way. Like the psalmist could say, Teach me thy way, O Lord, lead me in a plain path, Unite my heart to fear thy name. Well, that we might ask this question too, that the Lord would show us. The first thing that Saul of Tarsus did when he was saved was say, Lord, what will thou have me to do? Tremendous responsibility when he gives us little ones under his hand to bring lives into this world. Lives that are going to belong for all eternity. What a responsibility. What a great charge is laid upon us. And so the first thing that we should think of is the right way for them. Naturally, we think about their health, we think about their clothes. We think about a lot of necessary things. But I believe that it's so important that we realize that that child that God gave to us is going to suspend each other in heaven or hell. It's either going to have a saved life or a lost life because you can be a saved person and have a lost life. He that loveth his life shall lose it. Love had a saved soul, and you're leaving in heaven, but he had a lost leg. And so that's what we desire for our children too, isn't it? That they would not only have saved soul, but saved lives, lives that could be spent for the Lord, a right way for ourselves and for our little ones, and for all our substance. You know, when the Lord Jesus said to that rich young ruler who came after him and said, what should he do? The Lord said, Sinneth, thou hast and give to the poor, and come and take up thy cross, and follow me. But sometimes perhaps you have wondered, well, why did the Lord say that to him? Well, I believe it's something like this, that before you and I were saved, we looked upon everything that we possessed as our own. It was my car, it was my house, it was my money, it was my life, and I was free to do what I like with my house, my life, my car. But a change of ownership took place. Say, if we realized what we, what the Lord had done for us, why we present ourselves to him and we just become treasures for what he has given to us. And I believe that's what the Lord is saying to this person, that after you're saved, that car really belongs to the Lord. The house you live in really belongs to the Lord. Money that we have really belongs to the Lord. And we're just secretary treasurers. We're the ones that are deusing, but it's no longer our own. We are not sure.

You're going to the price. And so when it says for all our substance isn't we have to give everything away, but it's that we recognize that the Lord wants us to be his stewards. Just tell an instance of a young lady that I knew when she was saved, she came from a fairly well to do family and she had a fair amount of money herself personally and her heart was so deeply touched by what the Lord had done for that she said to one of the brothers. So I'd like to sell all the bombs that I have. Bring money and put it on the collection plate and give it to the Lord. Well, this was kind of a hard question perhaps for this brother to answer, but I'll tell you what he said. And I thought the Lord helped me to give her a wise answer. He said, listen, if you do that, you make the brethren responsible for disposing what the Lord gave it to you. He said, the Lord wants you to be the one who's responsible. That money is now belongs to the Lord and you are to use it as his steward. Well, I'm glad you did that too, because. Now she looked forward to a place afterwards where it's quite a little distance for her to build a meeting. She was able to buy a car so she could get the meeting, and that was a big help to her. See, she was recognizing that she was the steward. So, you know, the Lord just makes us the stewards, and whatever he gives to us, we're to, as it were, give back to Him and follow Him. Mr. Girl has done that, I believe, because her life hasn't been an easy one, but she has sought to recognize the Lord's race or what she had for us, for our. Ones, and for all our substance. For I was ashamed to require of the King a band of soldiers and horsemen to help us against the enemy in the way, because we have spoken unto the King, saying, The hand of our God is upon us, upon all them for good that seek him, but his power and his wrath is against all them that forsake him. Didn't go to the world for help. In other words, it could have gone and asked for a convoy to take them. And that might have seemed a very normal thing. I might say that in Nehemiah's time he didn't ask for it, but it was supplied, so he accepted it. And we can be very thankful for any protection that is provided for us and we can thankfully accept it as from the Lord. But it was another thing that they should go and ask for. And so he said no. We're just going to look to the Lord and ask Him. Blessed thing is, we have one who cares. So he didn't go and ask for a convoy. They asked the Lord. He counted upon him for his protection over them. They'll have graciously and how lovingly he cared for them. But there was an independence, a total dependence upon the Lord. And he said I was ashamed to ask the king because I had told the King that the Lord took care of his own. So now he counts upon this protection. And it was indeed a marvelous thing. That this company carrying all these vessels of silver and gold should be able to go through enemies country and not be attacked. That was quite a marvelous thing. But I remember the time when Elisha was in that city and. When they woke up in the morning to serve him, looked out and he saw he saw the whole city surrounded. And he said to Elisha, what do we do? The city was surrounded with armies. And he said what are we going to do? And Elisha said, Lord, open the young man's eyes that he may see. And the Lord opened his eyes and he saw The mountain was full of horses and Chariots of fire round about Elisha. Elisha wasn't afraid. Sometimes we need to remember too. A wonderful care that the Lord has. It says the angels are ministering spirits sent forth to minister for them who shall be heirs of salvation. So as we travel in this world, even driving our cars, what better thing than to look up to the Lord and ask Him to take care of us and know that He does have a special protection and care over His own? Well, here we find that. They fast and they prayed, and the Lord took care of him. Now there's another thing brought in here, and that is these vessels that they were given to carry up to Jerusalem, and it tells us about this 25th verse. And wait unto them the silver and the gold, and the vessels, even the offering of the House of Argonne, which the king and his counselors, and his Lords, and all Israel their present had offered. I even wait unto their ham 650 tons of silver. And silver vessels 100 talents, and a gold and 100 talents. Also 20 basins of gold of 1000 grams, and two vessels of fine copper precious as gold. I'd like to think of these vessels that they carried as compared to the deposit of truth that has been given to us. You remember what Paul said to Timothy? Oh, Timothy, keep that which is committed to thy trust.

And he said also Hold fast the form of sound words. It says in revelation, that which thou hast already Hold fast till I come. Brethren, we find the truth being given up on every half we see, and slipping away in Christendom people whom we once thought were sound. As to the full inspiration of the Word of God, as to the sinless humanity of the Lord Jesus, as to His deity, as to His finished work and the prophetic outlook of His coming. We see it slipping away from many people. But there's been a positive truth committed as we have in the First Timothy chapter 3. It says that the church is the pillar and ground or. Of the truth and there has been a deposit of truth committed to us to carry as we go through this world. And this was given to these people on charge. And it was not only the number of vessels, but notice the 30th verse. So took the priest and the Levites the weight of the silver and the gold and the vessels to bring them to Jerusalem. When it was weighed in, it says by number and by weight. The 34th verse so there wasn't just certain vessels that were given but. By number and by weight. You know, this speaks to my heart because maybe we say, but we still hold to the full inspiration of the word of God. We still hold to the sinful humanity of the Lord Jesus and thank God for that. But I could ask myself, does the truth of God have the weight with me that it should? When I talk about the Lord's coming, I accept that as a doctrine. I know the Lord Jesus is coming again. I know that he's going to descend from heaven with a shell, but I have that truth, but it doesn't have its proper weight with me. There are many, many Christians who recognize that the church is 1 body, but it doesn't have much weight with them. But because they still gather under human names instead of to the names I thought the name of the Lord Jesus Christ, they recognize the truth, but it doesn't have weight with them. And brethren, I feel that there's a very great danger with all of us but knowing a certain amount of truth up here. But as someone said, it hasn't got down into our feet. We're not walking in it. If we're not walking as heavenly man, we're not giving expression to it. It says in Ephesians 4 there is one body. And I noticed there are many Christians who would say, I don't believe that. I think most would say that's true, there's one body. All Christians are part of the one body. But then it says endeavoring to keep the unity of the spirit in the bond of peace. That's the practical side of it. That's the weight of it. And so a man might have a vessel and it's delivered to him, and perhaps when he turns it in, it looks like the same vessel, but he's shaved off quite a bit of the gold off it. He shaved off quite a bit of the silver off it. It isn't the same way as when it was given to him, even although the vessel is there. And that's, I believe something for each one of us. And I ask my own heart and you can ask your own heart. How much does the truth of God have weight with us? Are we really acting like those Thessalonians when they heard about the Lord's coming, it was a daily thing with them. They were waiting for God's Son from heaven and they learned the precious truth. What the church is, they didn't gather in the mother name. They gathered only to the name of the Lord Jesus. And so I, I believe that all of us can. Ourselves. Does the truth that has been committed to us have its proper weight with us? Over three things. There was a silver and the gold and there was the copper. Definitely those represent three things, as perhaps you realize from the study of the Tabernacle. The gold, divine righteousness, silver, redemption. And the copper, which is the same as brass in the Tabernacle represents the witness of God in judgment. And the corruption in a practical sense would represent self judgment. And so if you think of those three important things. We thank God, the glory of a person of the Lord Jesus. Divine righteousness, and you and I have been made the righteousness of God in Christ. What a standing we have been brought into in Christ, the Lord Jesus. Of course we know He is God Himself, but we're brought into a standing in Him. We'll never be part of the Godhead, but we're brought into a standing in Him. And then silver reminds us of the cost of our redemption. We're not redeemed with corruptible things, with silver and gold under the precious blood of Christ. The silver speaks of redemption. In fact it was. From the redemption money, because when they were to pay the redemption money it was 1/2 shekel of silver. That's how we know silver refers to redemption and then the brazen altar. You know the fire that was burning there upon the altar. So it brings before us judgment and in a practical way to us self judgment. And it has been said that self judgment is the inseparable condition to Allah in communion with God. You think of what the Lord Jesus had to suffer to put away sin. And does this have a practical effect on you and I? Are we allowing in our lives the same things that the Lord Jesus had to suffer for? Perhaps you've wondered if.

Verse that says. That if the band doesn't examine himself and partakes, he shall be guilty of the body and blood of the Lord. Well, to me that just means this, that I'm allowing in my life the very things that caused the Lord Jesus, that untold suffering on the cross, because it was my sins that caused him that suffering. I'm to judge those sins in my life and not allow them. So it says that these copper vessels were precious as gold, and you and I may know the deity of Christ, that we're the righteousness of God in Christ. We may know it will redeem, but we won't go up in fellowship with God unless we're walking self judgment rather than. Unless we want in self judgment. So how precious, how necessary this was. Well, all these things were weighed out to them, and it said, 28 Verse here holy unto the Lord, the vessels are holy also the silver and the gold are a freewill offering unto the Lord God of your Father's. Yes, we are holy. It says in in Peter's epistle, the holy, for I am holy. There ought to be in our lives a practical illness, because we're gathered to the one who is holy and true. And so says you're holy and the vessels are holy, and the gold are a freewill offering unto the Lord. I think this is a lovely expression, a freewill offering. We're not under the law, we're under grace, but his grace make us. Cross adjourned. Grace should never make us careless. Because God has saved us at no cost to ourselves, but the infinite cost to Him. Should that be an allowance for us to become careless in our lives? Surely not, President. As we think of his grace, it ought to make us more careful. So he said Lachi, and keep them until he weigh them before the chief of the Greece, and the Levites, and chief of the fathers at Jerusalem, and the chambers of the House of our God. Here we find them. You're picturing your mind, this little company. You're gathered at the river of Ahava. Levites have come on and joined. There's been a lot of prayer about this trick that they're going to make. And now they start out carrying these gold and silver vessels. The enemy didn't want them to bring those vessels up to Jerusalem, to the House of God. And the devil's going to be all camp to destroy. A testimony to the truth. And those who walked in the truth were under constant attacks of the enemy. I'm sure many of us are aware of how busy the enemy is even on us and as we seek to. The truth, he seems to try constantly to bring attacks. What is the secret of deliverance? What was the secret of their deliverance? And he cried to the Lord, and the Lord delivered them. Brethren, I do believe we have a wonderful resource in prayer. It's true we need the wisdom of His word, but we also need, we also need that dependence constantly dependence, humility before Him so that we might be preserved. This company didn't have a guard of man with them, a kind boy. To protect them. But they have the Lord and you and I need to have a consciousness of the responsibility that is ours to walk in the light of His presence, in the light of His countenance, in the responsibility of what has been committed to us. That alerts appear on them and they came to Jerusalem. Perhaps in a certain sense we could apply this to our whole Christian journey because there's going to be that heavenly Jerusalem, that glorious city that we're going to enter another day. It says in Hebrews 12 ye are come to Mount Zion, the city of the living God, the heavenly Jerusalem. So they even overseer still here in this world. It seems there's a little picture of the end of the journey brought before us here. And it's. When they entered Jerusalem then it says we avoided 3 days. There was no checkup about how they had carried these vessels or anything for the first three days. How was that? Well, I mean, it's a very lovely thought, and that is the thought of the rapture of the Lords coming for his own is never associated in the Scripture with responsibility, but rather with joy and comfort. Some may have heard me illustrate that I've been away from home and I come home again. Even if one of my children hasn't behaved the way he should while I was away. I always want my return home to be a joyful, happy occasion. I want my return home to be the enjoyment of. Your relationship, it's my boy, I love him. It's my daughter, I love her. And so nothing is said about what happened in my absence. It's just the joy of greeting one another. That's the way the scripture speaks of the Lord's coming. We're for comfort one another with

these words, and we shall see His face always in connection with the moment of his coming. And then we have the singing. They all gather round the throne, saying, Thou art worthy, for thou are slain. But between the coming of the Lord for his Saints and his coming with his Saints, there's a review of our lives.

The judgment seat of Christ takes place just as after I'm home and all these joyful greetings are over, there has to be some mention about conduct during my absence. So, you know, there's going to be a preview of our lives. That isn't for judgment, but it's for manifestation and reward. And when we think of that, then we think of responsibility. So these people carrying these vessels. It says for three days they just devote in tents. You notice here. Just as they vote there, I shouldn't say thanks. In other words, when we get there, the theme will be what the Lord Jesus did for us the three days He died for our sins. He was buried. He rose again the third day according to the scriptures. We get there. It'll all be the thought of what he accomplished. But now the 4th day comes and now all these vessels are brought out. The record is there one had been committed to these people. Did they look after these vessels? Were they presenting them in full weight? Well, rather than we have a responsibility, there's going to be a preview. As it says every man's work should be made manifest for the day shall declare it. And so as those records were looked over, there had been something committed to them. Had they carried these vessels through and brought them safely to the destination? And I say again, God has committed the deposit of truth to us. He's given us wonderful and precious things that he has taught to us. And I sometimes. How much do we value the truth that has been given to us is gathered to the name of the Lord Jesus. Do we value this? Are we walking in the good? Well, there is a manifestation and just as I was saying, there can be either loss or reward. No, and of course will be punished in Hamilton. But there can be loss, a lost life, like Lot. Everything he labored for in Sodom was burned up. It says if any man's work be burned, he shall suffer loss, but he himself shall be saved. So is by fire. So we have a manifestation. It's all checked with the records here. Have they carried all these vessels committed to them? Well, may the Lord grant that we may recognize our responsibility. That now when we come to the end here, we see. Now 35th verse Also the children of those world that have been carried away, which were come out of the captivity, offered burning offerings under the God of Israel. 12 Books for all Israel 90 and 6 Rams 70 and 7 lands. 12. He built for a sin offering. All this was a burned offering unto the Lord. Well, it seems to me that this is just to show us that they took no credit to themselves. They didn't take any credit, just likened Chronicles, and when they gave very largely to the House of the Lord, all what David said was. All things come of thee, and of thine own have you given thee. Did they say, Well, good, we have been faithful, we have carried these vessels, we have done a good job. Is there anybody in heaven is going to talk like that? Oh, brother, we're going to cast our crowns at his feet and say Lord worthy. And so when everything comes out in the manifestation, why? It says they offer these sacrifices a recognition that it's all grace. We're saved by grace, we stand in grace, and it's grace that will be brought unto us at the revelation of Jesus Christ. And here, when they get there, they offer 12 books for all Israel. What do you say? But that was just a tiny little remnant. But they rejoice in the knowledge that they were 12 tribes in Israel and the whole company is represented here. And so. Isn't it blessed to know that when you get home to glory? I'm just going to see a few that we have known gathered to the name of the Lord Jesus. We're going to see the whole company of the redeemed with one heart and one voice giving glory to the Lord. The book was the largest burnt offering that a person could offer, and every heart is going to rise in the fullest notes of praise in that day. And so 12 books for all Israel, 90 and six rounds. I guess we know that that's 12 * 8. And so this is new creation, 8 is new creation, and again we see it as 12. And then there were. 70 and seven lambs, representing to us this perfection, the Lord has forgiven us. 70 * 7 How wonderful his forgiveness to us. And then it says, 12 he goats for a sin offering. You'll never forget that. It was through that work of Calvary that our sins were put away, and that we were fitted to be there. And so it says, all this was a burnt offering unto the Lord. The burnt offering, of course, is what the work of Christ is. To the heart of God. I've used this illustration. Perhaps I could repeat it again because I think there are many Christians that don't enter into the true meaning of the burnt offering. I think it's very precious for us to lay hold of the real meaning of the bird offering.

Sometimes said that if I had a great debt and I'm not able to pay it and somebody else comes forward and pays the debt, I know that my creditor is satisfied because he gives me receipts when paid. But just knowing it has been paid doesn't mean that I know that my creditor likes me or cares anything about me. All that I can say is he's satisfied, he got a payment and I've got a receipt. Let's suppose it another way, that my creditor himself sees this great doubt in his books. He has a son whom he loves very much. He says to his son. I love Gordon Patel, would you be willing to sell your house and raise the money so that this debt can be taken off our books? If you'll do that, I'll send him a receipt and I'll work on it. Paid in full through the kindness of my son. Well, I get this receipt all I know my creditors are satisfied, but I know far more. I know my brother loves me. I think what a wonderful son, he asks. I go to thank him. I don't just say, well, it's wonderful to be out of debt. It's a brand feeling to be out of debt. And sometimes our thoughts don't rise any higher than the fact that we're forgiven and fit for heaven. But I think my creditor would like to hear me say something about his wonderful son. I think he would like me to say to him, well, I surely appreciate your love and the love that your son had for me, that he would be willing to do that to prove your love to me rather than to burn up. That's why we say it's what the word of Christ is to God. God would have us not only enjoy the fact that our sins are beginning, but He wants us also to rise to these higher and more blessed thoughts and that God has made himself known. That's the God with whom you and I are going to spend eternity in the Father's house. The Father sent the Son to be the Savior of the world. That's far, far more than just knowing their sins are gone, refilled. It's the joy that we're going to meet the One who paid our. To know that it was a Father who sent Him because He loved us. And so all these things were a burnt offering. But that will be the character of praise and the glory. It should be something of the character of our praise down here too. Well it says when all this took place, then it says about it being turned over, and it says they buried the House of the work of the House of God. I just want to say in closing that I think rather than our hearts get stirred in connection with what the Lord has done for us and what He is to us, what He means to us by His grace. If our hearts are stirred up to more demoted us, I believe it will further the word of God. I believe that there will be that going on together seeking the Lord's glory and the blessing of one another and what a happy thing is. But all this took place. They furthered the the work of God. It's true that they didn't get beyond all the obstacles. Just read a little more in the book and you'll see they didn't get along beyond all the obviously books, but they furthered the work of God. Well may we have part in furthering the work of God and I believe they say. If you enter into something of what we have in this chapter, then we too can have some part in furthering the work of God here in this world. We have that privilege for the Lord Jesus said, Occupy till I come.

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