

1 Kings - Commentaries by William (Bill) Brockmeier

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With 250 and the echoes of grace. Oh Lord, we would delight in thee, and on thy care depend to thee in every trouble. Flee are safe on sailing, friend. Notice also the third stanza, which we don't have in the little flock. Why should we thirst for aught below? Father is a fountain near a fountain, Which doth ever flow the fainting heart to cheer #250. Like to read about a half dozen references to begin with to lead into the subject that I would like to take up this evening. The first would be in First Kings chapter 5. First Kings chapter 5 and verse 13. And King Solomon raised a levee out of all Israel, and the levee was 30,000 men. And he sent them to Lebanon 10,000 a month by courses, a month they were in Lebanon and two months at home and at Aniram was over the levee. And Solomon had three score and 10,000 that bear burdens and four score. 1000 healers in the mountains beside the chief of Solomons officers which were over the work. 3300 which ruled over the people that wrought in the work. Now turn to Nehemiah chapter 4. Nehemiah chapter 4 and verse 7. But it came to pass that when Sanballat, and Tobiah, and the Arabians, and the Ammonites and the Ashtunites heard that the walls of Jerusalem were made-up, and that the breaches began to be stopped, then they were very wroth and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer into God, and set a watch against them day and night because of them. And Judas said, the strength of the bearers of burdens is decayed, and there is much rubbish. So that we are not able to build the wall. And our adversary said, They shall not know, neither see till we come in the midst among them, and slay them, and cause the work to cease. And primarily thinking of that expression in verse 10. And Judah said the strength of the bearers of burdens is decayed. Or the strength of the burden bearers. Faileth. I'll turn to Matthew, Chapter 11. Matthew 11 and those well known verses. 28 through 30. Come unto me, all ye that labor, and are heavy laden. If you notice Mr. Darby's translation, it says ye that labor in our burdened and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart. And ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Turn to the 23rd chapter now. Matthew 23 Then speak Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses seat all. Therefore whatsoever they bid you observe that observe and do, but do not ye after their works, For they say and do not. For they bind heavy burdens and grievous to be born, and lay them on men's shoulders. But they themselves will not move them with one of their fingers. And a complimentary passage in Luke 11. Luke 11 and verse 45. Then answered one of the lawyers, and said unto him, Master, thus saying, Thou reproachest us also. And he said, Woe unto you also, lawyers, for ye laid men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers. And finally in Galatians chapter 6. Galatians chapter 6 and verse 2. Bear ye one another's burdens and soul fulfill the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Well, perhaps you noticed the thought of burdens mentioned in each of these references, and I would like to take that thought up in a general way to begin with and then make a few comments. And then more particularly, I would like to look at the service of one of the sons of Levi. You recall when God brought his people? Out of Egypt into the wilderness. And he established that Tabernacle. There was three sons of Levi, Gershon, Kohath, and Marari that were assigned specific burdens to carry through the Tabernacle, through the wilderness. They each had a particular burden to bear, a particular service that they needed to attend to. For instance, the coauthites carried all the holy vessels. The Gershonites. They carried the curtains and coverings and so on. And the moral rights covered or that carried rather the boards and the bases and the bars and the pegs and things along that line, that which gave the structure to the Tabernacle. But before we get into that in detail, I just wanted to notice a few verses here with respect to burdens. Because the first reference we had had to do with Solomon building the temple. And those, you might say, were the glory days of Israel, just as in Acts chapter 2, we see, you might say, the glory days of the church. Very brief in number, we might add. But it's a beautiful thing to read that early chapter of Acts, those early chapters of Acts, and to see the power with which the testimony was carried on there. And they were all with one accord in one place. And there was an abundance even go to the 13th chapter. I've been struck with this and it brings out five prophets or teachers there in the assembly at Antioch. Saul or Paul was one of them. And there was four other capable brother in there, Barnabas, yet another Simeon, Lucius and Tim and I believe was the others. So there was there was real a real wealth and abundance in that assembly at Antioch. And we see the mighty power there was in the prayer meanings. Well, we have a little bit in picture here in First Kings. And we find that there was such abundance as the House of God was being built that Solomon recruited 30,000 sent him up to do service. You work a month and take two months off because that was the abundance. There was more than enough to take care of the burdens that had to do with the House of God. But you know, we don't live in days like that. We don't live in days when. We work a month and take two months off in the Lord's things. You know, Paul can speak about the burden of the assemblies that pressed upon him daily, daily, not monthly, not once a quarter, but daily. And we find here that Solomon had 70,000 men that had the service of bearing burdens. There was an abundance, but we're not living in those days. We live rather in the days. Such as we read about in Nehemiah chapter 4. Now you recall what happened after God established his testimony in Israel and power and glory and Solomon. We know the slide began quickly and before Solomon's son had ended his generation, there was a horrible split in the Kingdom of Israel and 10 tribes went with Jeroboam and only two remained at the divine center. And we know that things did not improve, although there were some happy moments in the reigns of Hezekiah and also Josiah. But as the testimony wound down there at the very end, there was a godly king Josiah that was raised up. But Josiah made a fatal mistake. And that was there was warfare going on, and Josiah thought he would get involved with that warfare. And the king of Egypt had to reprove him, and say for bear thee from meddling with God. And Josiah didn't listen, and I believe three times Josiah heard those words. For bear thee for meddling with God. Josiah, this is not your concern. Stay out of it. But Josiah got involved and we know that in that battle an Archer unaware slew him and he died. And then after that there was 4 kings, young men. They took over the reins of administration of the Kingdom of Israel. Jehoi has Jehoiakim or Eliakim. Jehoiakim or he's also spoken of as Jeconiah or Konaya. And then the final king was Zedekiah.

Who rebelled against God? Governmental hand of the king of Babylon coming down against them. He fought against the government of God. When Jeremiah told him to submit, he fought. And the result? The sad result of Zedekiah. The last thing he saw before he had his eyes put out was his two sons slain in front of him. Lost everything because of his rebellion because it was refusal to submit to the government of God. He lost his children, He lost his eyesight, and he lost his liberty. And now we find that he was taken down to Babylon, place of religious confusion and type. And so that was how the Kingdom of Israel, how it ended up. And they, the people of God, those two tribes, went into captivity. But God in his grace recovered a remnant from those two tribes to come back to Jerusalem some 70 years later, and they established the temple and as the old men. As they saw the glory of the temple, there was number glory to the temple, not what it was in former days. There was rejoicing, but it was a far cry from what it was before. Ezra Haggai rather encouraged them to look on to see the coming glory of that house. But then after Ezra built the temple, we find that Nehemiah took about the most difficult work of restoring separation to the people of God, building the walls again to protect. The inheritance that God would give to his people. And we find here that when this exercise took effect that there was immediate opposition. And it's most instructive in the book of Nehemiah to find the character of opposition from these enemies of the people of God, because their tactics are the same today, because we find that these enemies of God, first they get angry, then they try the intimidation tactic, then they say, we're going to report you for rebellion to the king. And then what do they do? They flatter them, Then they get sweet. Then they say, well, let's just meet and have a little discussion about this. They try every tactic to try to stop the. Of the Lord but Nehemiah and these men of God understood what was going on and they refused every attempt of the enemy to corrupt the work there at Jerusalem and it was a difficult work. They had the enemy from without trying to stop this work of separation and stopped to that there might be mingling and it's a whole another subject in the book of Nehemiah of how the enemy came in to Jerusalem and upset things, but we find. Here, Judah said the strength of the burden bears faileth. Now what was the burden that they had to take up was there, It says there was much rubbish and I would suggest that rubbish was what remained. Sennacherib or from Nebuchadnezzar as he as he moved in there with his with his host some. No, it wasn't it wasn't Snacker, it wasn't Nebuchadnezzar and the king of Babylon. They came in and destroyed the. The Temple and all that was in Jerusalem there that this rubbish perhaps still remained. From this sad devastation, and so is the people of God sought to begin to clear things out. It was a real burden. And as they considered the government of God that had come upon them, justly so because of their ways, carrying all this rubbish out was a real burden to them. And it caused the bearers of burden strength to fail. But I'd also like to make a practical application here. You know, sometimes perhaps you wonder why is it that I'm not making any spiritual progress? Why isn't there any joy in my life? How come the word of God is dry to me? How come I find no delight in seeking the Lord's face and how come there's I would rather be anywhere else but that At the assembly prayer meeting, why do you thought sometimes like this come up in our hearts? I would suggest it's because there's rubbish in our life and we need to get that and we need to bear the burden of clearing out that rubbish in our life because it hinders us in going on to please the Lord and all the things. And you know what I'm talking about, all the rubbish that we bring into our life, it just dampens us. Crowds out the things of God. And so there's just a glimmer of desire and our hearts to the precious things of Christ. Oh, it's a burden. But these men and then we know that they completed the work, but there was a need and sometimes we perhaps we even feel it today with so many trials that come upon us. It just seems like, as it says in Ecclesiastes, the clouds return after the rain. No sooner is one storm dawn, here comes the next one. What's going to happen next? And all the strength of the burden bearers faileth. Well, perhaps we feel like that. And so that's why I'd like to pursue the thought of bearing burdens a little bit tonight. And also particularly the service of Murari.

What we also read in Matthew 11 because they're the Lord Jesus says, Come unto me, all ye that labor and are heavy laden are burdened. And I will give you rest. Now that's a wonderful application in the gospel, and we often use it that way. Oh, don't we see it, the sorrow and the sadness that is written on men's face. They're burdened down with sin. The Lord wants to give them rest. But oh, how stubborn our hearts can be. And perhaps there's even one in the room tonight. You're a Sinner before God and you know it, and you're not happy. Then. How can you be happy when you know at the end of the path is eternal judgment is the wrath of God? Oh, the Lord Jesus wants to give you rest of heart. All He wants you to find rest and give you that. Rest knowing that your sins are forgiven. Oh, there's no rest. There's no peace to the wicked. All once you come and embrace the Savior and find that rest and knowing your sins are forever gone through the blood of Christ. But you know, even as believers we sometimes get heavy the burdens bear us down and the Lord would invite us to to say, let me say come unto me, I will give you rest and then he speaks in the. The next verse take my yoke upon you and learn from me, for I am meek and lowly in heart, and ye shall find rest unto your souls. Now what is the yoke? You know a yoke is what brings two oxen together. And I just thought of it in this way that the Lord says my burden is light. It's not a heavy burden, but there is a burden and I believe the yoke is this that if they felt sense of the Lord's presence with us as we go throughout. Day, it's a light burden, it's a yoke, but there's an acknowledgment that we are united and we are connected with another. We're walking in fellowship with the Lord. And has it ever happened? Perhaps you were tempted to say something that you perhaps shouldn't say, but yet you had the sense that the Lord was with you and you felt a restraining hand upon you, that there was some impression on your heart. They said, I better not say that. I better not do that. I better not go there. What was it? Well, it was the yoke of walking with the Lord and His presence with you, and it put a check. Upon you. Oh, it's sad when we throw that off, when we throw off restraint, but that's the path of rest. And the Lord says, yes, I have a burden for you. But it's light. It's light. I was thinking, as Dave was speaking this afternoon, he referred to Genesis 49 about Issachar. There it says he saw that rest was good and the land was pleasant. Now what does it say? He became a servant to tribute. And it says, I think in the verse before Issachar is a Bony *** couching down between 2 burdens. 2 burdens. You know, the Lord wants us to have one burden, that is the burden of pleasing Him. And it's a light burden. But sometimes we get couched down because there's two burdens. And maybe it's because we take on a burden that the Lord wouldn't have. And maybe it's because of this occur. If we look at that in a typical way, in a prophetic way, how the Jews have sought to get land and they have given themselves unto tribute in order to get that pleasant land, but they're never going to get the land that way. It's not by toil that they get the land, it's when God. Gives it to them that they have rest and they have peace. But oh, how many times we find ourselves under burdens or under tribute because we're seeking to attain things that the Lord hasn't given us, perhaps his material things and we labor and toil for it. And what happens we couch down between two burdens. Well, I also wanted to read those verses in Matthew 23 and and also in Luke 11. Because there you have the the work of the Pharisee now. The Pharisee. Is known for, was known for his legality. There was three things the Pharisee wanted everybody to know about. You have it in the, I think the 6th chapter of Matthew. The one thing is when the Pharisee prayed, he wanted to make sure he had an audience that everyone could see how spiritual he was. He was a man of prayer and he wanted all to recognize it. And the Lord said he has his reward. The Lord's instruction for us in prayers go into the closet. Don't make a great display about it. Go in there where you're not, not interrupted. But the Pharisee made a great show of prayer and then he also made a great show of giving. Anything wrong with prayer or anything wrong with giving? No on both counts. Of course not. But when the Pharisee gave, he wanted to make sure the trumpet sounded and everybody would see just how largely he gave, just how generous and just how sacrificial he really was. He wanted that to be known among his peers. And then the other thing the Pharisee did was he fasted. And he had a long face

showing his self denial, showing how he would refuse that which even would properly belong to Him. So steadfast was he with his spiritual zeal, but it was all the flesh because he did it for the eye of man. Is prayer right? Absolutely. Is giving right? Absolutely. Is fasting right? Absolutely. But it's not for the eye of man, it's for the eye of God. Now these Pharisees, you see, there is a hype, there was a

A hypocritical way about them because what they did was they bound burdens that were heavy to be born on others. And that's the principle of legality, it's been said that the law demands. And grace supplies. I thought of it in this way just from my own observation. It has seemed to me, and sometimes those that cry legal quote, UN quote are often themselves the chief offenders. Now what I mean by that is this. There may be someone seeking to walk in the fear of God and dependence upon God and with exercise and walking in a path of separation from the world, and that may bother some consciences. And so the label of legal is put on that particular soul. But you know, and that it can be so we can take up a very. Uh, you know, a path like a monk or a hermit. And it's not separation according to the mind of God. And there's room for for admonition in that regard. But you know, sometimes there is I may, I may put a label of legal on somebody when in fact is simply to ease my conscience, when that person may in all fear of God, be seeking to please the Lord. But what is it that governs me? I'm walking in a very worldly, in a carnal way. What is it that stops me from doing something? It certainly isn't the fear of God. Why? It's just a legal principle that that that I'm guiding my life by. Oh, if we're walking in the fear of God and seeking to please the Lord, we're going to be happy, and there will be a far truer path of separation to the world than anything the Pharisees could drum up. Because it was all for the eye of man, and their work was to bind burdens upon others. It's a wretched principle to put burdens on others that God does not put upon them. And what does the Lord say? And you don't even turn a finger to help, lift a finger to help as they lift a. Um. You know I lost my reference. Well, that's all right. Thoughts there her dad growing up now and then maybe some of you did too. Why don't you turn a finger to help? Well, that's what the Pharisees, they didn't turn a finger to help. And the Lord had to reprimand the the doctors of the law in that same way. Oh, let's not be burden binders. Let's be burden bearers. That's what the Lord would have. That's grace. That's Christianity. And that's what I read in Galatians chapter 6 because there was a region. Where? Bad doctrine swept. It wasn't just in a single locality. Now, because bad doctrine is like that, it was in a region, it spread, it spread around to these different assemblies in the Galatians, in the Galatia region. And so the Lord speaks to them. He says, bury you, one another's burdens and soul fulfill the law of Christ. Now that wasn't characteristic of the law of Moses. It certainly wasn't what the Pharisees were trying to do. No, they were binding burdens. They were making life, sheer drudgery and sheer hardship for their brethren because of these things that they would hoist upon them. But that's not Christianity. Christianity is bury one another's burdens and soul fulfill the law of Christ not beautiful the law of Christ. That's Christianity is to help fear 1 another's burdens. And then in the fifth verse we read about every man shall bear his own burden. Notice recently that in Mr. Darby's translation he has a note stating those two words for burdens are different. And the one verse of one burden where bear you one another's burdens. It's the same word that's used in Matthew chapter 20 about those that labored and had borne the heat of the day. It was a very great burden. And that's what we have in verse. Two, but the verse in the burden spoken of in verse five is the same word that's used in Matthew 11 from my burden is light. And Brother Bill was missing the other night that these two burdens, the one would have to be due to something that is excessive, something that is, you might say above and beyond, while the other burden would have to deal with the normal responsibilities of life. And so we see that we each have that responsibility. But in a day when burdens are greater and the strength of the burden bearers faileth and there's not 30,000 or 70,000 burden bearers.

God would seek to reach our hearts that we might take up with the thought of bearing one another's burdens. Now, I've taken much more time than I intended to, so let's turn back to Numbers chapter 3. And look at the burden of the Marorite. Numbers chapter 3 and verse. 36. And under the custody in charge of the sons of Mariah shall be the boards of the Tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that service thereto, and the pillars of the court round about, and their sockets, and their pins, and their cords. That will be sufficient. That gives us what the burden of the mirror right is. Now, as I say, each of these burdens of the different sons of Levi and I don't want to be taking a side trip here about that. It's very it's very beautiful. The Sons the coauthites that have to do with carrying the holy and the precious things of God to the wilderness. And really it's a privilege for us brethren to do that the precious truths as far as the person of Christ and the work of Christ and the fellowship into which he's brought us. And our position in Christ, all these things, these precious truths that God is entrusted and committed to the assembly. It is our privilege to be true coauthites and carry these things throughout the wilderness. Koath's name means assembly, and how good to walk in the truth of the assembly and of the precious truth of God. And it's a burden. It's a burden, isn't it? Especially when it's challenged, especially when it's attacked, especially when the day wears long. That's a burden to carry these things. And then there was the Gershonite. His name means stranger in the work of the Gershonite was to carry the coverings of the Tabernacle and also the curtains. And the curtains would give, you might say those white curtains would set apart the Tabernacle from the wilderness, and it would give character to the people of God. And it was the testimony of the people of God to the world, that path of righteousness and path of purity that the people of God should pursue through this world. And then those coverings to protect the Tabernacle, which was the House of God where God dwelled, that we might have that. Exercise and that desire and that burden that we walk through this world that we properly reflect. Christ here in this world, that we walk according to the truth of what a Christian is here in this world, and that we protect that which God has given us with respect to the House of God. But then this moral right, His name means bitter, and his work is most instructive because he was to carry the boards, the bars and the bases, or I think it says sockets in the King James here. And what would that suggest to us? Will the bars I'm not going to take the time to read in Exodus 36. We simply don't have time for it. But we find that the bars, they stood up right, 10 cubits, and they were a cubit and a half wide, and underneath those bars were two bases or two sockets of silver. Now those boards, I believe would suggest to us, the people of God, there is a difference between the Tabernacle and the temple. We know that the House of God is presented in a couple of different ways to us in Scripture, and we find in Peter's epistles how the House of God we're spoken of as living stones. But in the Tabernacle it seems to be more of the thought of the boards which likewise would represent the people of God. Now those boards were 10 cubits high. That would speak of responsibility to God. And we each our responsibility to stand before God. You might say there's that 10 cubits high to stand in our responsibility before God. But then they were a cubit and a half wide. And justice this quick thought that 1/2 in Scripture often speaks to that which is not complete. And so the cubits, these boards were a cubit and a half wide, that is, they weren't complete without the other boards. And so, brethren, we need one another, don't we? Sometimes we like to get on the path or we don't think we need anybody, but you know, the Lord brings things into our lives and we find out, yes. We do need our brethren, don't we? Think of Paul right when he was first converted, and there they were circling around the city, ready to kill him. His brother led him out of the window in a basket, down so he could escape. The great apostle Paul spoken then, of course, is still Saul. There he was hanging in the basket, dangling by his brother down the side of the wall. And it seems to me here was Paul who was so mightily raised up and used of the Lord. He had to learn.

Important principle right at the beginning of his of his service for the Lord, and that is you need your brethren Paul. There was number miracles there. He was dependent on his brethren to get him down as there he was completely dependent on the Lord. Yes, they depended on his brethren in the basket above him. And so God brings these things into our life sometimes where we realize we may want to go it alone, but God brings us in to say, no, you need your brother. You're only a cubit and a half wide. You're not. You can't go it alone. Well, the moral right he was to carry these bars, these the boards through the wilderness that would speak of the Saints, of the Saints of God. His name means bitter, and it seems to me in this way that. Put it in the lines of the hymn. I think it's 187 and little flock, oh Lord, thou 2 once hasted this weary desert through once fully tried and tasted its bitterness and woe. So there's a bitterness that the Lord felt in this world. I'm not talking about this bitter sphere or we won't forgive somebody or something like that. I'm talking about the bitterness of the way. And Murari felt that. He felt the bitterness of the pathway you might say that his brother were going through and it was a burden upon him. And sometimes it's that way. Well, this isn't it, brethren. We know there's a burden and we, we just, we know there's not anything we can do to help our brethren. And what does it do? We just fall on our knees because we know the only one we can turn to is the Lord himself of whom we sunk we. It's good if we come to that point, to bear the burden when we come to the point where the needs and the hurts among the people of God become bitter in our own soul where we're felt. But there's something else as well as far as burying the bars, the boards. Rather there was bearing the bars and bearing the bases. And I'd just like to say a few words on this because it is so important. The enemy wants to come in and divide now the bases. Were used that the boards might stand upright. How many of the Saints of God have fallen because there hasn't been the bases underneath them? Murari carried the bases that the people of God might stand, that the that the boards might stand upright. And then he also carried the bars because the bars would tend to fall apart without being linked together with these, with these bars. And this was the work of them, all right. And this should be what should weigh on our hearts and be a burden to us, not only the needs of the Saints, but that the Saints might stand. Before God and responsibility in a way to bring him glory and pleasure, and also that they might be united together with a bar. And so I'd like to just briefly as we, as we closeout the meeting tonight, to go to the New Testament and just look at a few of the epistles and find some bases and find some bars that would cause the Saints of God to stand and that would also cause our hearts to be knit together in love. Turn first to Acts 20. I know that's not an epistle, but we have the thought. Acts chapter 20 and Justice, verse 32. Paul speaking to the elders of Ephesus. And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. Well, you know those those sockets of silver or those bases of silver. Those there was two under each, under each board, and there's so many lovely thoughts I believe we could draw from them. Perhaps it speaks of the death and the resurrection of Christ. But in this chapter, in this verse, I'd like to apply it two things needed to cause to enable the Saints of God to stand upright. It's what Paul commended the the believers there too. To God and the word of His grace. They might say prayer in the word of God. That we cannot stand properly if we're not reading the word of God and we're not praying. I've mentioned this but it comes to mind and we'll just use it as an application. Spoke to a brother earlier this week and said how are you doing? Are you still reading the word? He said no. He said I'm in an all time spiritual low. I'm still praying but he wasn't standing. He's fallen, but he wasn't reading the word of God. There is in my memory a very distinct.

Impression. About 2025 years ago, my late Grandpa Brockmire used to drive down for dinner on Lord's Day afternoon and he had a friend whose name was Irwin Moon. Dr. Irwin Moon, some of you may have heard of him, that was made many Christian films. He was quite a scientist and made many Christian films and they even showed him. I remember in elementary school they would show these films carefully edited, taking the part out about God and creation and so on out of the film. But there were some very interesting films that he that he developed. One was on bees and another one was on. The River of Life, I think it was called, about the circulatory system and all wonderful documentaries you might call them. And so one day my folks said to my grandpa, would you like to go up and see Irwin Moon? He said, yes, I'd like to see that. I haven't seen him in many years. And so we, we drove up in Hacienda Heights and one large day afternoon and we, we visited there. It was quite, a, quite a happy visit. And. Then my grandpa and Doctor Moon began to speak about some sister that they both knew. And Irwin Moon said, he said that sister gave me my first Bible, and she wrote in the flyleaf of that Bible something that's been a real blessing to me. And it was this, and perhaps you've heard of this before, but it was this. This book will keep you from sin, or sin will keep you from this book. And if we go headlong into sin, it's because we've neglected either or both the word of God in prayer. We need those two bases of silver to support us that we might stand. Upright for the glory of God. And then there was you might see the bars, which is able to give you an inheritance among all of them that are sanctified. Because God doesn't just expect us to go on as a free agent, Mavericks, doing what we think is right before the Lord. He has brought us into a fellowship one with another. We are united among all them that are sanctified. God is called out of the nations, the people for himself and has united them together. When all God wants the bars that were united together. Turn to Romans 15 as well now. Romans, chapter 15. I'm sorry, Chapter 161625. Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest. We'll stop right there. Two things, the gospel and the mystery. Paul's gospel, he said in Romans 11. He purposed to come to them in the fullness of the blessing of the gospel of Christ. And how good to read the Epistle to the Romans, and be established in the fullness of the Gospel of Christ, that not only are my sins gone and put away, but that sin nature within me has been condemned at the cross of Christ. In my standing before God is a child of Adam, is gone and done away with, and now I stand before God as a new man. The fullness of the blessing of the gospel of Christ. But there was also the mystery of Christ and the church, the unsearchable riches of Christ. It has to do with the body of Christ. Now God has made one new man out of Jew and Gentile, uniting them together in one body and one new man. And again, it's the collective side of thing. So we need the gospel, truly, but we also need the mystery of Christ in the church. One time a brother was speaking to me. He had gotten cold, and I think he had left the gathering at the time. And he was referring to a brother's ministry and he says all that brother talks about is the assembly. And I said, yes, all that brother talks about is the mystery. All that brother talks about is the unsearchable riches of Christ. He said, well, you have a point. Yes, but the trouble is often is with our hearts. And I'm not saying we can't emphasize one line of truth and neglect of all others, and that's not right either, but how God would desire that we're established in the gospel and in the mystery. There's so many more verses I'd like to turn to, but. I'll just grab a couple more and we'll close here. 1st Corinthians 1. I hope I'm making clear what I'm trying to bring out about the basis. It is that which would cause the Saints of God to stand. In their personal responsibility for the Lord that we don't take tumbles and we don't lie as a fallen board in the wilderness. That's the basis. So now here we're going to read about some bars. First Corinthians chapter one and verse 10.

Now I beseech your brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and there be no divisions among you, but that she perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are the House of Chloe, that there are contentions among you. I'll stop there. We know the context. We know what was going on there in Corinth. There is these little factions, these little, little schisms that we're developing and working. There were those that were going

on, no part of any faction. But there were these factions that were developing because man was being followed. And that's the sure consequence whenever man replaces Christ or whenever an idea or some pet. Theme of of things takes the place of Christ. And so Paul beseeches them that they would be perfectly joined together in the same mind and in the same judgment. This is the bars of the Tabernacle. And how can this be? Why have we read in Exodus 36 we'd find there was one bar that shot through all the boards. I believe it's a picture to us of the Spirit of God that touches us all, that indwells us all, that unites us all together. The Spirit of God must be given His place if the Saints of God are going to be bound together. But you know, also on those boards there was these little tenants that connected one board to another. And you know, in practical ways there are brethren that we are closer to for one reason or another than others. There's these tenons we need to be knit together in love. But these bars, there was that one bar that shot all the way through. There were these other bars that connected the boards. And perhaps we have those in Ephesians chapter 4. Perhaps we'll just turn to it. Those things that would keep the Saints of God bound together, that there wouldn't be schisms and a pulling apart. Ephesians 4 and verse one speaks of walking worthily, of the vocation wherever we're called, with all loneliness. There's one bar in meekness, there's another bar with long-suffering, there's a third bar and forbearing one another in love. That's the 4th bar. And then endeavoring to keep the unity of the Spirit and the bond of peace is in the 5th bar. That's not original with me, but I've enjoyed it. The unity of the Spirit. What is that? I don't know if I can describe it, but I think it's what we read in Acts 2 describes what the. Of the Spirit is they are all together, with one accord in one place. One accord in one place, the Saints gathered together on the truth to express the one body, but even more than that, because they were the 1 accord. And how can that be so? How can there be the bars that would unite us together? Why with the meekness, the long-suffering, for burying one another in love with all loneliness? This is how the Lord can keep us united together. And although we might have that burden of the moral right that we might desire, that our brethren might stand, that there is the prominence of the Word of God and prayer in our life, that there is the appreciation for the gospel truly, but also the mystery, also the Church of God. Not that it's the Church of God exclusively and nothing for the gospel, but there's both that we might stand. And, as Paul could tell, the Corinthians. He did not want to have dominion over their face, but as helpers of their joy, by faith ye stand. Oh, we don't stand walking in somebody else's exercises. We stand by walking in personal faith before the Lord, whether conscience exercise before him, walking in the truth as the Spirit of God makes it known to us, so that we have those bases. And then likewise, brethren, we have the bars because we know how the enemy loves to divide and how the wolf loves to scatter. We need those bars that would unite us together, that we might be perfectly joined together. In the same mind and in the same judgment, and that we might bear the burden of moral right carrying those boards. Having a burden for the people of God and all the sorrows that we pass through. That we might be sustained in the wilderness, that we might not.

Regina Conference: 2016, The Life That Now Is (22)

Address—Bill Brockmeier

We sing this afternoon number 76. In the appendix I was told about the year 1918, nineteen nineteen, that my grandfather Smith, he was raised in a godless home. He had over his bed a text that said I will not settle for less than \$60,000. He was about 15 years of age. There was a couple of brothers in an assembly that invited him into gospel meeting and he heard the gospel and he was saved. And that text came off the wall. And he lived his life for the glory of Christ. And when he was 73, he died, and at 18 years of age. His death had an impact on me and and likewise his funeral. And this hymn 76 in the appendix was sung. Then let me live continual praise to give to thy dear name, my precious Lord, Henceforth alone, beloved, adored. So let me live number 76 from the appendix. Thine Jesus. Nsnoise. I don't know. My God. And I. Thought. I'd like to read first to verse in first Peter chapter 3. Mm-hmm. First Peter, chapter 3. And verse 10. For he that will love life and see good days. Let him refrain his tongue from evil, and his lips from that. They speak no guile. Let him eschew evil and do good. Let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. But the face of the Lord is against them that do evil, thinking of that expression in particular. For he that will love life. Just by way of contrast, part of a verse in the book of Ecclesiastes, chapter 2. And the first 4 words of verse 17. Therefore, I hated life. I suppose the desire of every Christian parent. And the desire that we would have for our younger ones this afternoon is really twofold. Two thoughts cannot be separated. The 1st is that your life, As for our life would be spent for the glory of God and the honor of our Lord Jesus Christ. And linked directly with that is that in the words of the.

Prophecy of NAFTA life that your life might be characterized by satisfied with favor. And full of the blessing of the Lord. Really, that's the great desire that we have that your life, that our life would be here for the glory of God, the honor of our Lord Jesus Christ, and that you might not, that you might know experientially the blessing of the Lord, the joy of the Lord in your life. I want to turn to it, but we could turn to first Timothy chapter 5, and it says bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now. This and that which is to come. Physical exercise has merit. It has value. It is a good thing. For the life that now is. There can be problems when does one does not exercise doesn't mean you make a God out of it doesn't mean it rules your every waking moment, but Timothy, the word from Paul's word to Timothy, it it has a little profit. It's not that it has no profit. It has profit, but in contrast with godliness, he says that it has promised of the life to come. You say why of course. But it also has promise of life that now is that godliness has a present blessing and has a present reward. It has a present joy and that was Peter's desire. There is rights in first Peter three, he that will love life. You know, it's a very sad thing and I don't know how else to put it to see a believer in the Lord Jesus Christ. That more mirrors the expression that Solomon had, which is I hated life. Solomon was a man of faith. He had a godly father, David. But we find in Ecclesiastes we find the experience of a man that pursued the best of human wisdom. And when it was all done, regardless of the path that he followed, it was miserable. It was vanity in pursuit of the wind. It was emptiness, it was frustration, it was vexation. And he says, I hated life. We've seen it, you perhaps know individuals that hate life and how sad it is when a believer in the Lord Jesus gets to the point where they hate life. But on the other hand, Peter said he that will love life. I understand in John 12 it says he that loveth his life will lose it, but he that loses his life for my sake and the Gospel the same shall save it. That is that we seek to pursue our own objectives, our own dreams, our own ambitions without reference to the will of God. We're gonna lose our life. It's all said and done, it's going to be an empty wasted life, a life live for self with emptiness and nothing but headache, if not heartache. But Peter, when he says he that will love life and see good days, he gives us something very practical. Let us refrain his tongue from evil, and his lips that they speak no guile, no says in Proverbs that death and life are in the power of the tongue, and he that loveth it shall eat the fruit thereof. It is a marvelous thing we have all chapter in the word of. James chapter 3 that takes up the question of the tongue and it can be used for great blessing and it can be used for great heartache and great sorrow. How many

times in a poorly timed in a poorly selected word with a poor attitude behind it has ruined and devastated someone? On the contrary, how wonderful it is for someone to say a word in season and that has left someone's heart up into blessing. And So what is before me this. Noon, I really would like to speak of what I referenced in First Timothy 5 there as as far as godliness has promised of the life that now is. You know, there is a wonderful future that we have to be with Christ. It is a wonderful joy to think of that. And we think of the different awards in Scripture. There's the crown of righteousness, there's the crown of glory, there's the crown of life. It is a future award to encourage us to help us through tough times in life and realizing there is a reward. In that coming day. But Christianity is more than just a reward in a coming day. It is more than having a bright a blessed hope in the future. And that's all blessedly true. But there is promise of the life that now is, and God desires that we have a happy life and a life for His glory here and now. So turn it over to First Timothy chapter. Umm. Six for a moment.

We referenced the 5th chapter, but I'd like to read here in the 6th chapter. In verse 17. Charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, or that they may lay hold of what is. Really. Life and justice. One other verse back in the 5th chapter to reference it in verse 6. But she that is the young widow, but she that liveth in pleasure. Is dead while she liveth or she that lives in habits of self indulgence is dead while living? So Paul's desire for Timothy is that he would lay hold of what was really life. I don't believe here it's in reference to the eternal portion. It's not a gospel message that you might come and lay hold of Christ and know your sins are forgotten and to be blessedly in his presence forever. But he's contrasting to those that are rich in this world and you say, well, that is that would be what is really life. He says, no, that's not what's really life. It's not wealth and riches in this in the in the sense that we commonly think. But because he charges them that have these things, they don't trust in them and they don't elevate themselves. With that sense of superiority, because I have more proverbs tells us again that the rich answereth roughly riches have a corrupting influence, and they have a influence to make us proud. And he said, no, you don't trust in them, but you lay hold of what is really life. And what he characterizes as being rich in good works, the principle of giving and of sharing and of helping others. In contrast to that, there is the widow. In the first, in the, in the 4th chapter or 5th chapter, rather, we read there that lives in habits of self indulgence, dead while living nothing of real value, nothing of real life. You say, well, that's exactly what living is to live for yourself and live for uh, uh, your own interests. He says that's, that's really a moral death, nothing of life in that. Well, one more verse and then we'll get into the subject in more detail. Proverbs chapter 22. Proverbs Chapter. Proverbs chapter 22 and verse 4. By humility. And the fear of the Lord, our riches in honor and life. We know that the Proverbs, as with most all the Old Testament, was written to a people under law, the Jewish people under the Law of Moses. We know that in the Law of Moses, go to their early verses of Deuteronomy 28 and we see that the promise for the one that honored the Lord was earthly prosperity. Their produce in their field, their families, everything in a material way was gonna be prosperous of God. And it was a sign of. God's blessing to be prospered in a material way. And that was an understood concept and therefore it was very difficult if one did not have these outward favors to wonder what is wrong with said individual. And so to understand that in the book of Proverbs, that is the context of it. But I would like to go ahead and reference it in a way that's true for us even now, because the verse you read there in first Peter is quoted for from Psalm 34 as it was written to the Jews. So it is true for us, the person that speaks with his tongue in a healthy beneficial. Way is there's going to be blessing and joy as a result. The one who does not, there will not be that and so there are these common principles that apply to both of you under the law and the Christian in this day of grace. But he says here by humility and the fear of the Lord our riches and honor and life. Those riches, as I say today might not be material, but it will be. The joy and the blessing and a happy life, indeed life is the result. This might be translated the reward of humility. And the fear of the Lord, the reward of humility.

Now I have I have to admit as I I was seeking to be before the Lord what I might have to say. This verse came before me and I said how? How can I, how can I speak on this subject? Humility. Young brother, son, young, not young brother, but he's got young children, said to me a couple of months ago. He says why is it we never have any ministry on the subject of parenting? I think we'd all admit it's a important topic. Why don't we have any ministry on it then? We avoid it. Said well, I can't say brother, other than I don't think any of us feel qualified to speak on the subject. And the brother that does think he's qualified to speak on the subject probably isn't. It might might be struggle to to listen. But it doesn't mean, and sometimes I think of that with regard to humility, saying, well, why don't you speak on a subject you know something about, brother? But humility is something that is very that's brought out very clearly and very powerfully from the word of God. And and although whenever we look at a subject like this, we kind of shrink back because we recognize that that we we fall short in these things. And yet the way to this is an important topic because it says by humility and the fear of the Lord. Our riches and honor in life, the reward of humility there is a present reward if there is humility what it might be good to see what is the word of God have to say on the supporting topic rather than avoiding it because we don't feel qualified to speak on the subject. And so I'd like to notice a few verses and I again I'd like to notice a few things that will result in blessing and joy in our life. Now there's three verses in the New Testament I would like to turn to and I say them I, I trust. Save them with with love and also in the sense of. One's own failure and experience in them. First Corinthians, chapter 8. And, you know, the benefit that the younger ones have, uh, over the, those of us that are older is you, you don't have the years of, uh, stumblings and failures that some of us have experienced along the way. And there's some more opportunity for you to, to learn from the, uh, experiences of those that are a little bit older. I would just read from verse one to the context. First Corinthians 8.1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffs up, the charity edifies, and if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. There's a helpful note in the margin of the Darby translation that he contrasts 2 words used for knowledge. There is conscious knowledge. And objective knowledge. Objective knowledge is what we learn from a book and there's many things that we can. Learn from books. That's healthy. It's important. Uh, progress tells us that the that the soul be without knowledge is not good. To be devoid of knowledge is not a good thing. And in Hosea the Lord says my people are destroyed for a lack of knowledge. So ignorance is not a good thing. But to understand that in book learning as we speak of an objective knowledge, the tendency of it is to puff up. Not build up, but puff up, you know, when someone's puffed up, there appears to be more to them than there really is. And that's the tendency of knowledge. And so Paul, as he goes through this objective, knowledge pop pops up, but love edifies, love builds up and strengthens. And I just read the second verse in this way, that if any man think that he has conscious knowledge of anything, he objectively knows nothing. Yet as he ought to know objectively. And I say this because I know there is a danger that when we are young, when we are young, not real young now, but when we begin to learn, we've gone to school, perhaps we've got some jobs, we've got some work experience, we begin to learn how to get things done, and we begin to learn more than than others, and we begin to think we know something. And the warning here is, If any man thinks he knows something, he knows nothing yet as he ought to know. And so here we have the the danger of the pride of intellect, the pride of knowledge, and we're warned against it. And so how we need humility when we learn something to recognize the danger of knowledge. I don't see the benefit of knowledge. Now, I'm just speaking here of danger in the context

humility. This is one area that can lead us astray when we begin to think that we know something.

That the Scriptures speak, we know nothing, as we ought to know. Now turn over to the 10th chapter. Paul gives the history of the people of God through the wilderness journey and the many different types of issues that they ran into the temptations, the murmurings, the complainings, and all these lessons that are for us to learn. But in verse 12, he brings it home to the assembly there in Corinth into our own hearts where he says, wherefore let him that thinketh. He standeth, take heed lest he fall. So in chapter 8 you have the man that thinks he knows something and now we have a man that thinks he stands. And here is the danger of self-confidence. You know brother, back in I'm an assembly for many years has gone and continues I think in some small measure, even today out to the umm prison facility out good many miles away and umm. Many of them in are in there for, umm, more drug related charge. It's not, not a lot of, uh, violent crimes there, but there's, uh, I, I found it very invigorating times past when I was able to go the one. What I think I found was very invigorating is the interest on the part of the men to hear the scriptures. And many times they're hanging on every word, listening and wanting to learn. And I found it very engaging, very interesting. Someone shows manifest interest in learning the scriptures. I think frankly it makes your ministry better. But the other side of it is these men, and they're enjoying the Lord. They want to be strong for the Lord, and they go out for the Lord. And yeah, they failed and yeah, they've fallen. They're going to go out again. They're going to be strong for the Lord and not going to happen again. Self-confidence and time after time after time, back they come falling. And why? It's because of self-confidence. My father thought to instill a few scriptures in me and there's a couple that he linked together. One is in Jeremiah 17. You often hear it quoted in the gospel. The heart is deceitful of all things, and desperately or incurably wicked. Who can know it? To drive home the fact you have a fallen nature and you got it from your father so he knows just how rotten it is. You have a fallen nature within us. It's in desperately or incurably wicked. It is worse more than you can even imagine and believe what God says about it rather than saying, well, I'm not that bad. Oh yes, you are incurably wicked, but more than incurably wicked, it's deceitful. It's entirely untrustworthy. Are you going to trust a man that is incurably wicked and is deceitful on top of it? Well, the proverb says he that trusteth in his own heart is a fool. You and I would be a fool to trust a man that's incurably wicked and a man that is a deceiver. And yet when we walk in self-confidence and not dependence upon the Lord, that's what we're doing. And so here Paul says, not only is there the danger of thinking I know something now, I think that I've actually arrived and I've attained to something. Be careful of what we think. One more verse in Galatians chapter 6. S. Galatians, chapter 6. And verse 3. For if a man think himself to be something when he is nothing or being nothing. He deceiveth himself. Oh, here's something else that a man might think. First he thinks he knows something. The next thing he thinks he stands. Now he thinks he's somebody. When he's nobody and what does he do? He deceives himself. You know, I believe all these things fit into the the aspect of humility that if we're going to walk and have a happy life, we have to realize I don't know anything. My father used to often quote Albert Einstein and I know less than 110th of 1% about anything. One of the most brilliant minds this world has ever seen. But at least he had the, uh, the honesty and the humility to say what he did. So the danger of thinking we know something, then to think that we've actually attained something that we're standing and now to think we're something, we're in the presence of God, we're nothing. And you know, when we're in the presence of our blessed Lord, there's no difficulty being humble, is there? Because. Just how great, how majestic, how wonderful he is and how nothing that we are. And so that's the real key. But I would like to pursue a little bit more of this thought of, uh, humility.

I wanna turn to uh verse in passage in First Kings 21. I'm not taking these up in any particular order necessarily, because I want to speak of this of false humility. Stop. First Kings, uh, rather 22. We know that many years before this there had been a breach in the Kingdom between the two tribes of Judah and the 10 tribes of Israel, the northern Kingdom and the southern Kingdom in Judah. And was a godly king of Judah, honorable man, good man, commended of the Lord. Now to the north we have Ahab, the king of Israel. Uh, morally, a bad man and a man that, uh, ruled over a godless people. But let's just read a few verses here in First Kings chapter 22. And they continued three years of out war between Syria and Judah, Israel. And it came to pass in the third year that Jehoshaphat the king of Judah came down in more ways than one, came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth and Gilead is ours, and we be still, and take it not out of the hand of the king of Syria. And he said in the Jehoshaphat, Wilt thou go with me to battle to Ramoth Gilead? And Joshua said to the king of Israel, I am. As thou art my people, as thy people, my horses as thy horses, and we're not gonna read the rest of the chapter. Jehoshaphat got himself into a jam. That was he almost lost his life in the process of it getting and connected with associations that he had no business getting into lining up with a godless king of Israel. Who said let's switch clothes so they think you're the king of Israel and I'm the king of Judah? And they were about ready to kill him because he thought he was the king of Israel. His discernment was shot. His discernment was spent. Where did you where do you ever come up with the idea of going along with this proposition? Josh Fat, godly man that he was. Well, I think we find one of the reasons here is. He went back and said, I am as thou art. My people is thy people. My horses is thy horses. Isn't that nice? Isn't that humble? He wasn't taking the place of being better than anybody. Certainly not another king of the divided Kingdom. Sure, we're the same. There is a real danger. And you can apply it in specifics. I don't have anything particular in mind of making moral equivalencies where none exist. We all fail. And fail my fail. How can I say anything? I mean, we're, you're of Israel, I'm of Israel. I am as you are No difference between the king of Judah and the king of Israel. Really, Jehoshaphat? Think about what you're saying. And because he made a moral equivalency where none existed, he got himself, in effect, an unequal yoke, and he almost lost his life in the process. Because of a false humility. It sounded so good. It's not a question of. Personal superiority or anything of the sort. We've already addressed those verses, but we mean to be careful. The issue here was not one of. A personal distinction, but rather for God had placed Jehoshaphat. He was a man of God, and he was not a moral equivalent of a wicked man like Ahab, even if he had repented in the chapter before. So perhaps that's a few comments on humility. I'll reference a couple more. Moses was called to speak to the people. And, umm. He said I I'm not a man of eloquent lips. I can't talk. What did the Lord say to him who made man's mouth? Then I I made it. I'm telling you to speak. Oh, I can't do that. Well, my brother Aaron, he speaks well. And the Lord was angered and said, OK, if you refuse to pardon the vernacular, if you refuse to do it, I will give it to Aaron. And he led the people of God into idolatry. Was that humility? I suppose to a point. It was to recognize our own limitations. But the Lord had made his mouth and challenged him on it and said go. And he said, no, that's not humility. That's called stubbornness.

And the result was almost havoc to the people of God. Then there was a man named Job, and Jobe was a very righteous man. And job is a model to us of endurance. And that poor man, what he endured in one afternoon or one day was more than perhaps any of us will endure in our entire life. He lost all of his earthly possessions. He lost his means of livelihood, he lost his means of transportation, he lost all of his children. And one day and when it was all said and done, he said, the Lord hath given and the Lord hath taken away. Blessed be the name of the Lord. What a man, what a man to say something like that. Satan wasn't done with him yet, got permission from God, and he comes and afflicts him from head to toe. So the man is 1 aching, riding, massive misery and physical suffering and torment. And I don't like to, uh, belittle Job's wife. My sense with Job's wife is she loved her husband and didn't want to see him suffer anymore. She said, curse God and die.

Just close the book and be done with this. He says, you speak as a foolish woman. Shall we not receive good at the hands of the Lord and shall we not receive evil? And it says in all this, Job did not sin with his mouth the most intense suffering and sorrow that perhaps any outside of our blessed Lord have gone through. And a dent breaking, he retained his integrity. But then his friends started in on him. He sat and quiet for saying seven days and that's the most good that they did. And when Joe finally opened up, then they started in on him. From their rationale, they saw this man must be living a double life because good things happen to good people and bad things happen to bad people, and Job appears to be good, but he must be living a double life. He must be a hypocrite because all this bad stuff wouldn't happen to him if he wasn't a very simplistic and a very reasonable theology. And so they started accusing job of. Having character defect. You're not what you purport yourself to be. That is what hit the quick with Joel and then he comes out swinging. His pride was touched. With no sin, but there was self-righteous and and sometimes we read the book of Job and we're amazed at the attacks, verbal assaults that that they leveled at him and he met him punch for punch. He came right back 8 rounds. And Job has the last word. They could not break that man. He was, he was. He was consistent to the end. So the young man alive who comes in the messenger among 1000 that gives a word to God and then God himself says to Job and let's just turn to that Job chapter 38. Just two verses to close the chapter on this little section on humility, Job chapter 38. Verse One. Then the Lord answered Job out of the whirlwind, and said, Who is this? The darkness? Or obscureth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand thee. And answer thou me. And the Lord begins to challenge him with one question after another. Now chapter 40. Jove is humbled in the presence of the majesty of God, and these answer these questions to ANS uh, the questions to answer is he cannot provide and Job says, answer the Lord verse one and said, I know that thou canst do everything and that no thought can be withholding from thee. Who is he that hide of counsel without knowledge? Therefore have I uttered words that I understood not or I have uttered that I have understood not. Things too wonderful for me which I knew not here, I beseech thee and I will speak. I will demand or I will inquire of thee and declare thou unto me. I find this is a remarkable play really on words. It's it's irony that the Lord says Joe, all right, you've had a lot to say. Now I have some questions for you. If you're up, you're always like a man and answer my questions that I'm gonna address, uh, to you. And he, uh, he says I'm gonna demand of you and I want an answer. But when we come to chapter 42. Joel takes the very words of God and uses it against himself. Who is he that hideth counsel or obscureth counsel without knowledge? That would be me. Therefore I've uttered that I understood not things too wonderful for me, which I knew not. I was sounding off on something. I didn't know anything about it in the presence of the majesty of God, as you realize how infinitely small He is and how great God is.

And then he says in verse 4 here, I beseech thee, speak. I will demand that the it's not the thought we see demand we think of that as a superior to an inferior. The thought is inquiring. He's asking now as Joe has got a challenge him now he takes the learner's place. You tell me. You tell me though there's humility to be in the presence of God. Well, our time is going quickly. I do wanna make a couple of other references. There how important humility is that we might have some sense of what it is. In the presence of God and what it isn't a false humility, but we also read there in Proverbs 14 that by humility. And the fear of the Lord, our riches and honor and life and the fear of the Lord is such a important, uh, principle and key to blessing and happiness in our life. We know that Ecclesiastes, it's God throughout, but in Proverbs is primarily Jehovah because Jehovah is the name that God takes in relationship to his people. The fear of the Lord. It's the reverential fear. And in Proverbs we have the principles of 1A godly soul that walks in the wisdom of God. And he walks in the fear of the Lord, in contrast to Ecclesiastes, where a man walks according to sight and according to human wisdom. It ends in frustration, it ends in irritation, it ends in misery, and it ends in despair. Where the proverbs, as it says, but the path of the justice is the shining light. When translation says, that goes on and brightens until the day before they come. You've noticed, so have we. That verse lived out in the life of some of the Lord's people. Probably the most demoralizing thing that I've experienced in my life is to see an Old Believer That's sour. And full of critical words. Whereas the enjoyment of Christ in your soul, do you have not a good word to say about anybody? Is there nothing you can enjoy from the Scriptures? Nothing. You've lived your whole life, you're on the brink of stepping in the Lord's presence, and all you have is harsh words, critical words, sour words. And on the other hand, to see those that have walked with God and he is like the Lord is putting the finishing touches just like the leaves in autumn when they read all their rich colors just before they fall. And you see the impressive Christ in these dear ages, Saints of God. And they're so Christ like they can't do much, but they reflect Christ. That's how God would intend our days to end as China more and more into the perfect day. But the fear of the Lord. I've helped years ago by a comma and a brother made the difference between a legal man and a man walking. Of God is this the legal man is not a happy man. The man that is walking in the fear of the Lord is an exceedingly happy man. There is all the difference in the world. What is it that's putting a check on our conduct and our behavior. But the Proverbs 14 times I believe we have the expression the fear of the Lord. It's the beginning of knowledge, it's the beginning of wisdom. The fear of the Lord is a wellspring of life, and he that hath that shall abide satisfied. With the fear of the Lord is to hate evil, pride and arrogance. See an evil way in the forward mouth Do I hate? Think of it, you know there's things that the Lord loves. The righteous Lord loveth righteousness. But there are things the Lord hates. He hates pride. He hates arrogance. He hates the evil way in the forward mouth, and he hates those who are so discord among brethren. The Lord loves, but he hates. The fear of the Lord is to hate evil. Well, the fear of the Lord, how important that is in our life. And there are so many questions. Sometimes in our life we come to it. So I don't have a verse. Maybe we should, maybe we shouldn't. But there are answers that the fear of the Lord will guide us and preserve us. And so those are two things, humility and the fear of the Lord that will bring riches and honor in life. Now there's just a couple more I'd like to turn to and. The first is in Acts chapter 20. Brother Jonathan quoted in his prayer in the prayer meeting the first night. Acts, chapter 20. And we'll read from verse 32 for the context. Paul is addressing the elders, the Ephesian elders that had come to to Troas. And his final appeal to them he says now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. I have coveted no man's silver or gold or apparel. Yeah, yourselves know that these hands have ministered under my necessities, and them that are with me. I have showed you all things how that so laboring you ought to support the weak and remember the words of the

Jesus how? He said. It is more blessed to give than to receive. What a poignant scene here where Paul commends these dear believers, recognizing it was the last time that he would see them. You know in Hebrews one we read the word of his power. In Revelation 3 we read of the word of his patience. But as he was leaving these Ephesians in the Saints of God, there he says, I commend you to God in the word of his grace. And that's what we need. We need the word of His grace, which is able to build us up and to give us an inheritance among all of them are sanctified. I take that. That's a present portion. And so he commends them to God. That will bring before us prayer in the word of his grace, the word of God, the minister to us in grace. We need both these things. And then in contrast to Aiken there when he entered the land, he stole, took that gold and the silver and that goodly Babylonians garment. Paul says I've coveted no man's gold. Or silver or apparel. That was what not not motivated him. And then he says, and I wondered if he doesn't say it, you know that these hands, these hands have ministered to my menus necessities and to them they're with me. Paul laboured, he worked for himself and used those hands for the good of

others. Like it says in Ephesians 5 that let him install steal no more, but let him rather work with his hands that he may have to give to him this need. Is it wrong to try to make money? No. Make it in order to give and to share. And so he gives himself as an example. He says, I showed you all things, not just told you all things, showed you all things. How the so laboring ought to support the weak and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive. It's been noted here that this is the one quotation of the Lord that we don't read about in the Gospels, but it was something that the disciples knew and the disciples heard. He says, remember what he said. We may not have the record of it, but it's obviously something. Lord did say, Paul said he said it and it was certainly the exemplification in his life. It was more blessed to give than to receive. And I think of umm. Hebrews there in reference to. The Melchizedek priesthood, but just his expression without controversy. The less is blessed of the better. Think of that in reference to us without controversy. The less us are blessed to the better God. There's another beautiful example. We often think of Jacob and what a life he had. We say it was a checkered life. It was up and down, full of deceit and trickery and all the rest. You know that man, the end of his days are a marvelous. And there is Jacob, a man who had been under the discipline of God much of his life. Because of his ways, he comes into the presence of Pharaoh, the highest monarch on earth. And Jacob blesses Pharaoh. A Saint of God under discipline is far superior than the highest earthly monarch. And so we see this character that the higher path is the giving path, the spirit of generosity and the spirit of giving. That's where joy lies and giving not in taking. I was young, I was just a kid and I don't know, I don't remember much details. Other than there was some something at school, we had to, uh, exchange gifts. I mean, what it was, but you each all gave a gift. You got a number and you got some of the gift. So I don't, I don't remember what I gave. I don't remember what I got. But all I do remember is that what I gave was something I would have liked to have and as far as superior to whatever I received and wasn't happy about it. So I was complaining to my dad when I got home and said, well, I gave this and I got that. He says, well, that's good. Now I'm really upset. First of all, you're not even listening. I said this what I got, he says. And I said that's good. So not only does he wasn't listening, no, he doesn't now he doesn't understand. You don't understand that I got what was not as good. And he said, well, it is more blessed to give than to receive. You know the problem in that though, I wasn't given, I was trading and I didn't have any sand and I got the short end of the deal. And so I was upset about that and I did not understand that concept. It is more blessed to give than to receive. But what is the character of? Giving and we won't turn to it, but you can read in Luke chapter 14 there what we have, we might say is the hospitality of God and as a great supper and the Lord says that when you have a have a have a feast going and and bring all those that cannot repay.

So you give without any expectation that you were gonna receive anything. No reciprocity in it. Now there's reciprocity. This brother, we'd love to have fellowship backwards as far as one another, but just that side of it, the blessing of giving without any thought that I would get one thing in return has real liberty and real blessing in the spirit of generosity. Now one more passage in First Thessalonians 4, rather First Thessalonians chapter 5, and I just mentioned these things. With regard. That we might indeed know something of the promise of life and the joy of life. That we might love life. Not only do we have a blessed future, but we might have a happy life. Because it's well been said, our testimony to the world is our joy in Christ. And so and, and the world may not read their Bibles, but they will read us. And if there is a witness of joy in our life, it will be noticed in this world. 1st Thessalonians 5:16. Rejoice evermore, pray without ceasing, and everything give thanks, for this is the will of God in Christ Jesus concerning you. We've heard that little saying, and I take it it's taken from these 3 verses that joy will ever rise in proportion to prayer and Thanksgiving. Verse 16, joy. Verse 17 Prayer and verse 18 Thanksgiving. These short little sermons rejoice evermore. That was Paul's desire for this young fledgling assembly there in Thessalonica. Joy, the fruit of the Spirit is Lovejoy. But say, how do I have that joy? Well then, he gives us 2 little practical clues to pray without ceasing. It says in first Timothy that, uh, I exhort that first of all, prayer, giving us thanks we made to all men that all that in authority and so. The importance of prayer without ceasing and not saying prayers but praying. I have so many times at work. Well, I'll say a prayer. Saying a prayer is no, has no value in it. We pray, we intercede to God directly, not say some prayer like you light a candle, as if there is something meritorious in that, but to pray and to look up independence upon God. But now in everything give thanks, for this is the will of God in Christ Jesus concerning you. There are little incidents and anecdotes that, you know, we compile over the years that make an impression on us. And something I just passed it on that was. It's helpful to me. I was a sister, she had umm. I don't know how it was she came into the assembly. I don't think it was a Christian home, but she came and. She ended up marrying someone that I don't remember his history either. None of their families were in the assembly and. They are married and some children. I know maybe 10 years or so, 15 years into marriage, things just flew apart and you went sideways. Left her and her life was one of heartache and sorrow and some of these things you just cannot wrap your mind around the sorrow and suffering of the Saints of God. Where you're afraid you're gonna lose your mind, your sanity. But something she told a brother that was passed on to me in order how she retained her spirit and her and her joy. She said first thing in the morning I began to thank the Lord for everything. So I looked at the clock in the wall and saw what time it was. I thank the Lord for the clock on the wall. And from there she went out throughout the day with everything that she could see she thanked the Lord for. Thank the Lord for eyes to see the clock and we go through that and you will find, won't you? And we've been sure experienced it many times we come into life and. And we're going to do all things without murmuring and complaining. But what is the answer to that? It's giving a thanks and everything. Give thanks because in that we know we're doing the will of God. How many times in life we don't know what the will of God is for us? We say I trust I have the Lord's mind. I think I do, but I don't know. But how good? When we give thanks, we know that we're doing the will of God, and there will be that joy that attends to it.

So just a few things that. I hope we've learned a little bit over the years and how we would to our younger brother, and especially that you might know something of humility and the fear of the Lord and of generosity and of gratitude. And in these things we'll experience not only promise of the life that is to come, but promise of the life that now is. Let's pray our God and our that we do thank Thee for thy precious word, and we thank thee for thy Des.

Richmond BC Conference: 2009, Lessons From the Sons of the Prophets (18)

Address—Bill Brockmeier

Uh, saying 200-6206. Oh Lord, we know it matters not how sweet the song may be. No heart, but of the spirit taught, makes melody to thee #206. Oh Lord, we know. Mm-hmm. I want. December beginning. I'm strange in the morning. Right. Our God and our Father, we thank Thee we can lift our hearts and our voices together and praise to thee and to thee. Lord Jesus, we thank you for that sovereign grace the sought and found us and brought us to thyself. Lord Jesus, a marvel at thee Extend the magnitude, the greatness of the blessing that we have been

brought into. And our God and Father, surely thou would desire response from our hearts and we're reminded as we have sung that only praise that issues forth in life.

And suthi our God. Not of duty, not of ceremony, but hearts responding. Our God to Thy love and Thy grace. We pray this afternoon. Our God and fathers, we purpose to open Thy precious word that Thou hast use it to speak to our hearts and encouragement and blessing and exercise too, as where needed. We desire our God to be part of Thee. We think of Thee. Few moments that might be left to us, our God and Father. We desire that they might be spent for the glory of Christ. And walking according to thy mind. So I look up to thee for thy help, our God and Father. Grant his hearts to take in Thy word, as we seek thy blessing. Our Father, in the precious name of our Lord Jesus Christ, Amen. Like to turn first to a passage in James 5. Just gonna read verse 10. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience. James is an interesting book, the only book in the New Testament addressed to the 12 tribes. There's three main epistles written to Israel, and James brings before us the broadest group. He brings out the 12 tribes and he addresses the 12 tribes as still the people of God. The light of Christianity had not yet been developed, and he looks at the 12 tribes still as the people of God, and among them were those that had living faith and those that were not real at all. And that would explain some of the references we have in the book of James to, uh, such as sinners. And cleanse your heart. She adulterers, adulteresses. Those are not admonitions dressed to those redeemed by the blood of Christ. But yet it was the people of God in an outward way. Now the book of Hebrews brings things down a little bit more narrow, and that is addresses those of the Jews that had professed Christianity. Indeed, some were real and some were not real. And that was the great burden in the exercise of the writer. As to those that had made a profession that were not real and were in danger of pasta sizing, Peter's epistles, they bring us to the Jews that were elected according to the foreknowledge of God, that is those Jews that had living faith. But here in James it's the people of God of the 12 tribes, and yet there is ministry to them that they could draw from to help them in their present conditions and needs. And as we read the 5th chapter, we are. Impressed by the difficulty of the situation. That many were faced and they were being wronged and abused and violated by those of means. And it was a very difficult time. They've been defrauded and by their their masters. And James says be patient. Therefore, brethren, to the coming of the Lord. So look beyond the present to that day when the Lord will set things right. But it has struck me in this way as we come to verse 9, which we did not read. It says grudge not one against another, brethren. Interesting, isn't it? We might say grudge not because of the situations that you're passing through at the hands of those that are dealing deceitfully and unrighteously. But he says grudge not one against another, brethren. The trial might be coming from those without, but the danger is that they would turn. In among themselves, and grudge one against another. Lest ye be condemned. God's desire is that his people would go on together in peace, and we are to follow those things that make for peace. But here we find a sad situation. Behold, the judge standeth before the door. First, Peter tells us judgment must first begin at the House of God. And then we turn to those early chapters of Revelation. We find the judge in the midst of the seven golden candlesticks. But in the context of this.

Situation and trial that they're passing through there is this word that we. Read Take my brethren, the prophets, and to take the prophets as an example of suffering, affliction, and of patience, that they were to look at those that had gone before as an example, that had gone through real affliction and hardship, and yet they had continued on. And so similar to what we have in Paul's writings where he can. Right. Whatsoever things were written before time, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. That's the same basis here that James is exhorting the brethren. Consider the prophets as an example, those that have suffered affliction, those that have gone through trial to sustain you in your present situation. Well, I'd like to look a little bit this afternoon at some of that line of thing, the profits that, uh, endured affliction. But more than that, I'd like to look primarily this afternoon at the Sons of the Prophets. And there's reasons that I would like to pursue that. But let's turn back first. The First Kings, chapter 20. Before we read this portion. Would like to narrate just a little bit what has preceded this time, and I suppose most here are familiar, at least in the general way, with the ministry of Elijah. Whose, uh, burden was that the people of God would be brought to repentance under the law, that they would own Jehovah as their God and not veil. And we realized how Elijah seemed to have that ministry come to fruition when the, uh, the people owned that Jehovah was God and how helpless Baal was and pleading for himself. But then Jezebel rose up and Elijah went on the run, and this disheartened prophet found himself in a cave. Symbolic, no doubt, of his state of soul, the gloom and the doom. And the depression that was his. And in the low moment, he could say. I only am left. And we find in Romans that that was counted against them as interceding against the people of God. And the Lord said, Go anoint Elisha the son of Shaphat, administer in your stead. Elijah's ministry had in a certain sense come to a close, although we find the Lord remarkably using him. In a couple following instances, one is to staring Ahab in the face and rebuking him for the death, the cold blooded murder of Naboth the Jezreelite. So Elijah was still used, but it was then that Elijah was raised up. He would be the prophet of grace and we find here in the subsequent chapters the Lord had to remind Elijah that there was 7000 that had not vowed the need to bail. Theirs, perhaps, was not the positive testimony, as was Elijah's, and yet they were faithful and they had not vowed to need a bail. And we find these different ones such as Elisa in the next chapter you have Makaya. And here in the end of chapter 20, we find a son of the prophets that was used of God in a singular way. And so there's. There's perhaps seven points, if we can get to them this afternoon, that bring before us the sons of the prophets. But I would like to notice that when we find the sons of the prophets viewed as a group. The lessons are more warnings. Nothing really good materializes it as we look upon the sons of the prophets as the sons of the prophets. But when we find an individual singled out, there is lessons and instruction of profit and gain. And it strikes me in this way that if there is to be any blessing. If there is to be any good and gain in our lives, it is as we are individually and exercise and conviction before God, not act and move as a group. But as individuals before God, because we stand by faith. And so the great exercise in taking this up is that we might each one be individually be personally exercised and convicted before the Lord. Now one more point. I suppose we've heard the word exercise.

Most of our life, well, I'm exercised about this or exercised about that, but allow me just to suggest rather than that sometimes when we use that word, we. Really are not saying more than my gut reaction to this is such and such. For my opinion on this is such and such, it really does not rise to the level of an exercise. And we have shorn the meaning of that word of exercise. What is exercise? And we might say this for further that what we desire is to be convicted about matters, not just have an opinion, not just have a random thought. But that we might be convicted by the word of God as to what is right, and what is wrong, and what is truth, what is according to the mind and will of God, And that we go on with purpose, as the Proverbs tell us, that thou mightest know the certainty of the words of truth. So let's look at First Kings Chapter 20 for the first point here. And start with verse 35. And a certain man of the sons of the prophet said unto his neighbor, in the word of the Lord, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the Lord, Behold, as soon as thou art departed from me, a lion shall slave thee. And as soon as he was departed from him, a lion found him and slew him. Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. So the profit

departed and waited for the king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king. And he said, Thy servant went out into the midst of the battle. And behold, a man turned aside, and brought a man into me, and said, Keep this man. If by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent a silver. And as thy servant was busy here and there he was gone. And the king of Israel said unto him, So shall thy judgment be. Thyself hast decided it. And he hastened, and took the ashes away from his face. And the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction. Therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria. We know the king of Israel that's noted here is Ahab. His name is not mentioned. I and I take it the thought is when we have the king of Israel, rather than Ahab, that would bring before us the wicked man that he was. It's not so much the point as to the moral caliber or lack thereof of the man, but rather it takes up a man in responsibility, a king of Israel, a man in responsibility, regardless of his moral caliber and fiber. The point is he was a king and he was in a place of responsibility. That's the point that we wanna know here. Now we find that he had let slip. The enemy of the people of God he was he was soft on evil. He let things go and now God is going to raise up a vessel to speak to him about what he had done. Now there's four main players here. We have one of the sons of the prophets. We have the 1st man that he tells him to smite him in the word of the Lord. The man refuses and the lion slays him. The second man he says to smite him and in smiting him he wounds him. And finally we have the 4th man, Ahab. After this son of the prophet goes through this attack by the man that he told him to smite and the word of the Lord to smite him and the word of the Lord, then he is prepared to give this message to Ahab. You say this is a very strange passage. How is it that God would have one to tell someone to hit him and for the man that refused to hit him that he would be slain? By a lion. Perhaps the thought might be something along this line. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. But what I want to notice here is that the son of the prophet, before he was to be used of God, had to go through something in order that he might be a fit vessel to bring that word to bear upon the conscience of the King of Israel. And we'll just anticipate a moment and say, isn't it sad? That Ahab did not take the message. What did he do? And he did the same thing that you and I will do. If the word of God is brought to bear in our conscience and we refuse to heed it, what will we do? We'll do what he did. He got sullen, heavy and displeased. He got a bad attitude because he didn't repent. And what did he do? He went after Naval, a man of God that refused to give up the inheritance. Why? Because Ahab refused to listen to the word of correction.

And the next thing is we find that he kills a man of God. But we're speaking now of this, one of the sons of the prophets, and the point I'd like to bring out here this afternoon is formation and preparation through suffering. It's been said and. Not that one knows much, if anything about it, but it has been said that no one has ever been used much that has not suffered much. And we see the history of God's servants as we had in our verse. Take my brethren, the prophets that have suffered affliction. They suffered much. Just recently reading again in Jeremiah what that man went through at the end. Of the days of Jerusalem, just before it was plowed under by the hand of the Babylonians. What that poor man went through and suffering at the hand of his brethren at one point. We won't turn to it. They put him in stocks outside the court of the Lord. I take it it was a public place, like they had in earlier days. In North America, about putting someone in stocks and then mocking them publicly, Jeremiah went through that and later on we know that he went in the dungeon for perhaps no eye could see him. That was some of the affliction that that dear man of God went through, but he was a fit vessel. You think of the prophet Hosea, how God told him to marry this woman who was impure, and who, as we read the passage, it seems that she was unfaithful to him as well. Why would God raise up a man like that and to be sent to go through these trials? It's an order that he might enter into the very heart of Jehovah towards his people. The suffering. The suffering can be the suffering of the mind and the heart, not just the body, which is very real as well, but God has. The furnace of affliction for his servants. I was reason recently there in the 104th 105th Psalm, perhaps about Joseph, where it says they hurt his feet and fetters, and the iron entered into his soul physically he was hurt. With his feet and fetters. But more than that, the iron entered into his soul. A man rejected by his brother, falsely charged by a wicked woman, and left her rot in the prison. But yet God had his eye on his servant. And it says the word of the Lord tried him. What was the word of the Lord that tried Joseph? I so enjoyed it rather than that it was those two dreams, those dreams that he would reign the sun, the moon, the stars, bowing down to him. And then those 12 she's of his brethren, bowing down to him. And there he was, languishing in prison, remembering these dreams. They would just mock him. The word of the Lord tried him, but yet in that was what sustained him. But we see what the Lord's servants have had to go through in order that they might be prepared for His service. But more than that, to God is also forming us. Some years ago there was a older sister that I don't know how she came in contact with the little assembly there in Hemet, but it was her desire to come. She had much affliction from heart problems to arthritis and the one medication she took, the one caused her problems on the other side and it was just a vicious circle. This their sister lived in constant pain. In fact, I remember the time when she asked to remember the Lord and. View just a handful of brethren met in the side of the room to consider it and. And she said, well, whatever the brethren decide, and. What do we wait? Well, Scripture does say lay hands suddenly on no man. But we didn't see what would hinder and my brother made a comment to her and she said I've waited for 13 years to remember the Lord at his table. I can we wait another week, but she has received immediately. But one large day morning I remember coming in early and there was this agent sister with two of the nastiest shiners. Who was truly black eyes. And she sat there, this woman who had much pain and suffering the day before had been knocked down by two thugs as she took her Walker to the grocery store. They stole her purse. They knocked her down.

But there she was at the remembrance of the Lord, and all I looked at her, all I could say was, God bless you, Mary. She said, her face just beaming like the face of an Angel. He's conforming me more to his image every day. The formation of the vessel through suffering. What we find here, one of the sons of the prophets, this is what he went through. And maybe we don't understand all the complexities and the nuances of the way God works with us, but we know it's for blessing and it's for good. But an example, we can find this man that was used. Of God. Now let's turn over to 2nd Kings chapter 2. The next ones we're gonna mention will find that the sons of the prophets are more viewed not as individuals here, but as a group. How are the young people's group? If you want, if you wanna get the points that way, call it the children of the Saints if you want. The point is when they move together, group think if you will, it's not for blessing. Again, it's the path of the individual where God can come in and bring blessing. Second Kings, chapter 2 and verse. 1. And they came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elijah from Gilgal. And Elijah said unto Elijah, Terry, here I pray thee, for the Lord hath sent me to Bethel. And Elijah said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elijah, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said, yeah, I know it holds you your peace. And Elijah said to him, Elijah Terry here I pray thee, for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as the soul liveth, I will not leave thee. So they came to Jericho, And the sons of the prophets that were at Jericho came to Elijah, and said unto him, Knowest out that the Lord will take away thy master from thy

head today. And he answered, Yeah, I know it whole G your peace. And Elijah said on the M Terry, I pray thee here, for the Lord has sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they too went on, And 50 men of the sons of the prophets went and stood to view afar off. And they, too, stood by Jordan. For the next few verses, they're so instructive to bring before us a man gone up. Carried a fire the whirlwind. It's a double portion. My father, my father. So we had in the first well the first two hymns this morning at the permitting and so impressed me. The heavens are open now that's what we have a man gone up the heavens open to faith and Elijah was a man that saw the man gone up. It's really here and type the advent of Christianity, the gospel of the glory, but we want to look at the sons of the prophets and here was the end. Of Elijah's ministry, failure, as with all the Lord's servants, but a man of God, and a huge loss to Israel when he left. But there was one that linked up with him, that lined up with him, that walked with him. So they come down from Gilgal. Now this would be the upper Gilgal. If there's three or four Gilgals in Scripture, this is not the Gilgal on the banks of the Jordan where they were circumcised. This is the higher, uh, Gilgal. And they come down from this to Bethel. And Elijah will not leave Elijah. He stays with him. But as they come to Bethel, we find that there's the sons of the prophets. And they run up to Elijah saying, don't you know? That your master is going to be taken away today. They had knowledge, but they did not have devotedness. Knowledge without devotedness. They knew it was the end of the path for Elijah. And they figured Elijah didn't know, because if he did know, why would he be wasting this time going with Elijah? Sarah Bethel, the House of God. But they knew. But they had no devotedness to follow. Then we come to Jericho and we find thing. There's the sons of the prophets. At Jericho and again, don't you know your master, your, uh, my master's, uh, be taken away from my head today. And Elijah said, yes, I know it. Hold your piece because it was the language of unbelief. It was a language that would cause him to turn aside. And I believe it's so important. I think back in Ruth chapter one or two thereabouts when I think it's the first chapter, when Naomi says to Ruth, turn back, we know that Orpa turn back, that Ruth did not turn back, but what was the pinch? Uh, what was the, the, the point there?

The the the key focal point. In that passage, it was when Naomi saw that Ruth was steadfastly minded to go with her. She left off speaking to her. Now, since talking to her anymore, her mind is made-up. There was purpose. She had opportunity to return in the language of Hebrews 11, but she didn't. She was steadfastly minded to go. And how many problems we have, not just as young people, but as older brethren, because we're not decided on issues. Because we're not firm, we're not clear, and how often the enemy can work and get us. So to speak, treading water on things, but when there is purpose of heart, there may be reproach, there may be enmity, there may be opposition, but there's peace and having a settled word from the Lord. Well, they were saying, don't you know why she says, hold your peace. He didn't need to hear those, uh, cries of unbelief. He was going to go on and what a portion was his. Now we're going to let's, let's speed on to the end of the chapter. I'm, I want to come back to something that's. This earlier on, but I wanna notice these two places. After Elijah sees Elijah go up, he comes back. He retraces the steps through the Jordan in the beginning of his ministry, his ministry of grace. Verse 9. Verse 18. And when they came again, the Emporia carried it. Jericho. He said unto them, Did I not say unto you, Go not? And the men of the city said unto Elijah, Behold, I pray thee, the situation of the city is pleasant, as my Lord seeth, but the water is not in the ground barren. And he said, Bring me a new cruise, and put Salter in. And they brought it to him. And he went forth under the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters. There shall not be from hence anymore death or barren land, so the waters were healed under this day. According to the saying of Elijah, which he speak a wonderful type of the millennial days we have in Ezekiel 47, the water is being healed. But the point I want to bring out here is why was Jericho in that condition? They had the sons of the prophets there. Shouldn't that accounted for something? Their fathers taught the word of God. They were the recipients of those that had heard the word of God. They were those that knew before Elijah went up that he was going up. What was their impact? What was their influence there at Jericho? It says it was a pleasant place. In fact, twice over at least, it's spoken of as the city of palm trees. I believe it means the city of fragrance. What good have they done there? The water was not, the ground is not. But oh now Elijah, the prophet of grace, and the energy of the Newman, the salt and the new cruise. Puts it in the spring and there's blessing and there's healing. Oh, the blessing that can come from one individual. That is an exercise in earnestness before the Lord. There is many small little assemblies. Gathered in such weakness to the precious name of the Lord Jesus Christ. But all the good one brother, one sister can have with earn earnestness and energy in the things of the Lord. What blessing there can be, but it's not moving along as this ambiguous, undefined group. It's one person acting before God. So Elijah brings in blessing there to a place that the sons of the prophets had done no good. Now it comes to chapter verse 23 comes to Bethel. The other place the sons of the prophets were. And he went up from thence unto Bethel, and he was going up by the way. There came forth little children out of the city, and mocked him, and said to him, Go up thou bald head, Go up thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth 2 shivers out of the wood, and tear 40 and two children of them. And he went from thence to Mount Carmel, and from thence he returned to Samaria. Well, now we have a situation that is. It's not neutral. It's it's a very bad situation. We have these children. Don't know who the parents were, but the sons of the prophets were in Bethel. And what do we find existing there in Bethel and, and name that means the House of God. We find in that place little children that mocked the servant of the Lord. Oh, you say they're mocking his bald head. Which would speak of weakness.

But I believe it brings before us both the typical and a very literal thought that we would do well to be. An exercise about that is. Paul could say to Timothy that he was not ashamed of the testimony of the Lord, nor of me his prisoner, nor of me as prisoner. There is a sense in which we are in great reproach because of our. Our poor walk and our poor ways. And we have to acknowledge it and own it. Nothing to glory in. The other point here is this thought of respect not to the Horry head. Scripture does say our rise up before the Horry head, but the bald head. You'll allow me please to turn to First Timothy chapter 5. We have just been. In the first Epistle of Timothy back home. And it's so very practical in this 5th chapter is certainly very direct. We recognize that the burden in First Timothy is godliness in holding the truth. It is practical godliness. The 5th chapter brings out that piety must first be shown at home. That's where it begins. At home where godliness, where Christianity is lived out first in the home. But now let's take a look at a few verses here. As to the elder verse one, rebuke not an elder or rebuke not an elder. Sharply new translation. But in treat him as a father, and the younger men as brethren. Drop down to verse 17. Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine. And verse 19 against an elder receive not an accusation, but before two or three witnesses. I'll start with the last verse. Years ago, one of my peers in the assembly, there were some issues that came up and said verse 20. Then the sin rebuked before all that others may fear it's talking about elders. That elder needs to be rebuked. I had a sense that he wanted to be the one to issue the review too. But as I consider that and have considered it in subsequent years. There is a order to follow in this chapter, and the first one is rebuke not an elder sharply, but entreat him as a father. I don't know, I I don't remember ever feeling my father needed to be rebuked. But if I did need to review, how would I have gone to him? Use the context of an assembly meeting to do it. Or when I first go to him and say, Dad, I think you're missing this one. I think you're off on this point. Can we have a little discussion on this? I think you're going the wrong way. That's what we're doing to our older brother and treat him

as a father. Verse 17 Let the elders that rule well be counted worthy of double honor. Why double honor? Honor for their age and double honor because the way they have conducted themselves. Later on we have masters worthy of all honor, but here it's double honor because they roll well, that's to be recognized and respected age for one, how they conduct their service to. And then there's one other note, especially them, that labor and word and doctrine. And some of us can say, and many of us here no doubt can say in our history, we have seen those that have been the most maligned and most vilified are those that have ruled well and they have labored and word and doctrine. May we allow the force of the word of God to sink into our hearts as to this point before we jump into verse 20, rebuking before all. But there's one other point against an elder receive not an accusation, but before two or three witnesses. Will you say that's true for anybody, doesn't it? When we have that back in Deuteronomy? Let every matter needs to be established in the mouth, or two or three witnesses. Why is it brought in here before an elder? Why does he get special treatment? I believe it would bring before us the importance and the care that needs to be rendered to. Those that are older. Well, the bald head that was lost at Bethel, they mocked a man of God. Let's move on to Chapter 4.

Now let's check that out. I want to just comment on chapter 2. We don't have time to elaborate on it, but I just want to briefly make a point, uh, back in chapter 2, where there were the sons of the prophets. That. After Elisha went on and thought, Well, maybe the spirit of the Lord has discarded them on the mountain somewhere, let's go get this posse outlook for him. But what did they do? They sent. What does it say in verse 16? Behold, now there be with thy servants 50 strong men. Let them go, we pray thee, and seek thy master. Here are the same men that before had such knowledge, but they didn't have devotedness. Now they have the appearance of might and strength. 50 strong men. But they're unintelligent. They knew a lot, it seems, but now they are embarrassingly unintelligent, as if the spirit of the Lord had just dropped Elijah off, uh, on the way up. But one other point here, while we have here might without intelligence, we find that they were looking at these 50 mighty men to do their work for them. Perhaps there's a word in there for us, isn't there? Perhaps there is a generation. I think in a certain sense it's my generation. We keep looking for the older brother and to do all the work as they get past their three score in 10 and they're past their four score in 10. And let the older brother do it. But there needs to be that exercise that we quit farming these things out and take personal responsibility for ourselves. Now chapter 4, verse one another cried a certain woman of the wives of the sons of the prophets unto Elijah, saying, Thy servant, my husband is dead. Now know us that thy servant did fear the Lord, and the creditors come to take unto him my two sons to be bondsman. This rest of the passage is full of typical teaching. But that's not my point and noticing it this afternoon, here we have. A certain woman of the wives of the sons of the prophets just had one husband, but he's linked together here as the wives of the sons of the prophets again bring him before us that that thought of the group of the sons of the prophets, and this man had died. And what did he left? What did he leave his family? Nothing but debt. Let's turn over to 2nd Corinthians Chapter 9. Or rather chapter 12. 2nd Corinthians chapter 12 and verse 13 or other verse 14. Second Corinthians 12/14 Behold, the third time I'm ready to come to you, and I will not be burdensome to you, for I seek not yours. That is, he wasn't seeking their wealth trying to get that from them, but you. Seeking their blessing for the children ought not to lay up for the parents, but the parents for the children. And I would like to read verse 15 in the new translation. Now I shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you, I should be less loved. That's the heart of a father. Here was the Corinthians. He couldn't take fellowship from us to say it made Paul rich, but he takes it simply as the place of a father needing to lay up for the children. So I have two things I'd like to mention. One is the literal and then is the typical, and we'll start with the spiritual first in terms of laying up for the next generation. We've no doubt been struck by the great abundance that Solomon had as the established the temple and the Kingdom, the massive amount of material wealth that was there for Solomon to to build. But where did he get it? It was in David that had set his affection for the House of his God, and he laid it up. David would have loved to have built the temple. In fact, Nathan thought it was a good idea. Said, go do all this in your heart, David. And the Lord had to come to Nathan at night. Wouldn't it be nice if the Lord could speak to us that way and we could be adjusted that quickly, that we could be corrected that quickly? And the Lord says, no, Nathan, David will not build me a house. He's a man of blood. It'll be the man of peace, Solomon, that will build the temple. But David had labored so extensively that Solomon could build it up in a spiritual way. That's the burden that we should have for our children. In the flesh and our younger brethren to lay up for them. But there's also another point. I, I, I we don't talk about these things too much. We live in some tough economic Times Now. There was that great famine in Egypt.

But Joseph had prepared for seven years, and so when the tough times came, he was able to be a help to not only Egypt, but to the entire world. There is a verse in Proverbs and maybe you'll indulge me. We can just turn to it. Proverbs chapter 13. We won't linger any further on this topic. Proverbs 13 and verse. 7. There is that maketh himself rich, yet hath nothing. There is that maketh himself poor, yet hath great riches. I like to think of that last part of the verse of the Lord Jesus, but we're going to be a little more practical. There's a man I work with, Jewish man, and he sometimes comes into my office. He's got a bit of a bit of a temper and he comes in and likes to vent on different things and. He senses I have an appreciation for the feast of Jehovah more than he does. I trust the Lordal. Yep, save him. But sometimes the subject is money. Let me talk about different topics and. One of the issues was with, they came in to me, said Bill. I don't understand it, don't understand. He's a man that makes a very good coin. He said. How is it these, uh, these young girls around here can afford these, these fancy cars? I can't afford that. Well, verse seven, there is that maketh himself rich, yet hath nothing. No, we're we're all stewards before the Lord. I'm not having dominion over anybody's faith. I'm just trying to make a few comments this afternoon that might be helpful because I recognize for myself and many of us recognize the pressure that is brought to bear upon us in this environment in this economy to have the appearance that we have more than we do. There is that make it themselves rich yet have nothing except payment plans. It has nothing. Every man walks into vain show we read in the 39th Psalm. To give the appearance that we have more than we do, but yet there is that maketh himself poor, yet hath great riches. Isn't it nice when there might be one that said, you know, I'm well able to afford that, but I'm not, I'm not, I'm not going there. I'm not going to buy that because it's going to hinder me in different areas. It is a wonderful privilege to sacrifice even in small areas that you can help the work of the Lord just a little bit. If I, if I can just say this, especially when you're young. When I was going to school, pardon the personal illustration, but it was such a blessing to my soul. Here's a little Italian place. I'd love to get the Italian sausage now and then. It's a little place across from the school. The thought hit me. But if you don't spend that \$3, you know, you might have \$3 more to put in the box on Lord's Day morning. That's a very simple thing. But are we thinking along those lines? And where can we, where can we move that we might be able to be of help in some way? There's a real blessing connected with it rather than just building up this appearance. Of being rich and having nothing. Well, let's go back to 2nd Kings chapter. Six now, So what we have in that. 4th chapter we have. A posterity without an inheritance. And how sad that is if we look at that in terms of a spiritual perspective or a spiritual legacy. Aaron's garments were his sons after him. He had something to leave his sons. And how important it is that we have something to pass on to communicate to our children. Could get ahead of myself back to chapter 4I, apologize chapter 4 and verse 38. And Elijah came again to Gilgal, and there was a dearth in the land, and the sons of the prophets were sitting before him. And he said unto his servant said on the

great pod, and seethed pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, his lap full, and came and shred them into the pot of pottage, for they knew them not. So they poured out for them in to eat, and they came to passes they were eating of the pottage, that they cried out, and said, Oh, thou man of God, there is death in the pot, and they could not eat thereof. But he said, Then bring meal.

And he cast it into the pot and he said pour out for the people that they may eat and there was no harm in the pot. Beautiful picture here. While these often quote that going on into the world, pour a meal into the pot to neutralize the effect of the poison that you may and will encounter during the day. But here we find the sons of the prophets sitting before Elisha. And whether this one was one of the sons of the prophets, it doesn't specify here. But he wanted to be helpful. He wanted to contribute, so he went out. And he went into a wild vine. Now what do you think he would get from a wild vine? He got a wild gourd. The fruit more character to its source. We need to know where we're getting things. What is the source in this case? Typically ministry, wanting to throw something into the pot, as it were, that the Saints of God might be fed in this man, perhaps unknowingly shred them into the pot. They didn't know where it came from, They don't know who threw it in, but there was death in the pot. Well, Scripture has given us great safeguard, knowing of whom thou has learned them. Though this man went to a wild vine. He wanted to contribute, but he did so without discernment. So how important it is. For us to consider where we are accessing that which we would bring before our brethren, there's a lot of. What would be considered conventional wisdom within the Christ under the umbrella of Christendom today? That, we fear, is nothing more than wild goats. Let's stick with the. Precious Truth of God now, chapter 6. The sons of the prophet said unto Elijah, should Behold now the place where we dwell with thee is too straight for us, Let us go. We pray thee unto Jordan. Take then to every man of beam, and let us make a place there where we may dwell. And he answered, Go ye and ones that be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was fell in a beam, the axe had fell into the water. And he cried, and said, A last master for us borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither, And the iron did swim. Therefore said he, take it up to thee. And he put out his hand and took it. Here we have possession without ownership. We know what that is, isn't it using something, but it's not really ours and this caused a real problem here in a little distress on the part of this one of the sons of the prophet when the the iron head fell into the river. There's beautiful tea. Typical teaching here. Oh, you have in Romans 8. The spirit of life have made me free in Christ Jesus hath made me free from the law of sin and death, going contrary to nature and indeed swimming. But the point I want to make here with respect to the sons of the Prophet is, Behold now the place where we dwell with thee is too straight for us. I suppose in a prophetic sense, as we have in Isaiah 54, when Israel is restored, enlarged, zitent. Let the curtains of thy habitation be lengthened. So break forth on the right hand and the left, and inhabit the desolate cities, and so on. The Gentiles should be an inheritance. I suppose that might be included in the spot. But again I want to take this up very literally. The place is too straight for us. Not straight, STRAIGHT as in the opposite of crooked, but straight in the sense of narrow, restricted straitjacket. Perhaps we've each heard at different times. I go back in my mind 30 years ago as a young person growing up in a large assembly and the hue and cry of the day was the place is too straight for us. There was a battling and I could go down 15 points of what the issues were and why it was too straight and there was too narrow. Well, that path was pursued, and all it resulted in was scattering. The assembly where I grew up now is maybe half a dozen to a dozen people on a weeknight. Once a booming assembly outwardly, but the place is too straight for us and we have to come to the recognition.

Of the day in which we are living. And again, to know our place and our role as it would seek to strengthen the things that remain. We're speaking some of us earlier that the last recovery, the last revival in the church's history was Philadelphia. And after that is Laodicea. We're not going to resurrect. We're not going to bring back the days of glory in a collective way. But there is a path for faith. Let's just say this is our time is running out. There's many different points that we could address, but I would just like to say this and then leave it with you that one of the main premises that in my experience and my observations over the years is a emphasis solely on the preciousness of the truth of the body of Christ. Christ and the Church, but to the setting aside of the truth of the House of God. These aren't new things. When we come to Ephesians 4, it speaks of endeavoring to keep the unity of the Spirit and the uniting bond of peace. What is it that immediately follows? You say chapter 3 immediately follows. No, that's a parenthesis. What is that precede that point? So therefore point, it is the outline of the one Newman, the one body, and then the household of God, the habitation of God by the Spirit that grows unto a holy temple in the Lord, the preciousness of the body of Christ and the House of God. And it is what marks the House of God is holiness. Holiness becometh thine household Lord forever. From and we cannot have one. Focus on one truth, as precious as it is to the neglect and the abandoning of others. If we're going to expect to be kept, we need the whole truth of God. A lot more could be said on that. I just leave that with you. The place is too straight for us. If we want to break loose, the Lord may allow us to give what we are fighting for. It's turned 11 Chapters, the last or the 9th chapter and this will be the last point. So, briefly, what we've at least sought to bring out. This afternoon, the first point is in a very positive sense. The preparation and the formation of the vessel through suffering. Then the danger of having knowledge without devotedness. The devotedness born of love that would follow the one who is a type of Christ. Until he goes up and we see him there. Knowledge without devotedness, and then might without intelligence have an appearance of strength, but yet bereft of spiritual intelligence. And then that great danger of having a posterity without an inheritance. I speak specifically spiritually, but there is that literal bearing as well. And then? The matter of contribution was discernment. Know the source of your food. And then? That thought of. The place is too straight for us. Again, we could call it possession without ownership. Well, my burden this afternoon are those words. The place is too straight for us. Finally, Second Kings Chapter 9 and verse one in the life of the prophet, called one of the children of the prophets and said in him, Gird up thy loins and take this box of oil in thine hand. And go to Rhema feelings. We find in the following verses that he anoints Jihu. And verse. 10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. That's the concluding remarks of this son of the prophet. And he opened the door and fled. I didn't read those intervening verses simply because we're out of time. But what I find here is so important for each of us. We find faithfulness and obscurity. He said go in anoint jihu. The man goes in and gets out. He goes in, says what he has to say. He opens the door and fled and left it there. What an encouragement for us. What an important lesson, lesson for us. He that is faithful. And now it's his leash faithful now, which is much. I think I'm quoting that exactly, but that's the principle from Luke 12. Faithfulness and obscurity. How important it is that we would seek to walk and act and move before God. The fear of man brings a snare, but to be not only exercised but to be convicted as to what the Lord would have us to do and then to do it. Leave it all with him. Let's pray and God and our Father, we thank you for thy precious word. We.

Thank you for the encouragement of the scriptures our God and we think of the trials and the pressures as I know, and we thank the our God that thou art forming thy people ultimately to be fully conformed to the image as I beloved son our God, what can we say to this? We thank thee and two thou. Let's use these trials to prepare us in the way of service, whatever measure it might be, and we might encourage others

with the encouragement where we were with we've been encouraged of the our God. And two of the danger of walking simply in an outward way without devotedness of heart to the Lord Jesus. Help us to lay hold of these practical lessons. We are each before these individuals, blessed Lord, and we would just yield ourselves to thee and thou is help us and exercises as we have need, and that we might be here more for thy glory, Lord Jesus. As we come anyway to thee with Thanksgiving for this great provision of Thy precious word and fellowship with our brethren. In the name of our Lord Jesus Christ, Amen.

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