

John - Commentaries by Clement (Clem) Buchanan

Toledo Conference: 1987, Worship (9:38)

Open—Clem Buchanan

A few thoughts to connect with. The closing thoughts of the reading meeting this morning. In John 9 to begin with. About connecting. One thought was what our brother has just said. And that is the verse. In the words of the Lord Jesus quoted. By poll. In DAX 20, it is more blessed to give. Than to receive. As we have heard the practical instruction about the marriage state. That applies there in a very wonderful way. More blessed to give than to receive. There are two words in the last chapter in the Bible. That, I think are very impressive. They are these. Worship God, there is nothing. Higher for you and I that I know at least than that. Worship God now in the 9th chapter of Acts or 9th chapter of John. This morning our brother got down at the close of the meeting to the time when. Jesus revealed himself to this man who had been blinded from birth. And he came and met Jesus. And in verse 36, he said. And to he answered and said, Who is he, Lord, that I may believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. Oh, what a wonderful encounter this was for that man who had been. Born blind. Native blindness, which is inherent in all of us that needs to be broken up to learn. What the light is and who the light is that brings. Life to. Us, and that is God manifest in the flesh. The scent 1 Scent of the Father when we learn Him who He is. The glories of His person when we learn just a little of it and think that God's love was so great that he sent down that One who is light to make known His love, to be offered up on the cross, to put away our sins by the sacrifice. Of himself to give us sight. And then here it was, this man. Who had Jesus standing before him? The one who had given him sight. And then he. Learns who he is. The question he had asked in verse 35 No, the Lord let's read verse 35. Jesus heard that they had cast him out, and when he had found him, he said unto him, dost thou believe on the Son of God. This question the Lord asked the man who had been born blind, to whom he had given sight, Dost thou believe on the Son of God? And then he says in verse 36, Who is he? A very straightforward question, Who is this? One who is the Son of God, who is the Lord, and he calls Jesus Lord, that I might believe on him. Then Jesus said, Thou hast both seen him, and it is he that talketh with thee. Think of this wonderful encounter. Now this man with his eyes open, standing there face to face with the one who had opened his eyes. What does it produce? Verse. 38. He said Lord I believe and he worshipped him now back in the 4th chapter. In the fourth chapter of John. Some well known verses.

In. Verse 19, the woman learns. And says, Sir, I perceive that thou art a prophet, because he had revealed her life. He knew, and then she changes the subject. She doesn't like that subject, she changes it. And our fathers worship in this mountain. Now that was Samaria. And you say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when you shall neither in this mountain, in Samaria, nor yet at Jerusalem. Worship the Father. Ye worship, ye know not what we know what we worship. For salvation is of the Jews, but the hour cometh. Now notice this. And now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit. And. In truth. Marvelous, that the son of mine, the Son of God. Would take up this. Wonderful truth to pronounce. To this woman. But it came at the time in the in the Gospel order here, and all is proper. For the father. Has been revealed in the Sun as we had in our readings. And the father is seeking children. And he gets them through those that receive the Lord Jesus. That believe on him and are brought into the family. Because our faith in Christ a result. Of the purposes and counsels of God being fulfilled in His. Sovereignty as we had so beautifully before us in our last reading. Oh, it was just wonderful to think that it's the sovereignty of God that would choose you and me. And come and get us at such a cost and bring us into his family as children. And to have now, now in this age, the Christian period, a people on the earth that are worshippers, that is set in the more blessed place of giving because that's what we're doing in worship. It's almost too wonderful to. Understand, and I guess we don't fully, that God puts us in the more blessed place of giving to Him. But we give what we have gotten from him, and here is an exercise for every one of us. In the same chapter 4 back in the 14th. Verse It reads this way, whosoever drinketh of the water that I shall give him. Shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting light. This is a springing will in this chapter, where worship is brought before us. The picture is a fountain, and it's a true one of what worship is if I had here a clear plastic tube. And held it in AU shape and water were poured in this side. It would come down and rise up to the same level on the other side.

This is the simile that Jesus uses here when he talks about worship. It is the water of life concerning Christ and all his loveliness, who he is that comes down into our ears, sinks down into our hearts, and arises back up in praise, in worship, in adoration. And you and I are the worshippers. That God is seeking today to worship the Father in that relationship. Worship is to the Father in that known relationship. True worship. God is absolute and true, but it's in the known relationship as Father. And I believe worship then turns out to be a collective thing. Individual but collective, because there are others brought into the same fellowship, so that the Lord says. In answer to the woman's statement about our Father's worship in this mountain. In Samaria and you, you, you say that Jerusalem is the place where men ought to worship. He gives her some light. And, says a woman, believe me, the hour cometh when ye shall neither in this mountain, not in some area, nor yet at Jerusalem, worship the Father. Now I believe in type that Samaria. Corresponds to the state of confusion around us because the Samaritans were a mixed people. Who brought the Lord into their? Worship in connection with their idols. Back in the 17th chapter of one of the Kings, you can look it up where the Samaritans originated and come from, which I think to me speaks of the confusion around us in Christendom that that is not the place to worship. But. Hold this place and turn to Galatians. Just for a comment which may bear a little on that. In the fourth chapter of Galatians a verse 25 for this Hager or Hagar is. Galatians 4:25. Typically she is Mount Sinai where the law was given in Arabia and answer to Jerusalem, which now is that is when the Lord was here. Jerusalem was still under that legal system, and that is what answers to Jerusalem, which now is and is in ***** with their children. That's the old yoke of the law then, he says. But Jerusalem, which is above, is free. Who is the mother of us now. Our worship then is above. This Jerusalem which is above in this day and age, worship is not offered in the city of Jerusalem. There's a Mosque of Omar upon that old hilltop there now. And there's no temple. God took that away too. But that's by the way. But what the Lord was teaching, it's not what you Samaritans say, which is a mixed up thing and it's not even

going to be the old legal system of the test of the place of the law for that was the ended at the cross. But then he points on neither in this mountain nor yet at Jerusalem worship the Father back in our chapter 4 of John. So. Ye worship, you know, not want. It's a confused thing in most of Christendom. Worship in the Church of your choice. Where do you find that in scripture? You worship. You know not what we know what we worship for salvation is of the Jews. Salvation came in by the way of the Lord Jesus Christ. So when we receive the Lord Jesus Christ as our Savior, you and I are set at liberty, but a liberty which learns of Christ and wants to give and wants to open up our voices and.

Our heart in praise, in worship, in adoration. To where the Lord has gone for us as our faithful and merciful High Priest. The veil of the temple opened up, and Christ now gone into the holy places not made with hands to appear in the presence of God, for us to take the. Expressions of our lips. In praise, thou art worthy in song. Thinking and contemplating of Christ and all He has done for us. That by the Spirit we have entrance there into the holiest of all, and that Christ is there, as it were, to lead in that singing. And so this is where we worship. But I do believe that in connection with that place in heaven, there is a literal place on earth. Where this flows forth and I'm going to have to say. Only one locally that is connected with that spot. One place on earth has connected with that place in heaven where the Lord is given His place in the midst. If we are left here for the meeting tomorrow, it will be represented here where the Lord is owned and a company is met together in His name. And there's one little on the table. To announce. That Jesus lives. And he lives in his Saints, and we are livingly. Linked up with him. I'll go back in closing to a verse in Exodus if I can find it. Some brother can help me. Maybe it's the verse that says. None shall appear before me. Empty. Thought I could turn right to it, but I don't. Thank you. That's that's another place that will serve. Yes, thank you. And here we have 3 feasts in this chapter which the Jews were to keep, and they are typical. And here we come with the Jewish or the list of the piece in the 16th verse, Deuteronomy 16:16. Then reading it three times in a year, shalt thou. Shall all thy mails appear before the Lord? Thy God in the place which he shall choose in the Feast of Unleavened Bread. And in the Feast of Weeks and in the Feast of Tabernacles, and they shall not appear before me empty, we are keeping these first two feasts, that is the Feast of the Passover, which is the unleavened bread, and the Feast of Weeks, which is Pentecost, as a memorial looking back to what the Lord did for us on the cross. The third one is Jewish, but the instruction fits. And not just three times in the year, which brings in an occasion to suggest that. The Lord's Table is just mentioned once in Scripture. And the Lord's Supper just mentioned once in Scripture and the Lord's Day is just mentioned once in Scripture sufficient to exercise our hearts and we're not under a legal system to say thou shalt worship the Lord or remember the Lord Jesus every seven days or another number if you want to set it there early. They did it from day-to-day and but it seems that the Lord. Realizing our need both as to weakness and as to forgetfulness has settled it down to each Lord's day, because it became a custom to in the days of the disciples to come together to break bread upon the first day of the week. But this speaks to my heart. They shall not appear before the Lord empty now. We have had our hearts filled with Christ in these.

Meetings, and may it be so, not just when we come to a conference. But to fill our hearts, our souls with Christ, all his wonders, every day in our homes, in our local assemblies, so that when we come to give, we have something to offer, our highest, our most blessed privilege.

Des Moines Conference: 1991, Take Heed Brethren .. The Living God (6:47-69)

Address—C. Buchanan

As you're turning to John 6. We will read a little bit. Our quote a scripture. Timothy. Which says, but if I carry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. There we have the Church of the living God. In John six we're going to read a few verses, and then we're going to go to Hebrews and read a few verses. But we're going to come back to John 6 and talk from there, first of all. But let's get a few verses out of John 6 primarily. To find where it speaks of this living God. Verse 66. Of John VI. From that time, many of his disciples went back and walked no more with him. Then said Jesus unto the 12 will ye also go away? Then Simon Peter answered him. Lord to whom? Shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God. Now hold this place, and turn over to Hebrews chapter 3. And we'll. Speak next after we read this verse back in John again. We'll read just one verse in Hebrews 3. Verse 12. Take heed, brethren. Unless they're being any of you and evil heart. Of unbelief in departing from the living God. That is exceedingly solemn. We'll come back to that. Notice that there is brethren now back in John. It's disciples back in John again. We trace a few verses coming up to where we read, beginning with verse 47. The Lord was there ministering. And disciples had been gathered around him. They were hearing what he had to say. Now that's what we want to hear, too. What the Lord has to say? And that's the only way of intelligence in the things of God, to listen to what he has to say. In the 47th verse he says, Verily, verily, I say unto you, he that believeth on me hath everlasting life. You believe that? Don't you thank God for every believer in this room. We believe what he said. Then what do we have? Everlasting life? Verse 48. I am. Bread of Life. Your Father's did eat man in the wilderness and are dead. This is the bread which came which cometh down from heaven, that a man may eat there oven not die. I am the living bread which came down from heaven. Now that's simple. You can understand that, can't you? Jesus says I am the living Brad which came from a living God came down from heaven. And he says, If a man, if any man, eat of this bread, he shall live forever. And the bread that I will give him is my flesh, which I will give for the life of the world. Let's go down now to. Verse 57.

As the living Father hath sent me. And I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven, not as your Father's did eat men and are dead. He that eateth of this bread shall live forever. Verse 59 These things, said he in the synagogue, as he taught in Capernaum, where he was brought up. Many, therefore, of his disciples, when they heard this, said. Now notice what they say. This is an hard saying. Who can hear it? Stop and speak about that a bit. What seemed like a hard thing. It was actually a simple thing. And it enters into our souls by believing what he says. As we understand it. Life comes. Through that 46th verse. 47th verse. Verily, verily I say unto you, He that believeth on me shall have on me hath everlasting life, that is, appropriating Christ to self is compared to eating. Taking him in by faith gives life to start with, and then later on in the 57th verse, it is sustained by the same bread of life which came down from heaven. Now Peter. Is the one that asks that question here as we go on and take it up. But only writes in one Peter one he says to believers being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. Now that's appropriating Christ by faith and believing through the Word by the Spirit and getting the life. Then he goes on down a few verses in the second chapter and he says as newborn babes. You desire the sincere milk of the Word that ye may grow thereby. So it wasn't a hard saying. Life comes through believing in the Lord Jesus Christ, taking that bread which came down from heaven is given to us, and that same life is

sustained by feeding upon that life, feeding upon Christ. And they said this is a hard thing. And going on here, Jesus says. When Jesus knew in himself verse 61 That his disciples murmured at it, he said unto them, Duh, this offends you. What and if he shall see the Son of Man ascend up where he was before? Now he was the bread which came down from heaven. He was going back to heaven. He says. What are you going to do if you see me go up? Is that going to be a hard thing? Are you going to believe that? It is the spirit that quickeneth. The flesh profiteth nothing. Now he gets down to the root of things. We must receive that life by the Spirit we cannot in the flesh, in the comprehension of the mind and all the qualities that man is given in nature. Understand and get life. It doesn't profit anything. We can glibly quote this verse and you have to learn it practically. We perhaps have to have patience and learn something of this every day that the flesh in me, the flesh in you doesn't promise. So he takes the occasion to say that the words that I speak unto you, they are spirit and they are life. Now Peter had used that being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth. And abideth forever. These words give life when they are believed in the soul. Then we got to go right back to this word and feed upon it. Verse 64 But there are some of you that believe not, For Jesus knew from the beginning who they were that believed not, and who should be betray him. And he said, Therefore said, I under you, that no man can come unto me, except that were given unto him of my Father, the whole of the work of my salvation. The credit is to God.

To God, not to me. Ever. It's gone. It's all of God. All things are of God. And thank God that we have been drawn. Now in these two scriptures we have read briefly we want to use these and John. To attract to Christ. Now I speak to you as having believed. And when you believe, when you have believed, the Spirit of God has brought you to Christ. The problem is to stay there. That's the history of brethren as such. That is, the word was written. It was hidden for centuries in this age of 2000 years, but God kept the word and he brought it out and Bibles were printed and justification of. The life saved by grace through faith alone was brought out and then. And as Bibles were printed. And as. Saved ones were subject to the Word of God. And were taught of the Spirit, the light of the revealed mind of Christ. Was all brought out. More than 100 years ago. The problem with brethren as such, I speak to myself. I speak to those that you know about. Was not to get anymore, but to hold what was given. And that's what the enemy tries to take away from us. And we get a warning about that in Hebrews. But the thing we want now to impress is to be continually. Attracted to the one who is the Christ, the Son of the living God, and to stay where he is. In this same book in the 12th chapter. Jesus says where I am, there shall also my servant be. Now that's absolute in the end, because he's going to bring us right into glory. But practically, it should be so now. And I say, the Spirit of God in these two scriptures sets before us how we can be constrained to stay with Jesus the Christ, the Son of the living God. Let's read these verses again here. From that time, verse 66 again, many of his disciples went back and walked no more. With him. How sad this is. He had gathered. We touched on it in the first chapter this morning. And He had brought disciples, they had been attracted to Him, and quite numbers of them had been attracted to Him. And in the second chapter. Just turn back to the second chapter to see what it says there. In the 23rd verse. We're talking about disciples now. In this book, disciples are brought into nearness, to Christ, attracted around him, and in the end of the second chapter. Now verse 23. When he was in Jerusalem at the Passover in the feast day, many believed in His name. Now, what kind of a belief that is, I'm not going to tell you. God knows. But I suggest that there are 1,000,000 today that believe in the name of Jesus, and how much farther it goes I don't know. God does. When they believed in his name, when they saw the miracles which he did. Man's idea is to see and believe. That's as far as this went. Thomas was told lesser days are they who have not seen me and yet have believed.

Faith cometh by hearing, and hearing by the Word of God. That's the reason we want to read the book. Read it. For yourself and listen to it and pay attention to what God says. And then what happened? Verse 24? But Jesus did not commit himself unto them, because he knew only and needed not. That any should testify a man, for he knew what was in man, that is. I'll use a kind of a slang expression. No one could pull the wool over the eyes of the Lord. We can't hide one thing from God, from the Lord who is God and he knows whether you're a true disciple or not. Now, the comfort and peace that you and I need is to know in ourselves about that. And to walk close to him. Peter is so right in these verses here. But from that time, verse 66, many of his disciples went back and walked no more with him. They couldn't quite. Take the idea, you know, feeding upon bread and getting life and then feeding upon bread and being sustained in that life. They couldn't receive that. Why? I don't know. When God says it, we should believe it. As we were coming along Route 80 here yesterday, the driver passed up a. Camper track. And on the back of it is this well known bumper sticker. You've seen it too. God says that. I believe it. That saddles it. You're glad when you see somebody has that kind of bumper sticker. It's always true when God says it. And so. Why couldn't they believe what he said? Why was it too hard for them? I don't know. The Bible is not hard language. We had that this morning. It's just to believe and then we see. Then these touching words of the Lord in the 67th verse. Then said Jesus, under the 12 will ye also go away? That touches my heartstrings. How the Lord felt that those had been walking with Him as disciples, as following the Lord, and they departed. You can be sure that the Lord still feels it today if we turn our back on Him, turn away from Him who is in the midst. Peter, how wonderful, he remarks. Simon Peter answered him. Lord, to whom shall we go? Thou hast the words of eternal life. And we believe in our sure that there weren't that Christ, the Son of the living God, here he is. It's a living God we have. It's a living God we worship. Some two or three years ago, our daughter and son-in-law had into their home. A Palestinian. Born in Jerusalem. Showing kindness to him. And his mother and sister, I think it was three or four of them in the home. And Joanne fed them roast lamb. They ate it like they hadn't eaten for about a week. And as we talked with them. The student there warmed up a bit. We had given thanks for the meal. And he said, you know. You folks have the same God that we have. That was too much for me. I knew he was wrong. I said no, we have a living God, an empty tomb. You're God's death boy. I tell you that that cut the conversation off right away, but that's the truth. The Spirit of God would bring us to the living God to attract us to Him to win our hearts. We're going to be brought up there where he is. We can be. Where he's promised to be now. Can that drawing power, can the love of Christ, constrain you and I to stay there? No matter what the opposition is, the tricks of the enemy, the weakness, turn to God. He's our strength. He wants to keep us there if we listen to His word.

Obey it, we'll stay there. Well, we go over now to Hebrews take up from the first verse of Hebrews 3. In the end of John's gospel, or at least in the 20th chapter, we have the new relationship brought in as brethren. We're going to get that in this third chapter, in the first verse. We are also instructed in. John's gospel at the end to stay his disciples and to keep on following him. But now. The new relationship is brought out. So this wonderful verse three one of Hebrews says, Therefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus. Are you one of the holy brethren? I say if you're one of the brethren, you're one of the holy brothers because of what he has done. That's the place he puts you in and myself in. Now we're supposed to think when we get in that position. Turn your thinker on. What are you going to think about? Christ the Apostle. In this book of Hebrews, Christ is the apostle. You don't get Paul mentioning himself at all. He's in the background. Peter tells us he wrote it. But the epistle is written to the Hebrew Christians, presenting to them that Christ is their apostle. And that first chapter is like the one we had in first John in many ways. The scent 1. The Father sent the Son not just to save the Hebrews, to be the Savior of the world. Now think about him. That's the way he's presented in chapter one. And then in

chapter at the end of chapter one and chapter 2. Well, in chapter 2 and going on in chapters 34567, we have. The high priest. Now Christ was an apostle on earth. He's a high priest in heaven. This gives us a large range of thought to consider, to think of. That one who came down, sent to the Father, to the earth. To make God know. Now who has gone up and is our high priest? There on the Father's throne. Christ Jesus. In chapter. 12 We're told to consider him again. As the one. Who for the joy that was set before him, endured the cross. So in this epistle we can think of him as the one who was sent down, who tried the whole course of the path of faith and went up. And there is our high priest. Now that's helpful for you and I, because this is the wilderness book, and we're in the wilderness. And God gives us something to occupy us, something to think about that will help us. And a supreme and perfect example in Jesus, who walked this course in all perfection, and who has ended up in the glory of God, where you and I are going to end up. So think about Him. Well, what about Him? Verse 232 of Hebrews. Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more glory than the house. I think we had it parallel thing in John one this morning, in that we had the person and then the Creator and creation dispensed within one verse and many and much precious thoughts as to the person that is here. Christ is the builder, and he's greater than the house. But he's over it.

Every house is built by some man, but he that built all things is God. Yes, all things, there it is again. And Moses barely was faithful in all his house as a servant for a testimony of those things which were spoken after, but Christ as a son over his own house. Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end? You and I are being advised here. And that may the picture of Israel walking through the desert. And the faithfulness of Moses in that house down there. But now we've got Christ as a son over his own house. And we already quoted from First Timothy 3:15. But if I tarry long that thou mightest know how thou oughtest to behave thyself in the House of God, which is the Church of God, Church of the living God. The pillar and ground of the truth were looked at it under the test as to our behavior, as to our conduct with Christ, a son over his own house, and we pressing on. Now, are we going to stay with Christ? Are we going to have to be warned not to leave him? Or are we going to be 1 by seeing his beauty constrained? By his love to stay where he is. Are we? No, Ahab. King Ahab made one remarkable statement that I don't forget. He says, let not him that putteth on his army boast like Him that putteth it all. I can't boast, and while you're living you can't either. We're still got the armor on. We're still to earnestly contend for the faith once delivered for the Saints. The battle's not over. The wilderness is not passed. Heavens in view are soon going to be there. Christ has promised to be with his people down here. He's just as much here for faith. As he presented himself. In the Tabernacle and in the temple, with a visible sign of glory, He is. Faith sees them. And it's a sight of that person, of the wonders of who he is and that alone that will keep you an eye. For the enemy hates the position. That shows that Christ lives, and it lives in his Saints down here, witnessed by the one loaf on the table. He battles it. The flesh don't want that kind of reproach. The world's against it. God is for it, Christ is for it. Oh, let's be drawn, let's be drawn, Let's keep our eyes on that one. Let nothing turn us away from seeing Christ in the midst. But there's warning, and it's adequate warning. Let's go on and read. Verse 7 Wherefore, as the Holy Ghost saith today, if he will hear his voice, harden not your hearts. As in the provocation in the day of temptation in the wilderness, the history of Israel. Have you read it, young people? Have you read the Old Testament? Do you know what we're talking about here? God is talking about it. It's worthwhile. On your father's tempted me, proved me, and saw my works 40 years. 40 years is a proving time. I suggest. That your proving time and my proving time is our whole lifetime in the wilderness, which this world is for the believer. That is, we don't get out of the wilderness, practically speaking, until the Lord comes and takes us out. And some of us have been here more than 40 years.

Some only walk the journey a few years. Some, perhaps only a few months, but that's a proving time. God knows how long your test will be. He knows how faithful or unfaithful you will be. But He's pulled us over to this example, He said 40 years they were tested. Verse 10 Wherefore I was grieved with that generation, and said, They do always earn their hearts, and they have not known my ways, so I swear in my wrath they shall not enter into My. Rest. This gets real serious, doesn't it? Who's talking? Who is who? Are we being pointed to? The living God? The living God that cannot lie. The living God that would draw you and I and keep us to Christ. Now he had warned us. And probably this is apostasy. In this verse we read. Take heed. But we must take it practically. Take heed What a warning it is. Beware. Lest there be in any of you an evil heart of unbelief in departing from the living God. Faith, I don't believe can depart from him. Faith believes God. When I turn my back on the Lord, I have failed in my faith. An aged brother, some of you will know who I'm quoting used to say this to us. All our failure. Springs from unbelief of the goodness that's in the heart of God toward us. You know, our first mother. Proved that, she thought. That Satan had something better to offer than God. Unbelief. Do you believe God? Thank God you do. So do I. I like to read the story of that father who brought his son to the Lord. And said if thou canst do anything. Help us, and the Lord says, If thou canst believe, all things are possible to him that believeth. And then he said, Lord, I believe, help thou mine unbelief. This is a comfort to me. Oh, what a sad thing. To depart from the living God. I'm afraid that those that are spoken of here turn out to be apostate. I don't know who an apostate is. Men don't know who apostates are. We might think that some look like they are. God knows, but thank God, you gospel preachers, you can say to anybody, believe on the Lord Jesus Christ, and thou shall be saved. Christ Jesus came in the world to save sinners. That is why there's a life on the earth. There is a possibility of belief, but we know that some of them went on. What a warning it is. Well, I'm going to stop just to remind you again that the Lord by the Spirit would attract us to the living God through the beauty that we see in Him. And witness and woolest, and draw us to His blessed person, and keep us there in the witness to that. As long as we are in our wilderness journey, I thoroughly believe there shall be that witness. Will you be there? Will I be there? Or do we get our eyes on men and on failures? And the allurements of Satan in this world and turn our backs and say Satan's got something better. You wouldn't say that, would you? Well take heed. That's to be in any of you an evil heart of unbelief and departing from the living God. Let's sing 256 most well known in the 4th stanza. Would reinforce something of what's been said or it says keep us Lord.

Oh, keep us cleaving to thyself and still believing. Faith. Faith honors God. God honors faith. Still believing. Through our 40 years till till the end or of our receiving promise joys with thee. 256 please.

Sully Conference: 1991, What the Holy Spirit Is For Us (16:1)

Says by thee, Oh God invited. To look under the sun. Lord insulation and God's invitation. You want to look into the sun this afternoon. By the old Lord in by. God. Man, we cry. All right, let's scream. A lot of our sins, all of our dear. To start with. A few verses in John 16. Beginning with. Verse 13. I. The Lord Jesus speaking here says how be it? When he. The spirit of truth is come.

He will guide you into. All truth. For he shall not speak of himself. But whatsoever he shall hear, that shall he speak. And he will show you. Things to come. He shall glorify me, for He shall receive of mine. And shall show it unto you. All things. That the Father has our money, therefore said I, that shall take of mine. And show it unto you. In this section in these few verses. To find a wonderful depth. What the Spirit of God is here? In clarity. To the followers. Of the Lord Jesus Christ. 2 believers. Earlier in the chapter there was the work. That the spirit of truth, the comfort would. Do for loss of sinners out of the world. To convince, to bring the demonstration of sin, of righteousness and objection to come. For us, that's all taken. And God wants us to go on in the liberty of the Holy Spirit. Unbraid and yet for our own good, everything we have read up here. It can be. The Spirit of God has come. When the Spirit of God is and he is a God. Just as much here as the day he didn't come to go into that. But that's just a tremendous thought. That Jesus would give up having finished his work. Down the Spirit of God according to that. But let's just think, the Spirit of God is come. I quote to you. From First John 5:20. About Jesus. We know. That the Son of God. Is. And that he had given us an understanding that we may know him that is true. And we are in him, that is true. Even in his Son Jesus Christ, this is the true God, and he turned right. First of all, it was the Son who came. He is come, is present, going on in the tents that as Jesus came and became a man and he remains. God manifest in flesh. What a tremendous thing that is. That's the beginning of all of our blessings revealed in the Senate. God is coming. But the Son of God came. And finished his work. As to glorifying God, as to hold the sin question and laying a basis to redeem, to save sinners and bring them to glory. And he went up and from that place he sat down in the Holy Spirit. We're in the age of the Holy Spirit here on earth today. But here said, when he, the Spirit of God is God and he is his God, what was he going to do for you now? He will guide you into. All truth. No injure, it's all. It's all for us. It's known. It's apprehended by the Teacher of the Holy Spirit. To those who walk in that trip, like the children of Israel, were given the Promised land. All the way from over there at the Euphrates River. Or the battle raged Virgin Gulf area all the way back to the Mediterranean and all the way from Lebanon on the north to the Willis from South.

But they didn't possess anything. They only possessed what they walked. Now out of the truth, you and I only possessed what we walked. But he's here to give us all. For he shall not. Speak of himself means that he would not be independent of the Father and the Son. Just like the sun. When he came. Just hold the 16th. Turn back to. Chapter 12 at the end. To get. What the Son said when he came and who he got his words from. Think of Jesus. He is come as a man and he he walked the earth and talked and what did he teach and where did he get it? John 12. Verse 49 Jesus his last words in his public ministry are these 1249 I have not spoken of myself. You see the same language that means he didn't speak independently. He spoke in conjunction with the father. And the Spirit of God will vote for me. I have not spoken of myself, but the Father which sent me. He gave me a commandment, what I should say and what I should speak. And I know that His commandment is life everlasting. So the Gospel sound, the way of the gospel, like everlasting, is made known by the person of the sun and his work. Than the last word were whatsoever I speak, says Jesus. Therefore, even as the Father said unto me, so I speak. And the Spirit of God follows the same path. He does not speak of himself. That means he doesn't speak independently. He gets his message in conjunction with the Father and the Son, and he's the active one on Earth. And so he teaches. Verse 13. But whatsoever he shall hear, that shall he speak, that says the Spirit of God down here, where in the last part, John 16:30. Whatsoever he shall hear, that shall that shall he speak. Tells us again that he fumble the Spirit of God here. Follows the same pattern that Jesus did when Jesus was here. Jesus got his message in conjunction with the Father. The Holy Spirit gets his in conjunction with the Father and the Son here, up there and he's down here teaching. And who's he teach? He will show you things that come. The first thing he's promised here to tell us is promising. The future Are you interested in a course where we can't do anything about the past? It's gone. They can't get back. They like to reminisce. What's valuable? The future Do you know, do I know what's going to take place? There's no one with her that knows the future like the gathered Saints, the poor, according to the teaching of a Spirit Father. Keeping the truth of the one Body, and allowing the liberty of the Holy Ghost to interpret, to teach from the Word which He has written. And if you and I are going to know the future, we're going to be like Daniel, that young man in a captive land were in the world and I was supposed to us. Are the captives in Christ package now? But Daniel was in the rough situation and he was doing two things. For the witch, God opened up prophecy to that young man. What was he was reading the book? That he was reading in Jeremiah chapter 25 and he was praying. And identifying himself with Jones people in the. So the future and perhaps see the truth. But what's next on the schedule? The Rapture? The seven years of the tribulation.

As a Millennium. And the Great White Throne. On the day of Eternity is known only to those who accept the Spirit of God's teaching in this book. And we must be getting close to the very beginning of that, and that's the rapture. But we're not there yet. We're still down here. So we want to get these things that the Spirit of God is here to make known to us. Now, the next thing in verse 14 is very important. He shall glorify you. The Spirit of God is here to glorify Christ. Not to glorify the Spirit of God. And four men in the systems have messed in Illinois. And they want to claim the power of the spirit of talking tongues, and even to perform miracles and gifts of healing. For notoriety, for fame and for money. That kind of thing is not. The Holy Spirit. He owns Lord Wise Christ, He never pays attention to himself, running in the flesh and making something noble to man. Now that's one of the tests that we have to try, the spirits for the dear God. So the Lord says he shall glorify me. That's a blanket first statement here in this verse. For he shall receive a mine, and shall sow it unto you. That's the worthless fear of God to make Christ know. When he talks about things. He doesn't just talk about some things, he talks about old things. You find this. In many places in the Bible. Politically quoted. All things look together for good to them to talk more to them who are the cold recorders perks and believe it. And perhaps you'll enter the depth of what those old things are. But when we get to the end of Revelation. 21 The reward to the overcomer says he that overcometh shall inherit all things. Do you enjoy your 4000 and 66140 acres in Highland? That's a little piece of ground, a nice home that's nice to have. And the Lord knows we have even some of these things down here to gain a lively cut. I think of all the pictures. He that overcometh shall inherit all things. So the Lord talks about that here, All things that the Father hath. What the Father has belongs to the Son. And he shall show it unto you. The whole thing, that the Father hath our mind. Therefore said I, that he shall take our mind, and shall show it unto you. Then he says a little while there's sixteen, he shall not see me again. A little while and he shall see me because I go to the fall of it. So the Lord Jesus man up. And let's go then to Acts chapter one to trace the. Descent of the Holy Spirit down into this world, who is promised and who has come, and who is here in our favor, to teach us and to show us all things, and to open up prophecy for our enjoyment. And get the actual happening in chapter one of Acts beginning with first one. The former treatise Have I made opiates of all of Jesus began both to do and to teach. Luke is referring to his book of the Gospel, but this also follows Matthew, Mark and John where we have recorded many things that Jesus began to do and to teach until verse 2, the day in which he was taken up after he threw the Holy Ghost. Have given the commandments under the apostles whom he had chosen, to whom also he showed himself alive after his passion.

That's Jesus and resurrection by many infallible truths being seen of them. 40 days approving period that Jesus was losing, he showed himself.

To the disciples, to the apostles. Being seen of them 40 days and Speaking of the things pertaining to the Kingdom of God, that's in the future. And the things concerning the Kingdom of God that we can understand from the book and being assembled verse 4 together with them. Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. The Father promised to send her a spirit. The Lord had promised to send the Holy Spirit. Holy Spirit. We promised to count John 14 and 15 and 16, which said, He, ye have heard of me, is referring back to what he had written in the Gospels. For John purely baptized with water, but he shall be baptized with the Holy Ghost not many days hence. Only 10 more days. Let's go down in 10 days, Chapter 2. Now, this is 50 days after his resurrection. He was. Jesus had finished his work and he showed himself alive by many infallible fruits for 40 days. And we read all We found out where Jesus went after the night. And 10 days later, chapter 2, when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven. As of a rushing mighty wind, and it filled all the house where they were sitting, and they appeared under them, pulling tongues like a sapphire, and sat upon each of them, and they were all field. The holy person will stop there now. Spirit God is God. Down in. Peru. About 10 years ago. I was going around with our brother, Pharrell Valderrama. To visit. Of his relatives. And it rallies a wonderful evangelist. When he got saved, he just thought he could convert everybody in Lehman. He found that he couldn't do it, but he got that kind of a heart, you know? And he still goes after those he knows and seeks to bring the truth of the gospel to them if they like to get the blessing. So he asked me to go around, but I was glad to visit several homes regarding a confused situation. That was a burden to me. Mona Raoul's relatives. Have delved into Roman Catholic charismatic movement. And we got into that place and. I could count some feelings. I was very, very uncomfortable. And they were a group that was going to have some kind of a vision, some kind of a voice. And it was supposed to come from this matriarch, this aged lady sitting in a rutting chair. And there was they passed around some little. Tablets with songs on them just. Short thing, they just chanted that music. And I sat there and prayed. I think around it too. And two or three young people came in, they were sitting close to the house, filled up. And they tried to get a vision and they. Because the Holy Spirit was there, and a few people. And didn't let that other spirit get in there. But what they were saying is, oh, Holy Ghost, come. And after calm down, I said I'd like to speak a few words. I said. You people remind me. Budget school children, they're sitting in A room. And on the table is a great big bowl of candy, available to anybody that wants it. And all you have to do is take it and you say, oh, give me candy, give me candy, give me candy, give me candy, said the Holy Ghost is come. He is here. He came and he is here. We don't have to ask the Holy Ghost to come. Now, that's the ignorance that's in some of the systems that men have set up. They don't realize that the Holy Ghost is.

He is here. He's here right now. He's here. He's there. Greater see that is in you than he that is in the world. Well, here it came. And. He's still here. Now this was in the axe. Where we noticed that he came and he followed. Through the book of the action, you'll have what is really the action of the Spirit of God. In and through men. Let's go to the 13th chapter to have just one example. Then we're going to get on into the epistles quickly. So are Paul and Barnabas. Get their missions. To go forth and evangelize and teach. Chapter 13, verse one. Now there were in the church that was at Antioch. Certain prophets and teachers. As this fiber, the carnivus and Simeon that is called Nagar AS2 Lucius of Irene, that's three and Mana'an, which have been brought up with hair, the teacher and soul. Now he's fine. They were in the church and Antioch. They weren't the church. They were just fine prophets and teachers in the church. But they were doing something, verse two, as they ministered to the Lord. They serve the Lord in our Sunday school. We noticed that in writing Titus. Pole begins with saying. Paul the Servant. That's what he wants. That's what you and I service ministers. May we carefully minister to the Lord from the book that he's given us as they minister to the Lord and fasted the Holy Ghost said separate the Barnabas and saw for the work for him to. I told them and when they had passed it and prayed, they laid their hands on sent them away so they being sent for it by the Holy Ghost. That's why I agree you see, the Holy Ghost took over. He selected those two they were called. Both of them were called apostles. Now, Chapter 15, the converse. Going into the solution out of it, it's very interesting problems. I suppose you'd get a few. And so we get down on lunch, really, and each local assembly you get in Congress, and what are you going to do about it? Well, we have a pattern of the problem, and we have the Holy Spirit to wield the sword of the Spirit, to enlighten us and to guide us in grace to go on for God. It was a horrible doctrine that tried to export from Jerusalem the first verse. Certain men came down from Judea and talked. The brethren said, except to be circumcised and keep the after the manner of Moses, you cannot be saved. Right back. Think of that. Tell the Gentiles out. You've got to be circumcised after the matter of Moses. He can't be saved with the Spirit of God. Let that stand in no way. Gentiles were never put under the loan. Bad duck. It had to be cleared up. And it had to be cleared up where it came from. So they had to go back up to Jerusalem, to Judea, and the apostles and elders were there and they got a kind of a beginning of an answer out of a brother's name that is out of meeting of the apostles and ailments. And it was. They were all together and. Peter began the. Message and James clinched it, but they didn't say in the end, well, this is an assembly decision. Let's read the words they did use.

To put to it down in. Verse 28. It seemed. Good for the Holy Ghost. And to us. To lay upon you no greater burden than these necessary things. There is the way of grace. We are not under law, we're under grace. And grace and love and faithfulness. And attention to the Word of God to get what seems good to the Holy Ghost and to us. That was the apostles and elders. They came to a decision rather contrary to the teaching. The apostles who were Jews and. You couldn't have gotten that kind of a decision out as Jews. They had to get it by the Holy Spirit. I want to go to John's first epistle now and touch on what John has to say for our own comfort in this age in which we live. We. As the Holy Spirit here. And we confess our weakness, the Church which has begun there, and by the baptism the Holy Ghost, including the Gentiles. Max, 1011. Was formed and remains. The Spirit of God is down here. In that baptized body, and we as gathered Saints are only a dairy small current. Of the baptized body. I speak of the baptism the Holy Spirit now, which is reality and you have the body. It's reality I believe and every believer those dear Roman Catholics are labor amongst in South America. You already saved or just much in the body as we are and any other denomination doesn't exclude from the body of Christ. When they're saved, genuinely saved and trusting in the Lord Jesus, they are baptized and they're in the morning. He meant that we should the Lord pray that we Almighty 1. But whatever is committed to man goes into the room. And we confess we're just a part of the ruin. But there is a path to see. And the faithfulness to what is what is there is one life. And there is a teaching by the Spirit of God. To to guide us into all truth that we have. So in first John two, we want to get that from the apostle John by the Spirit of course, in verse 20. First John 220 we read a few verses. But ye have an unction from the Holy One, and you know all things. That's the anointing of the Spirit of God. Verse 21 I have not written unto you because you know not the truth. She's talking about the same using the same language he's regarding into all truth. I have not written any because you know not the truth, but because you never. And that no lie is asked the truth. How cute was the word? If I lie doesn't do away with the truth, the truth abides. Check with you. The truth abides. If you look in your own private reading and. 2nd Corinthians, The last chapter you read we can do nothing against. The truth, but for the truth, I like to use that verse with this one. Supposing what I did online, that doesn't do away with the truth. It doesn't destroy the truth.

The truth is over there. I'm not in it, but the truth of eyes. But you and I can do something. For we can do nothing against the truth, but for the truth. And we're here to support the truth. That's what the Church was formed to be, the pillar and ground of the truth. We are supposed to go on in that way. Verse 22 who is a liar but he that denies that Jesus is the Christ.

He is Antichrist that denieth the Father and the Son. Many of the so-called denominations deny this and the Jews deny that Jesus is the Christ. That's the Jewish apostasy. Verse 23 Whosoever denieth the Son, the same hath not the Father. The Unitarians have nothing. They have nothing. They deny the son. They haven't got the property. You have to have the whole of the print and the whole of the Godhead. Verse 24. Let that therefore abide in you which ye have heard from the beginning. He goes back to the teaching of Christ here on earth, and on into what the Spirit is going to talk. If that which ye have heard from the beginning shall remain in you, He also shall continue in the sun and in the Father. And this is the promise that he had promised us eternal money. We have it. We know that Son of Gods come and that He giveth us understanding that we may know Him that is true, and we are in him that's true even in His Son Jesus Christ. This is the true God and eternal life. We have eternal life. Verse 26 these things have I written unto you concerning them that seduce you a warning of the Antichrist that we're even coming. John's day and they're prevalent in the word of the day. You'll find it in the newspapers. I was improving. The man claimed to be the Christ. I was in the Dominican Republic when another man had himself crucified in the courtyard of the hotel. Some of our brothers. Of course he didn't die and they said he had supports under his feet, but there he said under Christ he had himself crucified Antichrist. Antichrist there in the world today. Now we want to get this 27th version. But the annulment. The ocean. Which he had received of him. That's the Spirit of God. That anoints us. Abideth in you, and ye need not in any man teach you. But as the same anointing teaches you of all things, and is truth, and is no lie, and even as it hath taught you, you shall abide in. Berlin, I believe I have seen and even felt that in our weakness, in our small gatherings, when they get together frequently, we seem to have very little gift. But in reading the Word of God, the Spirit of God teaches. In my experience for 60 years. Defined in low gatherings. Seem newly saved to follow the order of the book and they don't have some of the great gifts. Because they have enough, we have enough. Because we have the Holy Spirit. And we give the liberty of the Spirit. I make a mistake in my teaching a brother, correct. And that's the way the truth is held. We can go on for God in faith and faithfulness. Now we want to turn to 1st Corinthians chapter 12 to get the. Truth about what the Holy Spirit has done and is done for the sake of the body of Christ today. The first one of First Corinthians 12. Now, concerning spiritual gifts, brethren, I would not have you ignorant. We know that you were Gentiles, the Corinthians carried away with dumb idols even as you were led that land of hedonism. The Spirit of God came over and Paul preaching verse 3. Wherefore I give you to understand that no man speaking by the Spirit of God called Jesus occurs now that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts, but the same spirit. The same spirit. And there are differences of administration look the same woman. And their diversity operations, but is the same time which work at all we have the credit issue.

The same Spirit, the same mind, the same God in this action. To supply the needs of the church while she's down here. And there are many gifts and you can't say and I can't say that I don't have that because everybody. Yeah, and they're all necessary. And they're all help. And if you just look at your own body. And compare it. If your right arm could say I'm not going to work anymore, you got to get along without me. How does your body function? You just don't think somewhere else. We need each member of the body, each one to function in his own place. And. Verse 8421 is given by this number seven, but the manifestation of the Spirit is given to every man to drop the holy Passover, that there's a manifestation of the Spirit of God in everyone so that all of us make profit together. 41 is given by the spirit of. The Word of Wisdom. To another, the word of acknowledged by the same spirit. To another faith by the same spirit, To another, the gifts of healing by the same Spirit. We notice that he always says the same spirit in this list. In First Corinthians 12, these gifts are repared, given out by the Spirit of God. Actually in Romans 12 where we have another list that seems to be called. And in Ephesians 4, where Christ is the ascended on high, He gave. If in the man is Christ given to death, but here in particular it's the action of the Spirit of God here on earth to recart the gifts for the whole of the body, and we need these gifts. To another verse. To another verse 9 faith by the same spirit, this is a special kind of faith. Evidently it's a special gift, even as the special gift of wisdom and knowledge was before that. In those days to another the gifts of healing by the same Spirit. You see, the Spirit of God acted in a powerful and miraculous way to attract to Christ at that time before the book was written. And it did attract. And then after the Bible was completed and the work was. I mean, the word of God is available. Some of these gifts were withdrawn in a public sense, and we. Can't take much time to go into that, but we know that that's the fact. Going on. Verse 10 to another working miracles, to another prophecy, to another discerning of spirits. What a wonderful necessary gift that is. I think they can have that if we look into the word and see how we can test the spirits of John himself tells us in his first epistle. Very necessary in the time in which we live, when there are so many winds of doctrine to another divers kinds of tongues. Now when I went to South America, I didn't learn to talk Spanish. All of a sudden I didn't get that checked. Had to work at it for years to be able to talk to Spanish. So it just was a demonstration to me that the signed gifts weren't given to me. At least in this way it wasn't necessary. They were interpreted and they were did brethren down there. That could benefit your interpretation as well and other reasons. To another the interpretation of the tongues, verse 11. But all these work at that one in the self same spirit, dividing to every man severally as he will. And this 12th verse as the body is more. Here's an absolute fact. Is what we were saying. Everyone that is born of the Spirit is genuinely say the child is gone, is in one body. Christ has not two bodies.

The first chapter of this epistle, that tremendous question is shaped here when you hear it is Christ. That might absolutely impossible. Based on that there is. I'll say what some objective insistence of these. There can only be one testimony. Truth that there is one body because two is division. I firmly believe that there's only one trivia. To the true fact that there is one body, may I seek that place and seek to go on there. There is one Bible. For as the body is one and have many members, and all the members of that one body being many are one body, so also Christ is the way it should read. Hold this place and they'll go to Genesis 5 and read the second verse because very early. In the Bible we have a type that fits this exactly. When you read verses one and two. Genesis 5. This is the book of the generations of Adam. In the day that God created, man in the likeness of God made. He him male and female created he them. And bless them and call their name Adam. And the day that they were created, he didn't call their name Adam and Eve. They were. And when you and I are baptized in the body of Christ, the name of Christ is critical. That's what we have here this 12 years. All the members of that modern body, being many, are one body. So also Christ, or you could say the Christ, the head and the body is Christ. Oh how near that we are linked up by the Spirit of God, united to Christ our head in glory now practically. It's very simple to see. The wisdom of this. So even as I stand here. Or you sit there. You have to get all the commands and directions as to how to check somebody'd hand, how to stand up and pull. Or any action of the body coming from the head. And the body that functioned well always does that. Now we'll use a case of a person who's coldly *****. You've seen them, you know that they have an affliction. And their affliction interferes with the command from their heads, their hips, actually, all right. Nerve commands don't get through and they can't handle their whole body properly. That's a picture. I'm afraid of crystal. Who gets their commands? And confuses

them. He mixes them all up and doesn't pay any attention really to what their head dance to say. And they get into all kinds of dissension and argument. Men's rooms and creeks and darkness and wicked duck because they're not holding their head. You and I must. Hole in your head and listen to what the head has to say. Now the next verse 13 tells us. And what took place when the Spirit of God came down, and I believe it includes. Acts 2 That we read, and Acts 10:00 and 11:00 to bring the Gentiles in. For the 10th chapter of this book, it mentions three groups that God recognizes on the earth, the Jews, the Gentiles, and the Church of God. So once the Spirit of God did, when he came down, he baptized into one body what is called the church from the Jews and from the Gentiles. So that's what we have at verse 13. For by 1 Spirit are we all baptized.

Into one body. This is a vital action of the Spirit of God. We actually had nothing to do with it. God. Therefore, it's a perfect life. You know, I had eternal life. We're in union with Christ by the Holy Spirit and Jesus sent down from that country. By 1 spirit. Are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit? Now we have that spirit and in order to function in the body. There's much truth given. You could go on if we had time and the rest of this chapter and in the love chapter comes in between and the actual operation of the function of the church in chapter 14. These things we know and these things we need. We need one another. And two other little admonitions that I need. I don't know what you do, but I should probably do. We'll look them up and read them in Ephesians chapter 5. You want to ask somebody to help me find that this works with greed, not that Holy Spirit provides your seal for the day of redemption. Sure, it's right here somewhere, but I can't put it up. Patience 45 is. 443430 OK, Thank you. I was looking the wrong question on the page. Thank you. That's at 4:30 and. Agree. Not that Holy Spirit, not for by your seal until the day of redemption. You see what happened when I act in the flesh or you act in the flesh? It hinders the positive action that we read about in John 16/13/14 and 10. And the Spirit of God, if I act in the flesh, you can't keep me. All the truth as to the person of Christ and his glories and the prophetic things, but he has to make me think about my seat. And to correct that first and bring me back into communion in it forward with the book that the Spirit of God wrote. So every time I grieve the spirit and it's the allowance of pleasure grieve the spirit I'm hindered in growth in the soul. So that's we want to grow Peterson last word growing grace and in truth and the knowledge of our Lord and Savior Jesus Christ. So we understand that greed, not the Spirit and we go to. First Thessalonians chapter 5 to find the 2nd. Little simple statement that I'm sure we need. 2nd The 1st Thessalonians, Chapter 5. A little list of short versions here which are so helpful, beginning with verse 16. The positive is so much more blessed than the negative. Rejoice evermore. The shortest verse in the Bible, except for one. It has 2 verses, 2 words and this has 2 words. These words are little longer. Rejoice and. Next thing is pray with empathy, be in that attitude to ask from God as a dependent preacher. That's what we are. Pray in everything, give thanks.

But says in everything give thanks for this is the will of God in Christ Jesus concerning you. And here's the other short affiliation. French, not the spirit. Now this speaks to me. I'm sure it speaks to you. What this is, is the hindering. Of the action of the Spirit of God. In another and it could be in myself. I am not to quench that spirit of joy. He has given out the gifts. We had them there in chapter 12. You have yours, I have mine. The body needs your help, they need my help. We all have a service to performing the body like your fingers and your feet. And every part of your body and the unseen parts of the heart. And ever, perhaps the most important. In fact, he says so in that chapter. We need one another. And the Spirit of God is the one to direct us from the head, who is Christ and glory, the lines of communication open by the Spirit of God and the liberty of the Spirit to teach us. And that's the reason I said I have observed in reading meaning amongst the gathered Saints where there wasn't much gift that they just drew and couldn't. I can think of a deer, a man in his way who are pretty much isolated. I never saw anybody. It holds much truth as he other brothers go along with me. Taking on the breaking of bread over there in Indiana for some 40 years. As a real live demonstration to me of what Job says who teacheth like Him, you have an option of the Holy One, and you know all things. Read through it and wait on the floor, and you get your teacher and you'll get the wizard, and you'll get the premise and the love to go with it. But don't quench the Spirit if He asks you to, dear brother, to give out him or to pray and clearly do it. Don't punch the spirit. And don't say anything that requests the spirit in your brother. So this is. Craft will pinching up the Spirit despise, not prophesying. I've listened to Indian brothers. In port clothing and learn truth from. The source is from. And an humble Indian brother can say the truth in just a precious way. We're not to despise it because he's just a poor brother. Never. Prove all things. Despite our prop sign prove all the things tested by the word of God. Hope that's that which is good. We're going to the last chapter in the book. And find out the Spirit of God's last words. And we're just ready for it. The Spirit of God is here. We are here. We're not going to stay here. The Spirit of God is not going to stay here. When we leave, he leaves. Divine accreditation. Most perhaps all of the great events in the Bible. And here we find. The Spirit of God in his place down here. And verse 17, well, I'll start with verse 16 because they have Jesus, alright? Jesus have sent my Angel to testify into you these things in the churches. I am the root and offspring of David and the bright and Morning Star. We're looking for the orange carpet, right? Now here's the language of the Spirit and the God. And the Spirit and the Bride say. The same spirit is here in the church. And in this last chapter in the Bible, he's inviting Jesus. Well, Jesus is much, but he waits till he gets the command from his Father to rise up and come and get. And when we go, the Spirit of the car goes to Let's sing a hymn closing number. 131, which mentions the Trinity. Praise, which is the Father give praise. We see the first born bring praises for the Holy Ghost sent from heaven, Pentecost. Some brother raised the 10 and just singing the last stance verse 4. Plus our portion.

Of. The. For us. I.

Toledo Conference: 1983, One Flock (10:16)

Address—C. Buchanan

To learn something in type. From the Old Testament. This is a wonderful book we have in our hands. The whole of it reveals Christ, although we sometimes say that Christ is concealed in the Old and revealed in the New. But when we get the revelation of the New shining back on the pages of the Old Testament, we then see Christ in all the pages of the Old Testament too. That is really what it means in Corinthians where it says, where the Spirit of the Lord there is liberty, that is liberty. By the Spirit of the Lord to understand the Old Testament. It's talking about the Old Testament there in that passage in Corinthians. And so we will look in John 10 at one verse very specially, and it is the 16th verse, and speak a little bit from the chapter to introduce the subject. John 10:16 then and other sheep I have which are not of this world. Them also I must bring, and they shall hear my voice. And there shall be one fold or one flock. And one shepherd. Now this verse is very concise. We

know who the Shepherd is. And if we go back and consider the beginning of the chapter. Thinking of the Lord Jesus talking in that day. To those who were Jews. Israelites. And remembering that in the 100th and Psalm. The 100th Psalm. But God speaks of Israel there as. His people, the sheep of his pasture. So we are warranted tonight to use this term sheep as it is used in Scripture. To refer to the people of God, not only I believe. In the past dispensation but that God has a people today. Who are his sheep? Reminds me of what happened down in Bolivia. Many years ago, some of you. Have heard of the name of Avelino Chavez who lives in Montero, where? Our brother Bob lives now. When the work began in that city of Montero. It is over on the eastern side of Bolivia in a low altitude region, the plains which drain into the Amazon and go clear cross. Brazil north and then east through Brazil to the Atlantic Ocean. Whereas most of our brethren in Bolivia before this time of something like. 16 or 17 years ago, lived up in the mountain region, and perhaps the bulk of them still live up in the Andes at an elevation between, we'll say 9 and 15,000 feet. The highest assembly in the world is called Santa Barbara. They like to think of themselves as the highest assembly in the world, you know? Of course they can't claim that as a state of soul or anything like that. But they are up there at 15,000 feet elevation at least, and the town is called Santa Barbara. And in kind of a humorous way, they, these dear Indian brethren, will say, do you think that when the Lord comes, we'll be just a little bit ahead of the rest of you? We'll have a head start. Well, it was interesting, you know. And so the work began over on the eastern side in Montero. Avelino Chavez was one of the first of our brethren who moved there. A few others moved there and the work was progressing rather well amongst young people. Oh, it's always nice, you know, when young people are saved and get a hold of the truth. When I went there perhaps 16 years ago. I remember that there were, oh, at least a dozen young men of perhaps. 1415 or 16 years of age that had been saved and were coming to meeting. Really a happy thing to see you know.

Well, whenever the Spirit of God is busy. The enemy gets busy too. And a little assembly was established there. And Avellino is rather clever. At meeting up with souls individually and speaking to them, he became known. In the town which is rather small then smaller yet I would guess it may be. 8 or 10,000 people at that time. So he became known and. There was a sectarian preacher there who was a little bit jealous of Avellino coming there. He had his work there. So is Avelino's. Walking down the street one day he met this sectarian clergyman and he walked up to Havoline on, he says, What you doing here? Stealing some of my sheep. Whose sheep? Avelino said. I thought they belonged to the Lord. Where'd you get your sheep? Well, of course the man got the point. You see, she belonged to the Lord. They are his sheep. We are his sheep and this verse we have read says. Other Sheep and we have read the 16th verse of the 10th chapter. Other Sheep. I have which are not of this fold, and them also I must bring, and they shall hear my voice. And there shall be one fold and one shepherd, that is. The Lord Jesus speaking then talked about the future when he was going to. Have a flock rather in contrast to what he had had. In the beginning of the chapter where it says in the first verse sheep fooled to introduce that portion at the beginning, the Lord came into that sheepfold. Of that people of God, the Israelites that use, and He came in through the door, was presented to them for their Messiah. He came in at a proper way, and of course they would not have him. They rejected Him. And so well, in John's gospel, he's rejected from the very first chapter. So he begins to teach a new truth in this chapter, and he says he went in in order to lead them out. That's very astonishing when you consider that third verse. We'll read it to him. The Porter openeth, and the sheep hear his voice. That's true sheep. And he calleth his own sheep by name. Isn't that a wonderful thing? That the Lord Jesus knows everyone of his sheep by name. I have meant, I suppose, thousands of Bradford. Both of the Spanish speaking and the English and I have great difficulty when I come to a place after a year or two and remembering names. Maybe you haven't experienced that, but I just love to think of the Lord Jesus. He knows everyone by name, and he never forgets a single one, even little boys and girls who are his sheep, who are the people of God. He calls his own sheep by name, and then what does he do? He leads them out. Well, that's what the Lord Jesus was teaching here. He was going to lead his people out of that old fold, which was like a corral with a fence around it. Into the liberty of grace. Well, he develops that. Then he comes down and says other sheep. This to us who are here tonight, I'm sure is most. Precious. Nationality really doesn't mean anything now, but I doubt if by birth there are. Any or many Israelites or Jews here? Well, thank God that the other sheep are being collected by that one shepherd, and he would always gather into that one flock. Well, going on then to look for another verse. The 12Th chapter of Luke or. Back to Luke, I should say. Back to Luke 12. If you should some on some occasion drive down to visit us down at Saint Francisville from here, you might.

That's in Illinois, southern Illinois. You might go to Terre Haute IN and go South on Route 41 to Vincennes and come over across well, if so, if you were noticing as you drove South. From Terre Haute. A few miles you would see a sign up and it says Little Flock. Little flock, Now let's read this verse. 1232 Luke 1232 Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. Well, you may have guessed what that little flock sign stands for. It's a cemetery. One kind of enjoys that title for a cemetery though, and one just wonders if the Lord comes tonight, how many graves will be empty out there in that little flock cemetery? Surely some. And all over the world there is a little flock. But this is the living ones here that He's speaking to. It's to us. Fear not, little flock. He doesn't say big flock. It may be a. Diminutive endearing term like we would say of. A dear little child. They use it more in Spanish and. Using the name Mary, a diminutive endearing term would be. For Little Mary would be Marita. We would say Little Mary. As an endearing term, well, it may be that, and it may be true too, that it's just few in numbers. And I think perhaps. That fits with what we're going to find a little later. Let's. Then go back to the Old Testament, to the book of First Samuel. To develop a few. Thoughts and connection with King David. If I asked the boys and girls here to give me a resume or an outline of chapter 17 of First Samuel, they could probably do it. But doubtless if I asked the 1St chapter 16, they wouldn't quite remember. And maybe some of us were older. So I think we ought to read chapter 16 of First Samuel. It fits so nicely with chapter 17. We'll draw from a few expressions in both chapters of First Samuel, but we want to read First Samuel chapter 1623 verses. And the Lord said unto Samuel. How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go. I will send thee to Jesse the Bethlehemite. For I have provided me a king among his sons. Samuel said How can I go? If Saul hear it, he will kill me. And the Lord said, Take in half her with thee. And say I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do. And thou shalt anoint unto me him whom I name unto thee. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? He said peaceably, I am come to sacrifice unto the Lord. Sanctify yourselves and come with me to the sacrifice. And he sanctified Jesse and his sons. And call them to the sacrifice. Came to pass when they were come that he looked on Eliah and said. Surely the Lord's anointed is before him. And the Lord said unto Samuel. He looked not on his countenance or on the height of his stature. Because I have refused him. For the Lord seeth not as man seeth. For man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shama to pass by, and he said, Neither hath the Lord chosen this. Again Jesse made seven of his sons to pass before Samuel.

And Samuel said unto Jesse, The Lord hath not chosen these. Samuel said unto Jesse, Or hear all thy children. And he said, There remaineth yet the youngest. And behold, he keepeth the sheep. Now just keep in mind this expression, He keepeth the sheep. And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hit her. And he sent and brought him in. Now he was Ruddy, and with all the

beautiful countenance, and goodly to look to. And the Lord said, Arise. Anoint him, for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Raema. But. Or what a changer, but the Spirit of the Lord departed from Saul. And an evil spirit from the Lord troubled him, and Saul's servants said unto him. Behold, now an evil spirit from God troubles thee. Let our Lord now command thy servants, which are before thee, to seek out a man who is a cunning player on an harp. And it shall come to pass when the evil spirit from God is upon thee. That he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, a man of war, and prudent in matters, and a comely person, and the Lord is with him. Wherefore Saul sent messengers unto Jesse, and said. Send me David thy son, which is with the sheep. Now take note of this statement. With the sheep. And Jesse took an *** laden with bread. And a bottle of wine. And a kid. And sent them by David his son unto Saul. And so and David came to Saul, and stood before him. And he loved him greatly and he became his armor bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me. For he hath found favor in my sight. And it came to pass when the evil spirit from God was upon Saul. That David took in harp and played with his hand. So Saul was refreshed and was well, and the evil spirit departed from him. First, I would like to give a little outline to introduce this chapter, not so much in connection with. The shepherd, the one who was the keeper of the sheep and with the sheep. But another line of truth which comes in this chapter as well. And that is King. In the first chapter. Of Samuel. We encounter Elkina. The father of Samuel, who had two wives. Banana and Hannah. There is a good deal of meaning in those names. I understand the name Elkanah means God is possessing. And Penina means earthly glory, but Hannah means grace. And that beautiful story of the birth of Samuel asked of God, that little boy given to Hannah, meaning grace, asked of God, a prophet to be there to take up the link with the people of God. Now God always has a people. And he always maintains a link with that people.

And up to that time of First Samuel, the link, chief link with the people of God was the priesthood. But in the early chapters of Samuel. Eli's sons are wicked men. The priesthood breaks down. He lie, an old man didn't restrain his sons. The link was breaking. So God brings the prophet on the scene. Asked of God Samuel, but still for another purpose. To have this last link, we may say with the people of God, which was the king. Now would would you turn back to the first chapter and get an expression out of Hannah's song, which means a good deal in the second chapter? A wonderful. Truth, wonderful prayer or song which came out of Hannah's mouth. In her joy she prayed. But we'll just go down to. Verse 7. And read 7:00 and 8:00. Two verse Samuel 27. The Lord. Maketh poor and maketh rich. He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill. To set them among Princess and to make them inherit. The throne of Glory for the pillars of the earth are the Lords. And he has set the world upon them. And I hope we can keep this. Eight verse partly in mind. Notice that. Expression the throne of glory. I believe it is God's thought which is established here. In his plan to have Christ exalted. You know the 2nd Psalm says, Behold, I have set my son upon my holy hill of Zion. God looks at that as past and still future. So there had to be an introduction to that throne. And when the line of the priest broke down, the prophet was there. To anoint a king. But the first king that was anointed was the People's Choice. Oh God is so patient to teach us and all the way through Scripture. We will find. That one of the things that's hard for us to learn, perhaps difficult for God to get us to learn, it is that the flesh profiteth nothing. The flesh profiteth nothing. You'll find that in Genesis 6, God says the end of all flesh has come before me and he's still testing it after 6000 years. The patients have gone and showing that in me, that is in my flesh dwelleth no good thing. And this lesson comes out. Over and over again, we may say continuously. The people choose a king, and he was head and shoulders above the rest. Probably bigger than less Vandenberg. A real man and a choice man. And he begins well. But likewise, he breaks down the People's Choice, the best of the flesh. Breaks down and in the 15th chapter we didn't read it but. If you want to look at the 15th chapter to see. What God says. First Samuel 15. Verse 17 Samuel said he comes to Saul. When thou wast little in thine own sight, wast thou? Not made the head of the tribes of Israel and the Lord anointed the king over Israel. And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners of the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yeah, I have obeyed the voice of the Lord.

And have gone the way. Which the Lord sent me, and have brought a gag the king of the of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil sheep and oxen the chief of the things which should have been utterly destroyed to sacrifice under the Lord thy God in Gilgal and Samuel said. Hath the Lord has great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of Rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. So we see that the best of the flesh as the People's Choice in soul is disobedient and rejected by the Lord. But I really think we ought to back up and bring in another thought there, because the Amalekites were in the land and God said. That they were to be utterly destroyed now if we were to go back to. Earlier in the Books of Moses. This chapter doesn't come right now to mind, but perhaps you'll remember it. In Exodus somewhere. Where God said that. He would have war with Amalek from Generation. To generation, we believe that the type there in Amalek. Is the flesh really has taken over by the enemy? And God says I'm going to have war with that old flesh. That lets the enemy operate from generation to generation. My generation, my children's generation, my grandchildren's generation. And all the way back, the generations don't improve it. The only trouble with you young people is that you're just like your parents. And that's it, Amalek from generation to generation. So God says the flesh profiteth nothing, and he told this king the People's Choice. Now you go, and you smite everyone of those. And he left Agag the king. Then we have the thoughts of man. In worship brought out here and Saul blamed it on the people. And they brought those best of the animals to make a sacrifice to the Lord. Oh, these wonderful verses in answer to that hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hearken than the fat of Rams. There is nothing. More to be valued by God, I believe, than obedience, which suggests dependence at the same time. That's two things that God always wants from man Obedience. And dependence. Saul was disobedient and. Used an excuse in a religious way to change and bring in a sacrifice which. God, of course, could not accept. So we have the breakdown of the kings coming early in the very first one, the one chosen by the people. So now we come to our chapter and. Samuel is sent. To anoint. God's choice. David, a man after God's own heart. And there again when Samuel arrives there. The first born is brought out. And. It's verse 8, but we read verse number verse 6. It's Eliab and it came to pass. When they were come that he looked on alive. And said, Surely the Lords anointed us before him. But the Lord said unto Samuel. Look not on his countenance or on the height of his stature. Because I have refused him. Lord seeth not as man see it, for man looketh on the outward appearance, but the Lord looketh on the heart.

This is both instructive and searching. We are prone to judge by outward appearance. And of course, we cannot see the heart. But out of the abundance of the heart, the mouth speaketh. When we get acquainted with people a little bit more, we know them better. And have a better

discernment as to who and what they are. But God knows he looks right into the heart. Well, here was doubtless the first born coming right on down the line through seven of them. Choice men they were. In the next chapter, this Eliab rather mocks David. The first born mocking God's choice. Well, he is. He's not chosen. He's passed by and abinadab and right down through the Severn. But where does God find the man of his choice? We come now down to this eleventh verse. And Samuel said unto Jesse. Are here all thy children? That was all he had, right there. Where? In the house with him. But there was one more the youngest. Where was he? He keepeth the sheep. The father's sheep. David was out serving his father. He was keeping his father's sheep. Oh, how typical this is of the Lord Jesus. He keeps his sheep. Always serving, keeping the sheep. This is for us too. This was where he was found, so he is brought in. And he is anointed king. This is he verse 12 at the end. Then Samuel took the horn of oil and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward. Wonderful truth here, anointed King, and the Spirit of God coming upon him. Christ, that name really means anointed. The anointed of the Lord. Of the Lord Jesus came. And the oil would speak of the Spirit. When the Lord Jesus came up out of the waters of baptism. The Spirit of God came and abode upon him a full testimony at that moment of who was in the midst of His people there in the early chapters of Matthew and Luke. A typical of the Lord Jesus is this here. And. So Christ is anointed, but here David is anointed and. The Spirit of the Lord is with him from that day. But. We find the rejection. Of saw complete in verse 14. But the Spirit of the Lord departed from Saul. God had tested that man, the People's Choice, and he had given up on him. And I'll say this, that when we get the Spirit of God, he's never taken away the Spirit of God visited in the Old Testament, but he can't. He can't have come to this earth now and he abides here. And when we are sealed and anointed and have the earnest of the Spirit, we always have the Spirit. That is what really brings us into the family of God and makes us the sheep of his pasture today. To be sealed with the Spirit of God. Well, we go on down and we pick up another expression here and it's in verse 19. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. 1st in verse 11 he was keeping the sheep. Of the Lord Jesus. It reminds us of Him. He always keeps his sheep. Could we say he's always with his sheep? I will never leave thee, nor forsake thee. We have that promise in Hebrews 13. Our Good Shepherd, He's always with us. He keeps us all the comfort of the Scriptures. In type we find this in David with the sheep, so he is sent for. He comes and he's with the king. Well, we're going to speak about the next chapter a little to bring in some more thoughts as to David.

Without reading it because I believe it's so well known. How that Israel was there tested? By this Philistine, this giant Goliath of Gath, and the suggestion that a champion be chosen in Israel to fight with this giant, this Philistine. And they were all scared and weren't they? And Eliab was too. He was down there, Jesse's son. And perhaps some of the other brethren. But. We find David is not afraid and. We'll read now from verse 12. To get the thought, First Samuel 17:12. Now David. Was the son of that Ephraim of Bethlehem, Judah, whose name was Jesse. He had eight sons, and the man was among men for an old man in the days of Saul, and the three eldest sons of Jesse. Now tells us the three eldest sons of Jesse went and followed Saul to the battle. And the names of the three sons that went to the battle were alive, the first born. We find out he's first born next Abinadab and the third Shama. We've already read their names. And David was the youngest, and the three eldest followed Saul. Soldiers in the battle. But David went and returned from Seoul. To feed His Father's sheep at Bethlehem. Here we have another expression that we want to call attention to. To feed his Father's sheep. How? This reminds us of the Lord Jesus too. He always is there to feed his father sheep. What a faithful shepherd we have. Keeps the sheep with the sheep and feeds the sheep. How we need this, all of us, this complete. Exercise of the Shepherd that we have read about to this point kept. And with him personally, with him and fed by him. Oh, what a shepherd we have. Well, David is typical of these things in our Good Shepherd, our Great Shepherd, our Chief Shepherd. Well, the test goes on in 40 days that giant presented himself. And you know what took place. Verse 20. And David rose up early in the morning. And left the sheep with a keeper. Well, here's something a little bit different too. As to the sheep. David was now going to go to do battle with the Giants. And he goes down there to visit his brethren and see how they're getting along. But the battle is coming up. So he leaves those sheep with a keeper. Verse 20 David rose up early in the morning and left the sheep with a keeper. Perhaps this indicates the Lord Jesus in his. Compassion. To his Jewish sheep that he had gathered around him. When he was walking the earth. I could get it in John 17, beginning with Really chapter 13. On through 17, the Lord getting ready to leave. He was going away and as soon as he says a going away, he says I'll come again. Well, the disciples in those chapters were concerned about that. Think of this, those disciples had been kept by the Lord. Those 3 1/2 years they had been with the Lord. And he had fed them, He had fed them, hadn't they miraculously fed them? And now he is going away. And not only did they feel it, but the Lord felt it. So He talks to them about a comforter, the Holy Spirit.

And he says it's expedient that I go away, for if I go not away, the comforter will not come. Is that the other keeper? He left the sheep with a keeper. Possibly so, but there seems to be a kind of a double being kept. For those disciples, and for us too, all through this dispensation. And this comes out in that 17th of John 11 verse where the Lord says. Praise the Father. And says Holy Father. Keep through thine own name those that thou hast given me. He asked the father. Now you keep them through your name. Oh, what a protection it is to know God as Father. He is the almighty God our Father is. So we have this double way of being kept by the Lord Jesus. Through his intercession, through sending the Spirit of God and praying to the Father. All the time that he's gone away, he's really up there. Our Great Shepherd is up there, but he's left us in the care of the comforter. And the father and the father's name in particular. So this. This expression is very precious. He left the sheep with a keeper. Well, he goes down there to the battlefield, and he meets his older brother in verse 28. Perhaps the older brother again would speak of the strength of the first man. The 1st man is of the earth, earthy. A first born is typical of the strength of nature. And. The strength of nature was afraid to do battle with that giant, wasn't it? Eliab wouldn't go against that giant. So Eliab, his eldest brother, verse 28, heard when he spake unto the men. Well, I'd like to go back and read just what David's question was. So let's begin back a little further. Verse 26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine that he should deny the army, defy the armies of the living God? And the people answered him after this manner, saying, so shall it be done to the man that killeth him? Well, we didn't read the reward. It's back in verse 25. He was going to get the King's daughter, perhaps the type of the church as belonging to God-given to the Son. Through conquering the enemy, the devil. Taking over the Sword of Death. All this comes out in the battle with Goliath. David meets him. He conquers him with just one of those stones out of the brook, typical of the Lord Jesus meeting Satan the first time in the wilderness and conquering the enemy through the Word of God using only the book of Deuteronomy, but the enemy still had his. Armor wherein he trusted. So David went on and took the armor. From Goliath and cut off Goliath's own head. Typical. So precious and accurately. Of Hebrews 2 For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same through death He might destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death were all their lifetime subject to ***** So the Lord Jesus came. And he not only defeated the enemy in the wilderness, but he went on to the cross. And he worked out redemption to save us. And he gained. The enemy's sword. He arose victorious. And so in Revelation he says, I am he that was dead, and behold, I am alive forever more, and Amen and have the keys of hell and of death. That all belongs to the man. Now. It isn't the enemy's Armory armor for the believer. So

this all is typical of the Lord Jesus and the work that He accomplished on the cross of Calvary.

But going on here in verse 28, Eliab rather mocking him. Youngest brother says. Eliab, his eldest brother, heard when he spake unto the men, and Alive's anger was kindled against Dave, and he said. Why kimest thou down hit her? With whom hast thou left those few sheep in the wilderness? Well, that's enough to read there this expression, those few sheep in the wilderness. Well, we've already explained with whom the few sheep are left as it applies to us. But it comes out lovely. We read there in Luke 12. Fear not little flock. It is your Father's good pleasure to give you the Kingdom. Verses apply to us the few sheep. We don't claim to be numerous. Although I like to think that there are millions of real Christians. I really think myself more. Than of any other group. Well, it's not necessary to know that. But. Christians are looked at as few in number. They in testimony are few in number. And we feel that if we seek to be faithful. To the Lord Jesus. Christ is the rejected 1 now. If we are faithful to Christ, it says the servant is not greater than his Lord. They that will live godly in Christ Jesus shall suffer persecution. Perhaps you and I feel this fewness, this smallness, this littleness. It's a good thing to feel it, it says when. Ye are weak, then are ye strong? Strength is not in numbers. I like to think of an expression the way poles evident put it. When he was visiting in a very small assembly. Two or three is the smallest number, isn't it? As we get it in the testimony and Matthew 18:20. Sometimes we break bread that those small numbers. But. Suppose there's 20 or 30 instead of two or three. That's still few, isn't it? I'm speaking now of a real testimony that there is one body or one flock. As we headed in John 10, there is one flock, there's only one. And when we have that one loaf on the table, it is an expression of every believer. Yes, it is. It represents everyone as the one flock, but more particularly. The one body. And for instance, here in Toledo, there would be hundreds and hundreds of real Christians that we don't know the hearts are, but God does. But giving expression to that, it's very small, isn't it? And it may be discouraging, but God would encourage us. And so with whom hast thou left those few sheep in the wilderness? We feel that this is a wilderness. That's what the children of Israel found out when they were redeemed and crushed the. Red Sea that they were not in Canaan, they were in the wilderness. And that's where we, you and I are practically every day of our lives in the wilderness. It's a good thing to feel this fewness, yet to be encouraged by the scriptures that fear not. Little flock, it is your Father's good pleasure to give you the Kingdom. The Kingdom is coming. The King has been rejected. He has gone up on high to receive His Kingdom. He's going to get it from the Father. Not from Satan. He was offered that he would not take it. He could not take it. He did not take it. He waits to reign, and so do we. But the reigning is just as sure. As the suffering is now and so we would be encouraged to go on in spite of fewness and smallest of numbers. Now there's one more expression that we want to draw out of this chapter down in verse 34. And David said unto Saul, thy servant.

Kept his father's sheep. Oh yes, he did that. The perfect servant, he kept his Father's sheep so that the Lord Jesus in John's gospel he could say. Of those whom thou hast given me. I have lost none. Little earlier the son of Perdition was there, but later on he wasn't there. Because he really wasn't a sheep. He looked like one. He walked with the Lord, but he was an impostor. But every sheep that the Father gives to the Lord Jesus. He keeps, so he says, thy servant kept his father's sheep. He will keep you, He will keep me right until a time when He comes for us. Just a couple of practical exhortations based on this little talk in Acts 20 and in First Peter, which are readily understood. Pull in Acts 20. Visiting with the elders of Ephesus that Ephesians church. To whom he writes the book. Later on, John also writing to. The Ephesians, but Paul now visiting not in the place, but calling the elders. Together notice in John 20 verse 17 and from my leaders he Paul. Sent to Ephesus and called the elders of the church. Oh, he gives them lots of good instruction here, but we will only read from verse 28 a little. Take heed, therefore, unto yourselves, O ye who are elders. That is, there are elders in assemblies. Take heed unto yourselves. This is always true, Peter said. I mean, Paul said that to Timothy. Take heed unto thyself and to the doctrine, our own personal walk. Comes first and then what we do and say. To others the doctrine, Take He therefore unto yourself, and to all the flock, O he goes on. All the flock, those few sheep that are left in the care of the elders. What over the which the Holy Ghost hath made you overseers? What a privilege overseers. What for? To feed the Church of God, which he hath purchased with his own blood. Oh, he's paid the full price. They're they're dear to him. What a reward there is to being an under shepherd, under that great Shepherd. Peter, as he learned that lesson so well in the end of John, passes it on to us. In One Peter chapter 5. And verse one. We read a couple of verses here. We read 4 verses first Peter 5:1. The elders which are among you. Likewise Peter speaking to the elders. I exhort. Who I am also an elder and a witness of the sufferings of Christ. Yes. Peter walked right up there to the cross. He saw it. Oh, to get a glimpse of that on a Lord's Day as we remember the Lord and his death. What a wonderful thing it is by faith, and also a partaker of the glory. You and I get some of that glimpse as we read the Scriptures, the glories of Christ that shine out in a moral way to day. But I hear it's the glory that shall be revealed. Peter saw it. Now what does he say to you? Feed the flock of God which is among you. They are here. We're with the sheep, aren't we? With the sheep? The Lord's gone up on high. He's left them in the care. We say of the Spirit of God that He's given us the Spirit of God. Now He has under shepherds. This is clear. Isn't feed the flock of God which is among you taking the oversight thereof? Not by constraint, but willingly. Not for filthy lucre, but of a ready mind, neither as being Lords over God's heritage, but being in samples to the flock. And when, when, when, when the chief shepherd shall appear, ye shall receive a crown of glory that feedeth not away. The rewards will be great. Let's sing in closing.

203. The second stanza of 203 says. Most merciful high Priest, our Savior, shepherd friend. In thy love alone we trust until then. What?

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