

Hebrews - Commentaries by Charles (Chuck) Hendricks

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Reason I've sung that hymn is so that we might as we consider this very solemn subject. Remember. He loves you. And everything that he does in your life and mine. Flows from love. I want to read 2 scriptures in the New Testament. One from Hebrews 12. That brings this before us. Hebrews 12. Verse 6. For whom the Lord loveth? He chased Smith. And scourgeth every son whom he receiveth. And Revelation 3. Revelation 3. Verse 19. As many as I love. I rebuke. And chasing. Let's keep that before us. As we consider the subject. Of God's government. Over those whom he loves. I think the best example. That I can think of is that of David. We'll turn back to Second Samuel 11. Second Samuel. Chapter 11. If you read the chapters just before. To find out that David. Had gained many victories. The last verse of chapter 10 says and when they and when all the kings that were servants to had it either. Had a researcher saw that they were smitten before Israel. They made peace with Israel and served them. So the Syrians feared to help the children of Ammon anymore. David, mighty warrior with many conquests. The enemy being subdued. And I suppose we can say we're never so in danger. Of a. As after we have gained some great victory. And so we read. And now we're not. We're reading about a man of God. We're reading about one who is beloved of the Lord. The sweet psalmist of Israel. The one that always set the Lord before him. You might say he couldn't have failed, but he did. It came to pass after the year was expired. At the time when kings go forth to battle, notice it was the time when kings and he was the king go forth to battle. That's where he should have been. He should have been on the battlefield. Fighting the Lord's battles. That David sent Joab and his servants with him and all Israel. And they destroyed the children of Ammon, and besieged Rabbah. But David. Tarried still at Jerusalem. So it was the time when kings go forth to battle, but he stayed back. And allowed his general. Joab. To go forth to battle. And it came to pass in an even tide while he was taking his ease. I think one of the greatest evils of this day that we live in is that we we only work 8 hours. And we have. A 16. That we can do what we want to do. And there's too much leisure given today. It used to be when the work day was 12 hours or even longer, 16. And they'd come home at night and go to bed and wake up in the morning, go back to work. There was number time for play. There was number time for self indulgence as there is today. It came to pass in an even time that David arose from off his bed place of ease. And he walked upon the roof of the King's house. And from the roof he saw a woman washing herself, and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, is not this Bathsheba the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her. Now he was told that she belonged to another man. The wife of Uriah the Hittite. He was the last one mentioned in the list of David's mighty men. 2 Faithful man, Uriah the Hittite.

That didn't stop him. He saw. This beautiful woman. And. He sent messengers and took her. And she came in unto him, and he lay with her, for she was purified for her uncleanness. And she returned to her house. And the woman conceived and sent and told David and said I am with child. Things don't work out oftentimes when we indulge in a little leisure and pleasure. Pleasure for the flesh. Things don't workout often as we thought they would. She was with child. And she said and told David this. Well, he hadn't counted on this. He had just thought of just fulfilling his own desires for a few moments. And. Now there are consequences. And this is part of the government of God. We get it in Galatians 6. Whatsoever man soweth. That shall he also reap. The farmer knows what that is. He sews his seed in the springtime and reaps his crop in the in the fall. And we reap what we sow It's an inflexible principle of God. First, Peter 117 says, if you call him the Father, who, without respect of persons, judge it according to the work of each past the time of your sojourning here in fear. That's the government of the father over his family. And let's remember that it's because He loves us, because we're His own, that He chastens and disciplines us as we read those verses. So all that we're going to read about dear David and the consequences of his folly, and I say this to young people, this is young people's meeting that. Don't take the myopic view, the short view. Don't take the view of justice fulfilling the desires of your flesh for the moment. Thinkably think of the long range consequences and that's what we're going to see as we look at the history of David. What it cost him? Those few moments of pleasure. But it cost him. I am with child and immediately David the gears start to turn. How can I get out of this? And he said to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him, How? Joab did and how the people did and how the war prospered. He made out as though he was concerned about that. If he had been so concerned, he would have been out there with Joab. Heading the battle, but he stayed home. And David said to Uriah, Go down to thy house and wash thy feet. And Uriah departed out of the King's house, and there followed him a mess of meat from the king. And Uriah slept at the door of the King's house with all the servants of his Lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Comest thou not from thy journey? Why then didst thou not go down unto thine house? And Uriah said unto David, The ark. What a rebuke from this. Hit tight, mind you. What a rebuke to the man of God, David. The ark in Israel and Judah abide in tents, and my Lord Joab and the servants of my Lord are encamped in the open fields. Shall I then go into mine house to eat and to drink, and to lie with my wife as thou liveth and as thy soul liveth? I will not do this thing. What a faithful man. Putting the Lord's interests first, the opposite of what David had done. The opposite of what sometimes I have done and possibly you've done. And David said to Uriah Terry ye here today. And tomorrow I will let thee depart. So Uriah boat in Jerusalem that day and tomorrow. And when David had called him, he did eat and drink before him. And he made him drunk. So that he wasn't able to. To think clearly. And that even he went out to lie on his bed with the servants of his Lord, and went not down to his house. David's plans failed. He was trying to cover up. He that covereth his sins shall not prosper.

The word of God tells us. But he that confesseth and forsaketh them shall find mercy. Verse 14. Came to pass in the morning. That David wrote a letter to Joanne. And send it by the hand of Uriah. You see young people, one sin leads to another. He stole. He took another man's wife. He stole. That woman didn't belong to him. He took what was not his and he committed adultery. And now he's going to commit murder. Can the Saint of God do such a thing? Yes. It's possible. He wrote in the letter saying Set Ye Uriah in the forefront of the hottest battle. And retire ye from him, that he may be smitten and die. And it came to pass, when Joab observed the city, that he assigned Uriah onto a place where he knew that the valiant men were. And the men of the city went out and fought with Joab, and there fell some of the people of the

servants of David and Uriah the Hittite died also. Then Joab sent and told day that all the things concerning the war in charge of the messenger, saying, When thou hast made it an end of telling the matters of the war unto the king, if so be that the King's wrath arise, And he say unto thee, Wherefore approached ye so nigh unto the city? When he did fight? Knew ye not that they would shoot from the wall? Who smote Abimelech the son of Jerubesh? Did not a woman cast a piece of a millstone upon him from the wall, that he died in Phoebus? Why wouldn't she nigh the wall? Then say thou? Thy servant Uriah the Hittite is dead also. That's all David wanted to hear. There's nothing so dreadful as when a Saint of God sins. We expect, we expect it from the world. But when 1 of this kind, this caliper. This man of God. Tell how grievous it was. Don't ever think you couldn't do this. Don't ever think you're above it. None of us is above any of these things. None of us. For we all are made of the same stuff. So the messenger went and came and showed David all that Joab had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooter shot from off the wall upon thy servants in some of the King's servants are dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword Devarith one as well as the other, make thy battle more strong against the city, and overthrow it, and encourage thou him. David is false here. He is covering up his sin. And when the wife of Uriah heard that? Uriah, her husband, was dead. She mourned for her husband. And when the morning was passed, David sent and fetched her to his house. He had time to repent up to this. He had time to repent having killed your eye. With the sword of the enemy. He still could have repented, but no, he carried it through to completion. He sent and fetched her to his house, and she became his wife and bare him a son. And the thing that David had done displeased the Lord. And the Lord sent Nathan unto David, and he came unto him, and said unto him, There were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little ewe lamb. Which he had bought and nourished up, and he grew up together with him and with his children, yet did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd to dress for the wayfaring man that was come unto him. But took the poor man's lamb and dressed it for the man that was come to him and Davide Anger. Was greatly kindled. Against the man Isn't it amazing how we can show such righteous anger? Against this kind of thing when we are guilty of far worse.

And he said to Nathan, Has the Lord liveth? A man that hath done this thing shall surely die. He's pronouncing judgment against himself without knowing it. He said he will die, and then he says, and he shall restore the Lamb fourfold. Because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel. There weren't. I want to say this about David. Though he had so grievously sinned and failed. He was a true child of God. And he loved the Lord. Deeply. Even though he had so failed. And so sin. Had he not been a child of God for Nathan to have come and said that message, he may have had his head cut off. That's the way some of the kings would react to a prophet that dared to charge that king with such a sin. But David knew it was true. And he? Doesn't react violently. Thus saith the Lord God of Israel. Nathan says, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy master's house, and thy masters wives, and into thy bosom, and gave thee the House of Israel and of Judah. And if that had been too little, I would have moreover have given unto these such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou has killed Uriah the Hittite with the sword, and has taken his wife to be thy wife. And their slain hill with the sword of the children of Ammon. Now notice the consequences, David had said. He shall surely die. And then he had said, he shall restore fourfold. Notice what the Lord says in His grace. David did not die. But. The government of God Verse 10 Now therefore, the sword. Shall never depart from thine house. Because thou hast despised me. And has taken the life of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thy own house. And I will take thy wives before thine eyes. And give them unto thy neighbor. You know who that neighbor was? His own son. Absolutely. We'll read of that later. And he shall lie with thy wives in the sight of this son. For thou didst it secretly. But I will do this thing. Before all Israel. And before the sun. And David said unto Nathan, I have sinned. Against the Lord. And if you want, we don't have time for it this afternoon if you want to read this sincerity of David's repentance and his confession. Read the 51St Psalm. And there you will see David. Deep. Ploughing. His deep repentance over what he had done. I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin. Thou shalt not die. That's grace. He deserved to die. But that's grace. But now we have. The government of God, he had said he shall restore fourfold, and he was going to do that. He would pay with four of his sons. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord, to blasphemy, the child also that is born unto thee shall surely die. And he did die. Nathan departed unto his house, and the Lord struck the child at Uriah's wife there unto David, and it was very sick. And David therefore besought the God for the child, And David fasted and went in, and lay all night upon the earth, and so on, deeply grieving and mourning. Hoping that maybe the Lord would change his mind and spare the child. Well, the servants were talking together and David saw that and he said in verse 19 at the end is the child dead? And they said he's dead.

And then he gets up. Comes to his house and inquires. And they set bread before him, and he ate, and his servants wondered why he did that. He had mourned so and fasted when the child was alive, but now the child is dead. And he said, well, I can't go to him. He can't come to me, I will go to him. Verse 23 says now he is dead, Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. Now the next verse is something which I think. Might be quite startling to many of us, brethren. We wouldn't think that God would ever bless that union in any way. Between David and Bathsheba because it began in sin. But it says David comforted Bathsheba his wife, and went in unto her, and lay with her, and she bare a son. And he called his name Solomon. And the Lord loved him. Now that's grace upon grace. Where sin abounded, grace did much more abound. The way most of us think, we would say. That the Solomon that would come couldn't come from that union. Would have to come from another. But we would we would be wrong, wouldn't we? And he sent by the hand of Nathan the prophet, and he called his name Jedediah. Because of the Lord, and Jedediah means beloved of the Lord. Solomon was beloved of the Lord. And yet he got here. Through that union of David and Bathsheba, the first son died. That was number 1. He should restore fourfold. That was #1. Verse chapter 13 now. It came to pass after this that Absalom, the son of David, had a fair sister. Whose name was Tamar. Absalom had three sons and one daughter, and this was the daughter. And Amnon, the son of David, loved her. And Amnon was so vexed that he fell sick for his sister Tamar, for she was a virgin, and Amnon fought it hard for him to do anything to her. But Amnon had a friend whose name was Jonadab, the son of Shamia. David's brother, and Jonadab was a very subtle man. And he said unto him, Why art thou, being the King's son, leaned from day-to-day, wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom sister. And Jonadab said unto him, Lady, down on thy bed, and make thyself sick. And when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, and that I may see it and eat at her hand. So Amnon laid down and made himself sick. And when the king was come to see him, Amnon said unto the king, I prayed he let Temar my sister, come and make me a couple of cakes. In my sight, that I may eat at her hand. Now all these events that we're talking about took place within his family. His family. Sword shall not depart. Is what Nathan had said. The sword shall never depart from thine house, because thou hast

despised me. David sent him home to Team R verse 7 saying Go now to thy brother Amnon's house and dress in me. It's amazing how little discernment David shows here. But he allows this. So Tamar went to her brother Amnon's house, and he was laid down, and she took flower and needed it and made cakes in his sight, and did bake the cakes. And she took a pan and poured them out before him, but he refused to eat. And Annan said, I'll have out all men from me. And they went out every man from him, and then said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which he had made, and brought them into the chamber to and her brother. And when she had brought them unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister. And she answered him, Nay, my brother, do not force me, for no such thing ought to be done, so done in Israel. Do not thou this folly? And I whither shall I cause my shame to go? And As for thee, thou shalt be as one of the fools in Israel. Now therefore I pray thee, speak unto the King.

For he will not withhold me from thee. Howbeit, he would not hearken unto her voice, but being stronger than she, forced her and lay with her. That was lust, it wasn't love. And once he gratifies it, the next statement is then Amnon hated her exceedingly, so that the hatred wherewith he hated her was greater than the love wherewith he loved her. An admin said unto her, Arise be gone. And she said unto him, There is no 'cause this evil in sending me away is greater than the other, that thou didst unto me. But he would not hearken unto her. Notice Tamar's Absalom sister. Then he called his servant that ministered unto him, and said, Put out this woman from me. And both the door after her and she had a garment of diverse colors upon her. For with such robes were the King's daughters that were virgins apparel. Then his servant brought her out and bolted the door after her. And Tamar put ashes on her head and rent her garment of diverse colors that was on her, and laid her hand on her head and went on crying. And Absalom, her brother. Said unto her, Hath Amnon thy brother been with thee? Behold. But hold now thy peace, my sister. He is thy brother. Then said Absalom. If not, I pray thee, let my brother, and then go with us. And the King said unto him, Why should he go with thee? But Absalom pressed him. That he let Amnon and all the King's sons go with him. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, smite Amnon, and then kill him, Fear not, have not I commanded you, Be courageous and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the King's sons arose, and every man got him up upon his mule and fled. Came to pass while they were in the way that think tidings came to David saying Absalom has slain all the King's sons. There's not one of them left. It wasn't true. He'd only killed. Hamden. Verse 33 Now therefore let not thy my Lord the king take the thing to his heart, to think that all the King's sons are dead, for Amnon only is dead. But Absalom fled. Flees for his life. And the young man that kept the watch lifted up his eyes and looked, and behold, there came much people by the way of the hillside behind him. And Jonadab said unto the king, Behold, the King's sons come, as thy servant said, so it is. And it came to pass, as soon as he had made an end of speaking, that behold, the King's sons came, and lifted up their voice, and wept. And the king also, and all his servants wept very sore. He shall restore fourfold the second son, Amnon. Is dead. At the hand of his brother. Absolutely. But Absalom fled and went to tell my the son of the myhood king of Gesher and David, mourn for his son every day. He grieves. He has sorrow. I think of the verse Thou art just in all that has come upon us, for thou hast done rightly. We have done wickedly. The government of God over us, beloved, whether it be in our family or in the assembly. Or on an individual lives, however it might be. It's because he loves us. Don't ever forget that. Don't ever look at the things that are coming into your life or into my life and say he doesn't love you, he doesn't love me. Don't ever entertain that thought. He's proven his love at infinite cost to himself in the gift of his son. We had that before us this morning, didn't we? He loves us. And because he loves us, he chastens us and disciplines us. Verse 38 So Amnon, So Absalom fled and went to Gesher, and was there three years. So he lost Absalom. For three years. More than this, but right now it says that, and the soul of King David longed to go forth unto Absalom. For he was comforted concerning Amnon, seeing he was dead. He grieved over Amnon's death. He grieved over his first son's death with Bathsheba. Conceived in sin. Now he grieves over Amnon's death. Now he's longing for his son, Absalom. I believe Absalom was David's favorite.

And the reason I say that, we'll come to that shortly. And Joab, the son of Zeruiah, perceived that the King's heart was toward Absalom. And now he devises a plan. He was quite a schemer, Joab. And we won't go through the story, but he devises a plan and this woman comes and presents her case and David issues an order that the destroyer of blood would not be allowed to kill anyone that had killed another. The avenger of blood, I should say. And. So when she's accomplished this. Verse 19 David says, And the king said to her, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my Lord the king, none can turn from the right-hander to the left. Ought that my Lord the king hath spoken for thy servant Joab. He bad me. And he put all these words in my mouth, in the mouth of thine handmaid, to fetch about this form of speech. Hath thy servant Joab done this thing? And my Lord is wise, according to the wisdom of an Angel of God, to know all things that are in the earth. And the king said unto Joab, Behold, now I have done this thing, Go forth. Go therefore bring the young man Absalom again. Bring them back to Jerusalem. And Joab fell to the ground on his face, and bowed himself, and thanked the king. And Joab said, Today thy servant knoweth that I have found grace in thy sight, my Lord, O king, and that the king hath fulfilled the request of his servant. So Joab arose and went to Gishur, and brought Absalom to Jerusalem. And the king said let him turn to his own house. And let him not see my face. So Absalom returned to his own house and saw not the King's face. David conceded to allowing Absalom to return to Jerusalem, but he wouldn't see him. But in all Israel there was none to be so much praised as Absalom. For his beauty, from the sole of his foot even to the crown of his head, there was number blemish in him. And when he pulled his head for it was at every year's end that he pulled it because the hair was heavy on him, therefore he pulled it. He weighed the hair of his head at 200 shekels after the King's weight. And unto Absalom there were born three sons and one daughter. And that was Tamar. Whose name was Tamar. She was a woman of a fair countenance. So Absalom dwelt 2 full years in Jerusalem, three years away, two years in Jerusalem, still hasn't seen Davide face. And he saw not the King's face. Therefore Absalom sent for Joab to have sent him to the king, but he would not come. And then Absalom tells his servants to set Joab's field on fire. And then Joab comes. And. Verse 31 Joab arose and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? An Absolute answered and said, Joab, Behold, I sent unto thee, saying, Come hit her, that I may send thee to the king to say, Wherefore am I come from, Geisha? It had been good for me to have been there still. Now, therefore, let me see the King's face, and if it be any iniquity in me, let him kill me. So Joab came to the king and told him, and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king, and the king kissed. Absalom. It came to pass after this that Absalom prepared him Chariots and horses and 50 men to run before him. Now Absalom gets back to Jerusalem and immediately he starts to prepare for a rebellion. Against his father, David. And Absalom rose up early, and stood beside the way of the gate. And it was so that when any man that had a controversy came to the king for judgment, Then Absalom called unto him, and said, Of What city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right, but there is no man deputed of the king to hear thee. Absalom said, moreover, Oh, that I were made judge in the land, that every man which had any suitor cause might come unto me, and I would do him justice. It was so that when any man came nigh to him to do him obeisance, he put forth his hand. And took him and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts. Of the

men of Israel. And it came to pass after 40 years. Now I looked that up in Mr. Darby's translation and he has.

He has 40 years and then he has a note, possibly four years. I prefer the four. That's a It's an indeterminate. It's a questionable reading. Came to pass after this period of time, that Absalom said unto the King, I pray thee, let me go and pay my vow, which I have vowed unto the Lord in Hebron. If it was four years. At any rate, he goes there. And he says, thy servant vowed a vow, while I abated geisha in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, that I will serve the Lord. And the king said unto him, Go in peace. So he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went 200 men out of Jerusalem that were called, and they went in their simplicity. And they do not anything. And Absalom sent for a hit the fell the Gylonite, David's counselor from his city, even from Gilo, while he offered sacrifices in the conspiracy, was strong, for the people increased continually with Absalom. And there came a messenger to David saying, The hearts of the men of Israel are after Absalom, and so David has to flee Jerusalem. David said unto all his servants that were with him at Jerusalem, Arise, and let us flee, for we shall not else escape from Absalom. Make speed to depart, lest ye overtake us suddenly. And bring evil upon us, and smite the city with the edge of the sword. And the King's servant said unto the king, Behold thy servants. Are ready to do whatever my Lord, the king shall appoint. And the king went forth, and all his household after him, And the king left ten women that were concubines to keep the house. Do you remember what? Nathan had said. He said, I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of the son. And here these 10 concubines are left back at Jerusalem. And let's read on. We can't cover all the details. Chapter 16. When David was a little past the top of the hill, cyber comes. I don't want to read that portion. Verse 5. And when King David came to Boharum, behold, there came out a man of the family of the House of Saul, whose name was Shimei. The son of Gira, he came forth and cursed still as he came, and he cast stones at David, and at all the servants of King David, and all the people, and all the mighty men. Were on his right hand, and on his left. And thus said Shimmy I when he cursed, Come out, come out, thou bloody man, and thou man of Belial the Lord hath returned upon thee all the blood of the House of Saul, and whose head and whose stead thou hast reigned. And the Lord hath delivered the Kingdom into the hand of Absalom thy son. And behold, thou art taken in thy mischief, because thou art a bloody man. And then said Abishai, the son of Zeruiah unto the king, Why should this dead dog curse? My Lord the king? Let me go over, I pray thee, and take off. And I think David's response is beautiful. He bowed under the governmental hand of God. He was fleeing Jerusalem because of the rebellion of his own son Absalom, who had killed Amden. His 2nd. One that he had paid with. And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord. That said unto him, cursed David. Who shall then say, Wherefore hast thou done so? He didn't take it from Shimei, he took it from the Lord. And when these evils come upon us under the governmental hand of God, take it from the Lord. That's the way of peace in our lives. Realize. We're just reaping what we sow. Curse David. Who then shall say, Wherefore hast thou done so? And David said to Abishi I and to all his servants, Behold, my son which came forth of my bowel, seeketh my life. How much more now may this Benjamite do this? Let him alone, and let him curse, for the Lord hath bidden him. Oh, how beautiful to see that he bowed under the hand of God in government when Solomon was told because of your departure, because you'd gone a ***** after other gods and allowed the wives that you've taken to turn away your hearts, I'm going to take 10 kingdoms, 10 tribes from you and give it to Jeroboam.

And your son Rehoboam will be left with just. And did Solomon bow under that? Did he submit to the government of God? No, he tried to kill Jeroboam. He tried to stop God's government and we can't stop it. We can't stop it. Don't try to stop it. Submit to it. Bow to it. And you can live for the Lord, as David continued to do. He says it may be that the Lord will look on mine affliction, verse 12 and that the Lord will requite me good for his cursing this day. And as David and his men went by the way, Shimmy, I went along on the hillside over against him, and cursed as he went, and threw stones at him, and cast dust. And the king and all the people that were with him came weary and refreshed. Themselves there, and Absalom and all the people, the men of Israel came to Jerusalem, and Ahithophel with him. Now Ahithophel was David's counselor, and now he becomes Absalom's counsel counselor. And in verse 20 then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house, and all Israel shall hear that thou art abhorred of thy father. Then shall the hands of all that are with thee be strong. So they spread Absalom, intent upon the top of the house, and Absalom went in unto his father's concubines, in the sight of all Israel. And the council of Ahithophel, which he counseled in those days, was as if a man had inquired of the Oracle of God. So was all the council of the hit fell, both with David and with Absalom, and then it hit. And the next chapter Hitsville gives his counsel. To go out immediately and conquer David, which was good counsel and then. Hushai, who had come back. Really was a friend of David's and he said I'll be your counselor. He gave his counsel. And that appealed to the pride of Absalom if you would go out in his own person. And. He would defeat. David and his host. And that was Absalom's downfall. That was Absalom's downfall. Let's turn over to the 18th chapter. Can't possibly read all these details. Absalom. Verse nine Met the servants of David. They are engaged in battle now on Absalom wrote upon a mule, And he mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth. And the mule that was under him went away. And a certain man saw it and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man, and told him, And behold, thou sawest him, and why dost thou not spite smite him? David had charged Joab, and his men don't kill absolutely. Spare this, my son. And Joab completely disregards that. The man says to Joab said, I would have given thee 10 shekels of silver and a girdle. And the man said, though I should verse 12 receive 1000 shekels and silver in mine hand, yet would I not put forth mine hand against the King's sons. For in our hearing the king charged the and Abishai and Itai, saying, Beware that thou touch the young man Absalom, but otherwise I should have brought falsehood against mine own life. And then said Joab Verse 14 I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And 10 young men that bear Joab's army compassed about and smote Absalom and slew him, and Joab blew the trumpet. And then the messengers come back. Kushai. And. Jaime's. Verse 32 of chapter 18. Verse 30 And the king said unto him, Turn aside and stand here. And he turned aside and stood still. The whole Kushai came. And Kushai said, Tidings, my Lord the king, for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Kushai, as the young man Absalom saith. And Kushai answered, The enemies of my Lord the king, and all that rise against thee, to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept. And as he went thus he said, O my son, Absalom, my son, O my son Absalom, would God I had died for thee, O Absalom my son, my son.

That's why I think he was his favorite. And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people. For the people heard say that day how the king was grieved for his son. And the people got them by stealth that day into the city. And the people being ashamed, as people being ashamed steal away when they flee in battle. And the king covered his face. And the king cried with a loud voice, O my son Absalom, O Absalom, my son. My son. #3. The son that was born of Bathsheba. Amnon, now Absalom, a rebel. The murderer of Amnon. And now caught in his treachery of trying to overturn the Kingdom with

the intent of killing his own father. Think of it. Sword shall never depart from thy house. There's one more. First Kings chapter 1. David was very old at this time. And they brought Abishag the Shunammite to keep David warm. Because he was cold, couldn't get heat. And she did what she could to warm him. But he knew her not, it says. And says in verse 5 then Adonijah the son of Hagath. Exalted himself, saying, I will be king. And he prepared him Chariots and horsemen, and 50 men to run before him. And his father noticed this had not displeased him at any time in saying, Why hast thou done this, Done so? And he also was a very goodly man, and his mother bare him after Absalom. Pampered. Spoiled rotten. Not a lot. And I never rebuked, never chastened, never corrected, never stood. His Father say, Why hast thou done so? And he now tries to usurp the Kingdom. David had promised Bathsheba that her son Solomon would be king in his stead. Adonijah, now the older brother, older than Solomon. He tries to get that, he gets Joab and. The other priest, Abiathar the priest to follow him. Verse 7 He conferred with Joab the son of Zahuiah, and with Abiathar the priest, and they followed Adonijah. They helped him. Well. David dies in this chapter. And. And the next chapter. Nathan comes. And. Reminds David that. When he goes to actually to the mother of Solomon, Bathsheba, and she comes to David and says, didn't you promise that Solomon would be king? And he said yes. So then he decrees that Solomon is king. I'm going to Adonijah heard that verse 41 of chapter 1. And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said moreover. Wherefore is this noise of the city being in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came. And Adonijah came unto him, said unto him, Come, for thou art a valiant man, and bring us good tidings. And Jonathan answered and said to Adonijah, Verily, our Lord King David hath made Solomon king, and now had an idea, afraid for his life. Verse 50 Adonijah feared before because of Solomon. And he arose and went and caught hold of the horns of the altar. And it was told Solomon, saying, Behold Adonai Jaffirith, King Solomon for Loiath caught hold of the horns of the altars, saying, Let King Solomon swear unto me today that he will not slay his servant with the sword. And Solomon said, If you will show himself a worthy man, there shall not inherit of him fall to the earth. And if wickedness shall be found in him, he shall die. So Solomon reigned. It says in verse 53 King Solomon sent and they brought him down from the altar, and he came and bowed himself to King Solomon. And Solomon said unto him, Go to thine house. But Adonijah made a serious mistake in the next chapter he asked He goes to Bathsheba, the mother of Solomon. This is after David has died.

And he requests that. Have a shake the Shunamite be made his wife, that he has her for wife. And so she goes to David, he goes to Solomon, and presents this petition. Verse 20, chapter 2 Then she said, I desire one small petition of thee, Bathsheba, speaking to Solomon her son, I pray the same enot nay. And the king said unto her, Ask on my mother, for I will not say thee nay. And she said, Let Abhishek Vishuna might be given to Adonijah, thy brother to wife. And King Solomon answered and said unto his mother, When? Why dost thou ask Abishag the Shunammite for Adonijah? Ask for him the Kingdom also. She's the one that had nurtured David in his last years. And comforted him. As for him the Kingdom also if he is mine elder brother, even for him and for Abiathar the priest, and for Joab the son of Zeruiah, then King Solomon square by the Lord saying God do so to me. And more also if Adonijah have not spoken this word against his own life. Now therefore does the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me in house as he promised. Adonijah shall be put to death this day. And King Solomon sent by the hand of Benia the son of Jehoiada, and he fell upon him that he died. He shall restore fourfold. David's own pronouncement. And here it was. David Lynn lived to see this. But it happened nonetheless, according to his own utterance. Dear ones. God loves us with such a love. For a few moments of pleasure, fleshly indulgence. All this came upon him. Just a few moments of folly. Oh, how he reaped. The wheels of God's government grind exceedingly slowly. Many years it took place before this all came to pass. Didn't happen overnight. We are living in the now generation. I want it now. But think of the future. Think of the consequences of what you do now. They will go on and on and on and on. In the government of God. But they grind exceedingly fine. They grind very slowly, but they grind exceedingly fine. Remember when we're under the government of God and we all are. But when we begin to feel it. The thing for us to do is what David did. Let him curse. The Lord has bidden him to curse. I didn't read the passage. I'll just refer to it as he leaves Jerusalem. The priest Zadok and Abiathar, they carried the ark. And David said, and I'll send the ark back to Jerusalem if it pleased the Lord to bring me, if it pleased the Lord to bring me back again. He realized he was under the governmental hand of God. He said I may never come back. I may lose my Kingdom for good. He didn't know that he would be restored. When he went out. He said if the Lord has pity on me and he pleases to bring me back, so be it. But he submitted, but he didn't. He said I don't want the ark with me. I sent it back to Jerusalem. That's where it belongs. That's where he's placed his name, and if he takes me away from that position and puts another in my stead, so be it. He bowed to it. And that's the beauty of David's submission. Where he submitted to the hand of God in government and that's all we can do if we're going to go on with the Lord, if we get bitter and say why has he done this to me? Why is he treating me this way? And that's the way some of us react. David didn't do that. Because he knew that he deserved what he got. He had pronounced his own judgment, had he not? We all deserve far worse than we get. Everyone of us. He said he shall surely die, and the Lord said through Nathan, you will not die. He doesn't take us up fully at what we deserve. He has grace. Mercy. Well, I've done a fumbling job. But may the Lord stir us up, young people. Think of what you're going to do. When you're tempted to gratify your own desires for now, just for now, think of the consequences. Think of the consequences through the years of what you might do today that's not pleasing to the Lord.

May that stop you cold. And say, like Joseph said, how shall I do this great evil and sin against the Lord? When he was tempted. He said no. May God give us grace to say, let's close by singing. 297. Again, I select this hymn because it's really mercy and grace and love that he's bestowed upon us even as we think of this very solemn subject of government. When all thy mercies, O my God, my rising soul surveys transported with a few. I'm lost in wonder, love and praise. Someone raised the tomb, please.

The Christian Shepherd: 1998, God's City - Man's City (13:14)

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. 11:16).

"For here have we no continuing city, but we seek one to come" (Heb. 13:14).

The writer of Hebrews is seeking to lift the Jewish believers' view from those earthly things that they had in Judaism. They gloried in the earthly city Jerusalem, where God had placed His name. But the Apostle seeks to lift them from anything they might look at on this earth (even the city of Jerusalem) to heaven where, as believers, all their blessings exist. As seen in Deuteronomy 28:2-13, God promised earthly,

temporal blessings to Israel if they were obedient to Him. But in the present dispensation (the "day of grace"), believers' blessings are spiritual and heavenly and are contrasted with those material blessings promised to Israel.

What is the thought of the city? It is a place where man has concentrated all the business, education, entertainment, sports, cultural arts and sciences and everything else that he has produced. It is all concentrated in the "city." You don't find that kind of thing in the "country" you must go to the city. There you find the place where at night the lights are glittering, bright and inviting. And contained there in man's city is something for everyone.

God has prepared for us (believers) a city. It too is concentrated with "things" but these things are all the blessings, the glories and the joys that He has for us. However, it is a city that is out of this world—a heavenly city. Abraham was promised this earthly land, but he went through it as a stranger and a pilgrim. By faith he looked for something far better than this earthly scene could give. "He looked for a city which hath foundations, whose builder and maker is God."

So we get heavenly blessings all through Hebrews—a heavenly calling (ch. 3:1), a heavenly gift (ch. 6:4), heavenly things (ch. 9:23), heavenly substance (ch. 10:34), heavenly country (ch. 11:13-16), heavenly Jerusalem (ch. 12:22), heavenly message (ch. 12:25), and the heavenly city (ch. 13:14). We belong to a heavenly city. It's not a specific place. It refers to the general character of Christianity as contrasted with Judaism. And all the concentrated blessings, which God has spoken of, are found there in that heavenly city.

All too often believers, by our own actions, teach our children that there are some parts of man's city which are all right to dwell in. Believers have put a value on some of those elements which are contained in man's city. When this happens it tells our children, "That's OK that's all right. I've put my stamp of approval on that thing and so it's all right for you too." Well, we can see what's happened because of our unfaithfulness and because, in so many ways, we have promoted the city that man has built. Let each of us search our hearts and see what we are sowing, by promoting that which is contained in man's city. What kind of magazines do we read what kinds of activities interest us? All this projects a message to our children that's all right, that's acceptable. I'm not pointing fingers. We know we have all failed in these things. Let's ask ourselves: "Why has Johnny or Susie turned out like that?" Maybe by looking in the mirror we'll get the answer. \

C. Hendricks

Regina Conference: 1999, Contrast of Judaism and Christianity (13:13)

Address—C. Hendricks

Start by reading a verse in John 7. John Chapter 7. Verse 37 In the last day, that great day of the feast. Jesus stood and cried, saying. If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow. Rivers of living water. But this fakie of the Spirit. Which they that believe on him should receive, for the Holy Ghost was not yet given. Because that Jesus was not yet glorified. And then a verse in Hebrews 13, Hebrews 13, and verse 13. Let us go forth therefore unto him. Without the camp. Bearing his reproach this exhortation in Hebrews. We've often read it had it before us. And I've often thought, how can we know what it means? What is the camp that he's talking about? At the end of this epistle, where he set forth the. Greater things, the superior things of Christianity in contrast with Judaism. At the end of the very end chapter he says, Let us go forth therefore unto him. We had before us in the readings, that Christianity is a person, and the blessed Lord Himself, and here we're told to go forth to him. Without or outside the camp. Bearing his reproach. Well, in the setting in which it's found, here in Hebrews, the camp is Judaism. That's what it was at the time that Paul wrote this. Judaism and he's writing to Jews. Who had outwardly embraced Christ as the Messiah, and there was always a danger that. Some of them might not continue. But might go back to Judaism. And. And apostatize from the Christian faith. And you get a lot of warnings in this epistle with that in mind. But to those who are. In this profession of faith in Jesus. The final exhortation is to go forth unto him without the camp. To abandon the camp of Judaism in favor of the blessedness of Christianity. That's basically what he's saying. Well, what does that mean to us today? Is there any application that we can make today for ourselves? We don't go to the synagogue. No, Christians go to the synagogue. They don't worship in the in the Jewish temple. If there was 1. In the 1St century, there still was. Until 70 AD, when it was destroyed by the Romans. The early Christians used to. Used to go to the temple. Look at Acts chapter. Chapter 2. Book of Acts. Chapter 2 and verse 46. And they, well, I'm going to read from verse 42, so you'll get the setting. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul, and many wonders and signs were done by the apostles, and all that believed were together and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they continually continuing daily with 1 accord in the temple. And breaking bread from house to house did eat their meat with gladness and singleness of heart. Praising God and having favor with all the people and the Lord added to the church daily, such as should be saved. Now chapter 3. Now when Peter and John went up together into the temple at the hour of prayer being the 9th hour, and so on. In those early days. You have the church. Was composed of Jewish believers. But they had not separated from Judaism. They still went to the temple. And there were other Jews in the Temple going on with the Jewish order of things, but the time had not yet come for a clear break.

Between Judaism and the church, Oregon the Christians, the only difference. He had two kinds of Jews. You had Jews that did not believe that Jesus was the Messiah, and you had Jews that did. It seems inconsistent. We even have difficulty thinking of how how that actually happened. But the early Christians who believed in the Lord Jesus. They went into the temple. There was not a break yet with Judaism. That's why the Epistle to the Hebrews was written in that last chapter. He says to the Jews now that had embraced Jesus as the Messiah. Now let us go forth unto him outside the camp, outside the system of Judaism to which they had been attached and into which they had been born as Jews, and to make a clean break with Judaism. God bore with this for quite a while, and it took a good deal of time. Before they made that separation in the 5th chapter. Or is it the 6th chapter? In the 6th chapter of Acts verse 7 And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. In the. In the 15th chapter. Of the Book of Acts. Verse one. And certain men which came down from Judea taught the brethren, and said. That they had come down from Judea to Antioch, which was a Gentile assembly. And here these Jews had come now from Jerusalem. And they said, Except ye be circumcised after the manner

of Moses, she cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Verse 4 says, When they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. And there rose up certain of the sect of the Pharisees, which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together to consider this matter. So there was still that situation in Jerusalem where? There was a great company of the priests that believed, and now there's certain ones of the Pharisees that believed and they were trying to put the Gentiles under law. And the decision was made there at Jerusalem that the Gentiles were not to be put under law, but they were to abide by 4 things. Verse 28. It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things. That she abstained from meats offered to idols, and from blood, and from things strangled, and from fornication, From which, if you keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch. And when they had gathered the multitude together, they read the epistle. They delivered the epistle, which when they had read, they rejoiced for the consolation. Now if you turn to the 21St chapter, when Paul goes to Jerusalem. Paul goes to Jerusalem and it says verse 17, when we were come to Jerusalem, the brethren received us gladly. Now he's talking when he says the brethren there, he's talking about those that were Jews at Jerusalem that had embraced. Christ as the Messiah. And the day following Paul went in with us unto James. Now this James was the brother, the half brother of the Lord. Who, When the Lord was here on earth, His brethren didn't believe in Him. We get that in John 7. But they had come to faith after the resurrection. And James his brother was the Lord's brother, was a prominent leader. He was not an apostle, but he was a prominent leader, chief men among the brethren there at Jerusalem. And so as Paul went in with us unto James, he's by the way, the author of the epistle of James and his his other brother Jude authored the epistle of Jude. We have two epistles authored by.

The Lord's brothers. All right, it says, Paul went in with us unto James, and all the elders were present, and when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. Now they had decided in the 15th of Acts that the Gentiles were not to be put under law. So we have an anomalous situation. We have part of the church. The Jewish part was under law. And the Gentile part was not. Now God bore with that for some time, but it had to be rectified. And that's why the Epistle to the Hebrews was written. And that's why he tells these Hebrew believers, go forth unto him outside the camp, bearing his reproach. But notice verse the end of verse 19. He declared particularly what things God had wrought among the Gentiles. By his ministry and when? They heard it, they glorified the Lord, and said unto him, Thou seest brother, how many thousands of Jews there are which believe, and they're all zealous of the law. So they weren't delivered from the law. The decision in Acts 15 was that the Gentiles were not to be put under it, but no change was made. As to the Jewish believers, you have to remember that God gave them the law of Moses, and it was not, it was not like a Pagan religion. It was a religion that was established by God in the beginning, and He gave them that law. And they had the visible sign of the Lord's presence in their midst. The pillar of cloud by day, the pillar of fire by night. And they had the the ritual that had been established in the law. They had the priesthood, they had the sacrifices, they had the Tabernacle in the wilderness, the temple in the land, and this was owned of God. For many, many years. Now for the Jew to quit that. In favor of something new, altogether new, altogether different. The Jewish religion was an earthly religion. They had an earthly Tabernacle and temple and an earthly priesthood and and their their worship was all done after an earthly manner. And now they are being introduced to A to a Christ. And it was very difficult for the Jew to. Accept Christianity because they were looking for a deliverer. They were looking for a Messiah that would come in power and glory and destroy their enemies and establish his Kingdom here. And Israel would be the head and the Gentiles would be the tail. And even to his own disciples when he was crucified, they could not. Understand it even John the Baptist, who had said, Behold the Lamb of God, which taketh away the sin of the world. Everything went contrary to his beliefs and his expectations. Here he was the forerunner, the heralder of the Messiah, and he's put in prison. And the Lord is rejected. And he sent a message, Art thou he that should come, or look we for another? And the Lord sends a beautiful sweet answer, rebuking him slightly, but not hard. And he said, The blind see, the lame walk, the lepers are cleansed. And blessed is he whosoever is not not offended in me. And that was a word for John. His faith failed. As sometimes when things turn out just the opposite. To what we expect, you can put yourself in those in the shoes of the Jews. And this was the this was the hardest thing for Jews to accept is that Jesus, a crucified Messiah, a crucified Messiah. Some of the we were talking about this in the reading some of the Christian apologists in dealing with the Jews. They would go to their Old Testament scriptures and show them from their own scriptures that the Messiah would be rejected.

He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace. Was upon him, and with his stripes we are healed. A suffering Messiah They did not. In fact, they even had come up with the theory that there were two Messiahs. There was a suffering Messiah, but the one they were looking for was a reigning Messiah. They didn't. They wouldn't even put the two into one person. And that's how difficult it was for the Jewish mindset to accept this. And so it was no easy thing for a Jew to abandon, to abandon Judaism and to cling to the Messiah, especially since the Messiah they were clinging to had been crucified. He had been rejected. That was a stumbling block to the Jew. Foolishness to the Greek. Foolishness to the Greek mind that God's salvation can come through a man crucified on a cross. Ridiculous. Absurd. That would be their response. But to the Jew, it was a stumbling block. They were looking for a king reigning in righteousness. And they didn't know the difference between his first coming and his second coming, when he will come in power and glory, the same one. Now let's turn to the Gospel of John. We're going to just step our way through it. Don't know how far we'll get, but John, John's Gospel is unique from the three synoptic gospels in that it gives us truth and ministry. Which was for that new order of things. Which would be introduced founded upon the Lord's death. And resurrection and more. His ascension to heaven. His ascension to heaven. Now most Christians, I would say all Christendom knows about his death, His birth, of course they celebrate that more than anything. But his death. And his resurrection. And his ascension. But they seem to stop there if they get that far. Yemen of Galilee, why stand ye gazing up into heaven? They were on the Mount of Olives, and here the Lord ascends. Acts 1. He ascends. Why stand ye gazing up into heaven? This same Jesus shall so come in like manners. Ye have seen him go, But what his present function is, what his present work is in heaven, they know little about almost nothing. That verse we read in John 7. The Spirit was not yet given because Jesus was not yet glorified. That means that. The Spirit hadn't been given when the Lord was here on earth. You read in the caption in your King James Bible put in there by the translators who did not understand the truth that I'm bringing out right now and that we understand. So when the church was born was on the day of Pentecost, Acts chapter 2, they didn't understand that. And they will head up certain chapters that have to do with Israel and the prophets and so on, and they'll say the church does this and the church does that. You see that as the heading of some of the Psalms and some of the prophecies. They did not understand that the church did not exist in the Old Testament. You can ask a Baptist and say when did your church begin? And many of them, if they're really strict Baptists, they will say with John the Baptist, well, that's a mistake because the church didn't exist when John the Baptist was here. When the Lord was here didn't exist after he rose from the dead. He was 40 days a risen man on earth. The church did not exist yet. And then he ascended. Then he ascended. Sat down in the right hand of the majesty on high, and then. He sent. The Holy

Spirit. A divine person. Sent down, and he formed by his baptism on the day of Pentecost. One body. And he formed the House of God. Where he dwells. In these last 2000 years, it's a parenthesis. It's a parenthesis in which we've been living from. When the Lord was here on earth, he preached the gospel of the Kingdom. After we're gone, his disciples at that coming day and the messengers will preach the same thing. They'll take up where he left off. But we're living in this parenthesis. We don't preach the gospel of the Kingdom. We preach the gospel of the grace of God.

Salvation by grace, salvation of the soul, the gospel of the Kingdom is there is a king coming? And he's going to establish his rights in this world. That's what was preached by the Lord John the Baptist when he was here the first time. That was interrupted by his death. The resurrection and you'll notice in the first chapters of Acts Peter says in the 3rd chapter we didn't look at it but he says to them if they would repent he would return and set up. The Kingdom, they did not repent. He has not returned. Instead, the Spirit of God has been given. And a new order of things altogether has been formed. We were singing. We're not of this world now. A Jew couldn't sing this. A Jew had a religion that was of this world. Suited to this world. A religion suited to man after the flesh. That's what Judaism was, and it was given of God. And a perfect law, if they had kept it, they would have lived forever in this Kingdom on earth. Would have been a wonderful time. But they didn't keep it. And they ended up. Crucifying their Messiah. Crucifying the Lord of glory. Their own scriptures testified to all this. 22nd Psalm many passages. They shall look on me, it says in Zachariah, whom they have pierced. And then they shall mourn for him as they realize. What they have done? To their Messiah. When Adolf Hitler slaughtered the Jews, put them in gas chambers. Some of them said what have we done? To deserve this. What have we done? They crucified their Messiah. Serious indeed. What we sow, we reap. Well, in John's Gospel, turn back to the first chapter. This gospel is unique. In that it gives us truth. All the way through. The contrast. The comparison, but mostly its contrast between Christianity and Judaism. Now, when this was written, Christianity had not yet been established, but all the ministry in John's Gospel is looking forward to its establishment, founded upon his death and resurrection. Chapter one in John's Gospel and verse 17. For the law was given by Moses, but grace and truth. Came by Jesus Christ. Here you have two comparisons. 2 Contrasts. You have the law contrasted with grace and truth. You have Moses contrasted with the Lord Jesus Christ. The Lawgivers, Moses, grace and truth. By Jesus Christ, the truth of God acting in grace. Not law, not the law principle anymore, but that God is the God of all grace. Wonderful, tremendous, majestic truth that God is dealing with us today. In sovereign grace, bringing us into blessing and taking the vilest. The most undeserving, the most unworthy. Of mankind and bringing them into blessing, grace and truth. Came by Jesus Christ and altogether new manner of dealing. No longer God requiring obedience from His servants. And blessing based upon obedience, but God blessing man out of the fullness of his own heart of love. Grace and truth came by Jesus Christ. Now back up to the 10th verse. He was in the world. And the world was made by him. Young people, don't ever forget this. He was in the world, and the world was made by him, and the world knew him not. The world did not know him then. The world does not know him now. It has not changed. Yet it may be more educated and more enlightened in all this, but the world does not know him.

By the world, I'm talking about those who are not the Lords, those who are just part of this world. But he says of us. We sang, we're not of the world which passeth away. We're not of that company, that class of people that do not know him. We do know him. Tremendous, tremendous blessing. No matter what you know and how little you know as far as man's learning is concerned, if you know him, if you know him, you know one who world system. They don't know him. And don't expect truth. Truth, morally and spiritually to come from such a source. It will not come from such a source. The world knew him not. He came unto his own. Now here is a special selection, his own, his own people, his own nation, Israel and his own received him not. It's not, doesn't say they didn't know him. In the 12TH of Mark he says I have. Having therefore one son, my beloved, I will send him also. He had sent his other servants. They had mistreated them, they injured them. And put some to death, he said. I will send my son. They will respect. They will have reverence. For my son and when they saw him. They said this is the air. They knew who he was. As he says in John 7, ye both know me, and ye know whence I am. He says, let us kill him and seize on the inheritance. And they did so. He came unto his own. His own received him not so you have the world that doesn't know him. You have those that were Jews that recognized him, but wouldn't have him, but as many as received him. That's you and me. That's us in this crowd. I trust it's true of everyone here. As many as received him to them gave he power of the right to the authority to become the sons of God or literally the children of God. John always talks about the children of God. It's unfortunate it's been rendered sons here. It's a little different thought. Children of God, those who have been born of God gives gives them the right the power to become children of God, even to them that believe on his name. Now how do you get into this? You see a Jew in order to become an Israelite and a member. The people of God in the Old Testament, all he had to do was to be born into it naturally. If you were a Jew and a Jewish and you had a child, your child would be an Israelite. They were born into it naturally. Not so in the Christian order of things, this new order of things it says, which were born not of blood. Young people, you're not in this blessing because your parents are saved. It's not of blood. Nor of the will of the flesh. You can't will it for yourself, this new birth that he's talking about here. Nor of the will of man. Someone else can't will it for you. I can't will it for you. I can present to you the gospel. I can present to you the Word, and so can others. But we can't effect the new birth, but born of God. Born of God. That's a sovereign act of God as he communicates divine life to the soul. And if a person doesn't have that new life, if he hasn't been born of God, he does not know God. He might be brought up in a Christian family even, but if he hasn't been born of God. I'm talking about those that have reached the age of accountability. They are. In darkness. Now he's going to talk more about that in the 3rd chapter. Let's turn to that right now in chapter 3. So in order to be in the family of God today, one has to be born again. He has to be born of God. He has to have a new life. Chapter 3. There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher, come from God. For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. That professor in the university that you might be attending, if he hasn't been born again, he's absolutely blind to the things of the Kingdom of God. He cannot see them. He does not have, he does not have spiritual eyes to see those things. Except a man be born again. You cannot see the Kingdom of God. You see, this is an altogether new concept that was not presented to the Jews in the Old Testament. They were. There were those that were born again, but it wasn't explained. It wasn't a requirement. You didn't have to be born again to be an Israelite.

You just had to be born naturally into the Israelites family and you were an Israelite. Well, we were talking about the camp and that's one of the characteristic features of the camp. First one is law principle of law. And there are those that are under the ***** of law. In Christendom today, the whole epistle to the Galatians was written to. Deliver Christians from the law principle, but there are many that are under law. That's what characterizes the camp. Grace and truth characterizes Christianity. And new birth is a requirement to be in God's family today. It wasn't so in the Old Testament. So you're not. Part of God's family just because you were born into a Christian family and go to meaning every week. No, there has to be a new birth take place, a communication of new life to your soul. So that's another distinction. If you have, and there are many of them of this kind, you have a church in Christendom that has members of the church. I know membership of a local

church is not scriptural, but this is the language of the camp, the language of Christendom around us. So I'm adopting it. Membership in the church. And if you're not, there's some that are born again that are members, others that are not born again and yet they're members. And as far as membership in the church and the say in the in the church, they have just as much say as those who haven't been born again. What is that? Well, it's not the camp as such which was Judaism, but it's a model patterned after the camp. It's an imitation of the camp, and as you look around this, as we look around this in Christendom, we see this imitation in the Christian circles. And what we see that we call Christian is really a mixture of Christianity and Judaism and some paganism mixed in with it. That's confusion, but if we're going to go forth unto him outside the camp, then these features that characterize true Christianity, grace and truth, not the law and the new birth is absolutely necessary in order to even see the Kingdom of God and to enter it. Notice he goes on to say Nicodemus can't understand his words, though he was a teacher, a master in Israel. Verse 4 Nicodemus. Unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born? He didn't have the foggiest idea of what the Lord was talking about. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he expands this expression. Born again, now born of water and the Spirit, now the water has no reference whatsoever to baptism, not a bit of it. Water baptism, Christian baptism, didn't even exist at the time when the Lord Jesus spoke these words. Christianity didn't exist yet. Didn't exist until after his death, resurrection and ascension to heaven and the coming of the Holy Spirit. Acts 2. But here we have truth that would apply after the church was established and formed. So what does it mean to be born of water? Well, Peter tells us, being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. The water is symbolical of the word of God, which the Spirit of God uses. To affect the new birth word of God is presented to a soul. The Spirit of God uses that. The soul believes that, and he's born again, born of water and of the spirit. The water is the means used. The spirit is the agent, the power. It says except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. Doesn't matter what your education is, it doesn't matter how many letters you have after your name. They won't get you in. You need the new birth. You need in order to enter this spiritual Kingdom. Nicodemus didn't understand. He was talking about a different kind of Kingdom, not an earthly Kingdom. Here though, new birth is necessary to enter the earthly Kingdom as well as the heavenly Kingdom cannot see the Kingdom of God without this new life, and you can't enter it either.

Then verse 6 he says that which is born of the flesh is flesh. You can train it, you can educate it, you can give it every possible advantage such as the Jews had in the Old Testament. But did that convert them? No. They crucified their Messiah when he came. Persecuted him. That which is born of the flesh is flesh, partaking of the nature of the Source. Flesh is still flesh no matter what you do to it, and that which is born of the Spirit is Spirit. Powerful not that I said unto thee. Now he switches from the V which is singular, to the ye which is plural. Ye must be born again. What is he saying to Nicodemus? He's not just saying that thou, Nicodemus must be born again, which is true. He says you Jews, all of you need a new birth. They were used to saying we have Abraham for our father. And he's saying that won't do. You need to be born afresh, anew, a new source. Born of the Spirit of God by the Word of God. And then you will see, and then you will enter. The Kingdom of God. He unfolds, he says a little, he says in. Verse 9 Nicodemus saith unto answered, and said to him, How can these things be? Here he was a teacher of Israel. He didn't understand. Jesus answered and said unto him, Art thou master of Israel, and knoweth not these things? Verily, verily, I say unto thee, we speak, that we do know. And testify that we have seen and you receive, not our witness. I'm just going to pause. I don't want dwell on this verse, but it's the most profound verse in all of John's gospel. Notice the change from the singular to the plural. Verily, verily, I say unto thee. And then he changes to we speak that we do know and testify that we have seen. And you receive not our witness. And then he switches back to the singular. If I have told you earthly things, and ye believe not, how shall you believe? If I tell you of heavenly things, the necessity of the new birth even to enter the earthly Kingdom was an earthly thing. And now he says, if I unfold to you heavenly things, how are you going to grasp that if you can't grasp the simplest of the earthly things? Well, who is the we in verse 11? It's the Godhead. It's the Father, the Son and the Holy Spirit, and the Lord is speaking here as a divine person. We speak that we do know. We cannot say we know like God can. We learn, we think. But to say we know absolutely, only God can say that, and so He speaks as one of the persons of the Godhead, we. The Father, the Son, Holy Spirit, we speak that we do know and testify that we have seen. And you receive not our witness. And when you realize who the we and the our is. In this verse it is most solemn. The way it ends. Ye receive not our witness. They didn't just refuse his witness. They refused, in doing so the witness of the Godhead. And that leaves one outside of all blessing, doesn't it? Solemn thing. Verse 13 No man hath ascended up to heaven, but he that came down from heaven. Even the son of man which is in heaven now he's giving them some heavenly truth. This one that came down from heaven and ascended up and will ascend up to heaven. As Moses lifted up the serpent in the wilderness, Even so must the Son of Man be lifted up. That's the cross. That whosoever believeth in him should not perish, but have eternal life. We spoke a little of that this morning. Eternal life. For God so loved the world, he gave his only begotten Son. That whosoever believeth in him should not perish, but have eternal life, everlasting or eternal life. Well. These are things that apply today. These are things that are characteristic truths of Christianity. It was not even required. The new birth was not even required of an Israelite for him to be a member of the Israelite ish community. But to be really a part of this church that Christ is building. Where the Spirit of God dwells, one must be born again. Now in the 4th chapter.

The Lord meets a woman of Samaria. And he says in verse 7 to her, give me to drink. The woman says to him, How is it that thou being a Jew, ask us drink of Maine, which am a woman of Samaria? The Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou newest the gift of God. If you only knew God as a giver, not one who was demanding obedience to a perfect law. There's nothing wrong with the law, it's wholly just and good. But man is not that way, and so he cannot obey it. But here, now she, he says to her, If you only knew God as a giver. Not a requirer. But if thou knewest the gift of God, the free giving of God. And who it is that saith to thee? Give me to drink. You only knew who you were talking to. Which devasted him. And he would have given the living water. Now the water in John 3 speaks of the water of the Word by which we're born. Again, here we have living water. It's a different figure. It's a type of the Holy Spirit. Living water, free flowing water. We saw in that 7th chapter when he spoke about rivers of living water flowing out of one's inmost being. That was a type of the Holy Spirit, and here it is too. But here it's water within the soul. Not flowing out to others, but notice what it says. He would have given the living water, the woman saith to him. Sir. Thou hast nothing to draw with. The well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank there of himself and his children and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst. Very strong negative shall never, never, never thirst. But the water that I shall give him shall be in him a well or a fountain of water. Springing up into everlasting life, notice again the everlasting life, eternal life, choose all through John's Gospel. And that speaks of the new order, the new character of blessing that will be the part of those who believe in this present day, this present day. The woman saith unto him, Sir, give me this water. Then I thirst not, neither come hit her to draw. Jesus saith unto her, Go call thy husband. And come hit her. He had awakened her desire for this living water. That was, that which would refresh her be an internal eternal source of refreshment Spirit of God.

Figured under this figure. But he had to reach her conscience. So he says, go call thy husband. The woman answering said I have no husband. Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou hast is not thy husband, and that sets thou truly. He knew her through and through. He knew all about her. 139th Psalm says, Lord, thou hast searched me and known me. Thou knowest my down sitting and mine uprising. They understandest my thoughts afar off. The nothing hid from him. And she says, Sir, I perceive thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Now here we're going to have a change of worship. He doesn't own the worship of Samaria, never did. Never owned it. And Jerusalem worship is going to be set aside in favor of. Christian worship, he says in verse 22 to this woman, Ye worship, ye know not what. We know what we worship speaks as a Jew here, where salvation is of the Jews. But immediately goes on, passes that over and he says but the hour cometh. And now he is. That's the hour we're living in. When the true worshippers shall worship the Father in spirit and in truth. Now, in Judaism they had. A choir. They had musical instruments. They had a priesthood. They had animal sacrifices. They had a ritual. They had a beautiful temple.

All of these wonderful things that they could show it you could, could, could bring a Gentile to Jerusalem and say I will show you. My religion, and they could show it to a stranger. This is our religion. And it was mentioned this morning when the Queen of Sheba came up, and she saw the wonder and the grandeur of Solomon's temple, and, and the dress of his servants and all that. There was no more breath left in her. You can't do that. You can't show anyone your religion. Can't be seen with these eyes. He's in our midst, but you can't see him. You've never seen him. I've never seen him. Christianity is a faith system. We walk by faith, not by sight. Paul says when faith came. Something changed. The object of faith has come. He says in John 14, You believe in God, whom you have never seen. Believe also in me. We have never seen him either. Peter says, Whom having not seen ye love. In whom, though now ye see him not yet believing, ye rejoice with joy unspeakable and full of glory. The Lord said to Thomas, he said, Except I see him put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And the next week there was the Lord appearing again, and Thomas this time was with them. And he said, Come here, Thomas, reach, hit her thy finger. Behold my side and my hands. And Thomas, a type of Israel who will come to faith when they see him. And they look upon him whom they have pierced. And the Lord says to us, to us, he says to Thomas, He says, Because you have seen me, ye have believed. Blessed are those that have not seen. And yet have believed that's us. That's you and me. We've never seen him. Christianity is all faith. You lay hold of it, Paul says in Hebrews 2. We see Jesus. How do we see him? By faith crowned with glory and honor. Without faith. It is impossible to please God, for he that cometh to God must believe that He is. And that he is a rewarder of them that diligently seek him. Paul says to the Thessalonians, all men. Have not faith. Aren't you glad you have faith? Aren't you glad that you can lay hold upon these precious things that you cannot touch? You cannot sense with your senses, you cannot see them, you cannot hear them, you cannot smell them. All this was true of Judaism. It's faith. We walk by faith. Not by sight. That made it difficult for the Jew to abandon Judaism, which he could see and touch and perceive with his senses. To abandon that for what? For something he could not, that was not tangible. Was only laid hold of. Faith. That's Christianity. The hour cometh, and now is when the true worshippers shall worship the Father in spirit. And in truth, you go to a church today, sign says come and worship with us. You go inside. You sit down. You hear a sermon. Hymns are sung. There's an orchestra or an organ or a piano or a choir. Not everyone in the choir is necessarily born again. Certain the piano isn't born again. The organ isn't born again. It has no spirit. The musical instruments cannot worship. That's Judaism. In principle, that's the camp. In principle, that's not Christian worship. Christian worship is in spirit. And in truth, it flows from hearts that are indwelt by the Holy Spirit, from souls that have been born again. That have eternal life. And the Spirit of God is in them as a fountain of water, springing up into everlasting life. And he produces worship. Philippians 3 says we are the circumcision. Which worship by the Spirit of God and rejoice in Christ Jesus and have no confidence in the flesh. You see, the camp is a system of things suited to the natural man.

A religion for man after the flesh for the natural man. Christianity is just the opposite. This idea of the judeo-christian tradition that you hear so much of. In Christendom. It gives the wrong impression that Christianity is just an extension of Judaism. Entirely different. Entirely new order of things. If any man be in Christ, he is a new creature. There is a new creation. Old things are passed away. If I was a Jew, I can say that's all passed. The Messianic Jew movement, composed of many true Christians. They believe Jesus is the Messiah. But the sad thing about that movement is they have brought Christianity. Down from a heavenly vantage point and made it an earthly thing. Completely miss the truth of the assembly, the truth of the heavenly. Truth of Christianity. They've made it just a. Sanctified Judaism, so to speak. That's not true worship. The hour cometh, and now is that's the hour in which we're living, when the true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such. To worship them. Now I want to address this to my brethren. When we come together on Lord's Day morning. Do you remember the Lord in his death? The father is seeking. True worshippers. I'm addressing my brethren. The sisters are not allowed to pray audibly. They can pray privately, quietly. Do you ever? Have you ever? Gotten up. In that meeting. And worshipped him have has he ever heard your voice? I'm talking to the brethren. Has he ever heard your voice? You have the inestimable privilege. In this day of grace of being a true worshipper. Worshipping in spirit and in truth. Have you ever done it? That's an exercise not of gift, but of our priesthood. And we're all priests. We are all priests, from the youngest to the oldest. Have you ever? Worshipped him. Collectively. I don't just mean saying Amen to the hymns. To what? Another Thanksgiving that is given by another brother? But have you ever personally done it? He wants to hear your voice. He wants to exercise us that we exercise our priesthood. You don't have to be eloquent, Jesus. I thank thee for dying for me. If that's all you can say, say it. Thank him. He wants to hear your voice. I cannot understand. I cannot understand. We ought to come on Lord's Day morning with our baskets full to give him the praise. And week after week after week. We can go on for just one or two or three maybe. Will be the only ones that ever opened their mouth and praise. To the Lord Jesus on Lord's Day morning.

Richmond BC Conference: 1999, Without the Camp (13:13)

Address—C. Hendricks

Read one verse in Hebrews 13. To begin tonight. Hebrews, chapter 13. And verse 13. Let us go forth therefore. Unto him. Without the camp. Bearing his reproach. For here have we no continuing city? But we seek one to come. By Him, therefore, let us offer the sacrifice of praise to God continually. That is the fruit of our lips giving thanks to his name. But to do good and to communicate, forget not. For with such sacrifices, God is well pleased. I've read several of the verses. I'm especially thinking of verse 13. Let us go forth, therefore unto Him, without

the camp. Now in order to obey this exhortation that we have in this Epistle to the Hebrews, which was written for the the benefit of the Jews. The Israelites who professed faith in Christ as their Messiah. Danger always being that some of them may. Go back. They were professing. Christians that some of them may go back and return to Judaism, and that would be an apostate. And there's numbers of warnings in this epistle warning against apostasy unbelief. Turning away from the true and living God. The camp, what is it? How can we go forth to him? Without the camp if we don't know what the camp is. Well, in the setting that it's found here in Hebrews, the camp was Judaism. It was the religion of the Jews that was the camp. And that's what it speaks of. Well, we can say. What application does that have to us Christians? None of us goes into the synagogue. None of us worships with. Sacrifices and things that characterize the camp. Well, that's what I want to do tonight. I want to look at the Gospel of John especially. And go through some of its chapters to show the contrast between Judaism or the camp and Christianity. And we will find as we. Do this, that there are many things in Christendom, the sphere where the name of Christ is professed. That answers not to true Christianity, but rather to the camp of Judaism. And now that the truth of Christianity is out. To go back and. Imitate the things of the camp, which is what much of Christendom has done is really far more serious than the camp itself. Actually God. God instituted the camp, He instituted Judaism, He gave them the law, and so on. That was God ordained, and it was not until the true shepherd of the sheep came, who led his sheep out of the camp, out of the sheepfold to himself. Into the blessedness of Christian truth. And now the Christian truth is out, and it's given to us in the New Testament to go back to campish things. And that's what Christendom has done in large measure. And we will see that as we look at what is characteristic of the old order of things, the camp and the new order of things, Christianity. That's a little introduction. Now let's turn to John, Chapter 1. John's Gospel chapter 1 read a very well known verse to begin with. And verse 17. Where you see the two things in contrast. For the law was given by Moses. But grace and truth came by Jesus Christ. Here you have the law. In contrast with grace and truth, and you have Moses. The head of that system, he was the lawgiver in contrast with. The Lord Jesus Christ himself, by whom came grace and truth. The law was given by Moses. The law is a set of rules, perfect in itself. No flaw in the law. The law is holy and just and good.

There's nothing in the law that is not acceptable to God. It's the perfect expression. Of what man should do, how he should live before God. In fact, the Lord Jesus summarized summed up the law in two succinct statements. The first is thou shalt love the Lord thy God with all thy heart, soul, mind and strength. And then he added the second part of the the law. And thou shalt love thy neighbor as thyself. So he summarized the 10 commandments as our responsibility towards God, to love Him with all our heart, soul, mind and strength, and our responsibility towards our fellow men. To love our neighbors ourselves. Now if we would keep those two laws. Keep those two summaries. That's the summary of the 10 commandments. We would, according to the old economy, we would live. This do, God said, and thou shalt live. Well, we know there's three reasons. We absolutely know that no one kept the law outside of the Lord Jesus Himself. First of all, in John 7 the Lord Jesus said, did not Moses give you the law? And none of you keepeth the law. And Stephen, preaching by the Holy Spirit, a spirit filled man, said, Who have received the law. By the disposition of angels, and have not kept it. So we have two divine persons, the Lord Himself and the Spirit of God, speaking through Stephen. Bringing this indictment upon the Jews, they had the law 1500 years under it, and no one kept it. And the third? Fact is that they all died. Had anyone of them kept it, he would not have died because the law said this Due and thou shalt live held out the promise of life to the law keeper, but none kept it. They said when they heard it all that the Lord has spoken we will do and obey. But they didn't and we know they didn't. They broke it right at the beginning and all the way through. It is not in man. To keep that holy just in good law, because man has a nature which is set against obedience to God and rather set for a pleasing oneself. So the law is a system of things that characterize Judaism, giving man something to do in order to gain acceptance with God. That's the principle of law. There's nothing wrong with the law, but it's the principle of law that is so deadly. The law is perfect. The problem is in me, the problem is in you. The problem is in the nature that we have as born of Adam. It is against God's law and will not subject itself to it. The law was given by Moses. It's called a ministry of death. The Ministry of Condemnation and a curse. Curse it is everyone that continueth, not in all things which are written in the book of the law to do them. Christianity is righteousness. And blessing. And. The relationship established by Grace. That can never be changed because it doesn't depend on us. It doesn't depend on anything we have done or are doing. It's all of grace. God bringing us into blessing by grace. That's what came by Jesus Christ. Every one of the epistles begins with grace. Be unto you and peace from God our Father and from our Lord Jesus Christ. You can't have peace, settle peace as long as you're under the law. If you see someone that doubts his eternal security, that says I'm not sure I could. Saved today but I could lose it if I do something that's wrong. He is basing his peace upon himself and he is the standard by which his acceptance with God he judges to be the case. If that's the case, he doesn't have peace because. That's not the way peace is achieved. It's not by trusting in ourselves in any way. In fact, when we do that, we are not trusting in the grace of God. What is grace? It's God bestowing blessing on man altogether, apart from any desserts or anything that man deserves in any way.

God says I'm going to bless him in spite of what he is, and that's the most important thing, what he is and what he has done. But you could take all the evil that you've done in your life, for I've done in my life, and put it all together. I'll tell you something that's worse than that, and that is what we are. In the flesh. In courage of the evil incorrigibly bad. And until we see that. And abandoned any self effort to improve ourselves or to gain God's acceptance by the principle of law. We will never, never have peace and we will never be able to worship God. And we will see that. As we go through this wonderful gospel. In the Old Testament, the question as to whether 1 was. Born of God. Was not raised. As long as you were born an Israelite, you were a member of the people of God. And you could worship God according to the way they worship God. You could bring your sacrifices. And bring it to the priests offered on the altar, and go through all the ritual of Judaism. And the question that? You were born and got born of God or not, and it was not raised. You didn't have to be born again to be one of the people of God in the Old Testament, but that's not true today. Look back at verse 10 of our chapter 1. He was in the world. That's the Lord Jesus, and the world was made by him. And the world knew him not. Striking statement Here the world was made by him. Here the very creator of this very world came into the world, and the world did not know him. Young people, the world didn't know him then. The world doesn't know him. Now it has not changed. It does not know him. It is very important that you realize that you are going through a world that does not know him. That does not want him. That put him across. And set away with this man. We will not have him to reign over us. Written in Hebrew, the religious world. Greek, the cultural world. Latin, the political world. The whole world represented in the rejection of Christ, and it has not changed. It is incorrigibly bad. Just as we are by nature, incorrigibly bad. He was in the world, and the world was made by him, and the world knew him not. Now there's another statement. He came unto his own, came unto his own nation. Israel that had all the outward blessings and favors of Judaism. A perfect law to live by. A priesthood sacrifices. A Tabernacle in the wilderness, a temple in the land, and all the. Associated. Blessings of Jewish worship, something the Gentiles knew nothing of. They were outside of all this. So favored and blessed was Israel, certainly, if there was any good in man. The Judaistic system, God's, all the provisions that he had made to bring out that goodness in man, if there was anything there, he would have brought it out. But it wasn't there. It was not there. He came to his own in his own, received

him. Now that's an action of the will. Not knowing him is ignorance of God. When we were ignorant of God. And that's the world. It's ignorant of God. It does not know the true God. You cannot find him out by the intellect. You cannot find him out by going to school. You cannot find him out by. Education He has to reveal himself to you. Remember what the Lord asked the disciples. He said, Who do men say that? I. The son of Manna. And they said some say no Baptist, others Elias or Jeremiah. So one of the prophets. But whom say ye that I am? And Peter said, Thou art the Christ. The Son of the living God. And those next words of the blessed Lord, Blessed art thou, Simon Barjona. Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. Peter didn't know the truth as to who Jesus really was. Christ, the Son of the living God, by any rational intellectual reasoning that he had in his own mind, it was revealed to him from the Father.

And if you know who Jesus is, you know it by that same means. God reveals the truth of His person to you. The world does not know Him. And can never find him out by any of its efforts or its intellect in fact. Our institutions of highest learning. The universities, colleges and universities are the citadels of infidelity. That's where you'll find the greatest opposition to this book. The ridicule that's placed upon it and the sneering and all that they did to the Lord when He was here, they do to this book today. These men who are trusting in their own intellectual powers, trusting in themselves the religion of humanism, that's what replaced Christianity in the 20th century. Religion of humanism, which is self, is everything. You have it in yourself. You can do anything. Look what man has achieved. And he looks upon all his achievements in the scientific world, in the technological world, and he has done marvelous things in the medical world, for instance, tremendous things, but every step upwards technologically. In the education area seems to end up a step downwards morally. And spiritually, man becomes more proud of himself. He does not give God the credit. I remember when I was in Kennedy Space Center and we were in the IMAX theater. First time I was ever in one and it's quite an experience. You could see the launches and all this and I got in talking to a man that was sitting next to me and when we started out to go out, I said just think of what the God is like who gave man that ability. And he said yes. Yes. What hast thou that thou hast not received? And if thou hast received it, why glorious thou, as though thou hast not deceived it? Man takes the credit to himself. And he ought to give the credit to God who created him. I've often wondered, how tall will God allow this 20th century Tower of Babel to get? Before he brings it down. But he will bring it down. The loftiness of man shall be brought low. Greatness of man. Shall be brought lower the Lord alone alone. Shall be exalted in that day we long for that day the world knew him not his own received him not, but verse 12 as many as received him. To them gave he power or the authority or the right to become children of God. John always talks about children of God. It's unfortunate our translators rendered it the sons. It's a little different thought. Children of God are those who are born into the family. And sons, those who are adopted into it. But here it's children of God. Even to them that believe on his name. Faith in His name. All men have not faith. And we read that without faith. It is impossible to please God, for he that cometh to God must believe that He is. And that he is a rewarder of them that diligently seek him. The most God honoring thing that a Sinner can do. Is to acknowledge God. And to believe him. When God speaks. To bow to his word, to receive it. To submit to it. And a marvelous thing happens when that happens. Which were born. Not of blood. No, you can't get into this new birth. You can't receive this new life, this new nature, because your parents are saved. Now that won't do it for you. Not of blood. Not a blood relationship. They can't bring you into this. They can tell you about the truth of God. But they can't impart a new life to your soul, nor of the will of the flesh. You can't will it for yourself. Sometimes I see this bumper sticker. I've seen it more than once. I don't like it. It says try Jesus. Well, if you're a Methodist, you can try the Baptist Church. You can try the Presbyterian Church or the Episcopal Church or the Catholic Church. You can try different churches, different religions. You can't try Jesus. Now it's not in you to try him to see if he is.

What he says he is the only way you can get into. That place of blessedness is to believe Him, to receive Him. That's why he says as many as received him. How do you receive Him? By faith. Faith by faith, and then there's a new life. You can't. Believe without a new life. And there can't be a new life without faith. The two come together. You say I don't understand that. You don't have to understand it. That's the word of God. Where there's life, there's faith. Where there's faith. There's life. Being born again, Peter tells us not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. Spirit of God using the Word of God to bring about this new birth. Have you ever noticed that wherever the new birth is spoken of as here? It's and we'll see, and this is more general in this chapter, but in the next one we look at. I'll reserve that saying for the next one. Which were born out of blood. Not because your parents are in the family of God, nor of the will of the flesh. You can't bring yourself into it by some an act of your own will, nor of the will of man. Someone else can't bring you into it. A pastor of a church, another work fellow that works with you, presents Christ to you. They can't affect the new birth. But born of God, of God. It's a sovereign act of God to impart a new life. To a Sinner. But the two come together in life. And faith. Now let's go to the next chapter. Now in the Old Testament before I leave that first chapter in the Old Testament. That was not a requirement. Now you can't be in the blessings of the family of God today. Without this new birth, without this new life being born of God. You need a new life. The old life is not adequate, and the Jews had to learn that especially. Because they were trusting in their first birth, and we'll see that in chapter 3. But before we do, I want to touch upon a couple verses in chapter 2. Verse 18. Then answered the Jews, and said unto him, What signs shonest thou unto us, seeing thou doest these things? Jesus answered and said unto them. Destroy this temple and in three days I will raise it up. Then said they'd use 46 years was this temple in building in wilt thou reared up in three days? But he spake of the temple of his body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them, and they believed the Scripture and the word which Jesus had said. I don't know of a more powerful verse in all of Scripture that proves the deity of Christ that He is very God as well as very man as this passage. He says to them, You, you kill me, you destroy this temple. He's talking about His body. You put this body to death. I will raise it up. The Father raised Him, He raised Himself, the Spirit raised Him. All three persons of the Blessed Trinity were engaged, as they are in everything that God does, in raising the Blessed Lord from the dead. Destroy this temple. Well, the Romans did destroy that temple. They thought he meant Herod's temple. And they wouldn't bow to who he was. They didn't come into the blessings of Christianity founded upon His death and His resurrection. A new order of things was introduced when He rose from the dead and appeared to his disciples. And in the power of that resurrection life, He breathed on them and said, Receive ye Holy Spirit. And they were brought now in the power of the Spirit into a new life, resurrection life. Do you get that in the 20th chapter? Of this the Gospel. And so we have a replacing the old temple of worship. And he now becomes the. The one through whom we present our worship to God. I read that verse in Hebrews 13 by him therefore. Let us offer the sacrifice of praise to God continually. We have an altar whereof they have no right to eat which serve the Tabernacle. They had this altar upon which sacrifices were placed. In that we have a different altar, even our Lord Jesus Christ Himself.

He is the great anti type of the altar. He is the great anti type of the sacrifices. He is the great anti type of the temple. He is the great anti type of all that was typical in the Old Testament. It all pointed forward to him and to the work that he would accomplish. And that's the difference between Judaism, which was a religion suited to man after the flesh, something that man could do, something that man could feel, he made his. In offering those sacrifices and so on. In Christianity, it's all for the glory of God. It all comes from God as a wonderful gift. God so loved the world that he gave his only begotten Son, if thou knewst the gift of God. Though it's the vast of him, and he

would have given thee living water, the Holy Spirit. God is a giver, and he says to that woman in John 4 going ahead a bit, he says. If thou knewest the gift of God, thou wast devasted of him. And he would have given the living water. Asked of him, God is a giver. In the Old Testament God was requiring of man. Obedience. And he could not produce the obedience which the law required. Consequently it killed him, It condemned him. The law which was ordained to life became, Paul says unto me, unto death. Unto death. Verse 12, he says in chapter 3, No, I hadn't started chapter 3 yet. We'll start with verse one. There was a man of the Pharisees named Nicodemus. A ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher, come from God. For no man can do these miracles that thou doest, except God be with him. We have a children's hymn that says a ruler once came to Jesus by night to ask him the way of salvation and light. Those of you who really love that hate to tell you, but that's not scriptural. Nicodemus came to the Lord as a teacher to a teacher. He wasn't asking him the way of salvation and light. Rather, he was coming to him as a teacher to be taught, and the Lord taught him. And what did he teach him? Jesus. Answered and said unto him, Verily, verily, I say unto thee, verse 3 Except a man be born again. We cannot see the Kingdom of God, that college professor. With all his learning and with all his intellect and his way with words and how convincing he can be. If he is not born again, he cannot see the Kingdom of God can't see it. It's a realm of blessing over which Christ is Lord. And king that he can't see and he doesn't acknowledge it. He is sufficient unto himself. Except a man be born again. Except he has a new life. A new nature altogether he cannot see. The Kingdom of God. Nicodemus didn't understand. With all his intellect and all his teaching, the Lord was speaking words that were beyond his understanding. How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? See he was relating everything to what his senses could detect and understand. The Lord was speaking about a spiritual realm. And he was talking about the natural realm, completely unaware of the real force of the Lord's words. And he was a teacher. He was one that knew the law but knew the Old Testament. And yet these words were strange to him. What does he mean? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water. And of the Spirit, he cannot enter into the Kingdom of God. Water here has nothing to do with baptism. Nothing. It has to do with the Word of God. Which is a cleansing agency, The Word of God, born of water, born of the Word wherewithal shall a young man cleanse his way by taking heed, according to thy word. When the priests were initiated into the priestly office, they were washed all over, washed with water, symbolical of the new birth. A symbolically was the impartation of a new life. The Lord said this to Peter when he was watching the disciples feet.

Peter said Thou shalt never wash my feet. He said, If I wash thee not, thou hast no part with me. Makes a statement, a wonderful statement. He said, either it is washed all over. Bathed is the word. He does not save but to wash his feet, and is clean every whip. So we're not born again and again and again. We don't have to be born again, but once, just once, and have a new life. And then we're morally clean. That new life is a life according to God. It's a very life of Christ himself. That's communicated to us by the Spirit of God. We're born of water. That's the Word and the Spirit. The Spirit, He is the active agent in imparting divine life to the soul. Except a man be born of water and of the Spirit, he cannot enter. The Kingdom of God. Now this is not something that your parents can do for you. We saw that in chapter 1 That you can will for yourself or someone else will it for you. No, it's it's the birth of God. Being born of God, Being born again. Every time he talks about the new birth. I shouldn't say every time, but usually, especially when he singles it out as being born again, he's talking to Jews. Here he was talking to Nicodemus, a representative ruler and leader of the Jews. And. He unfolds new birth to them. He never uses the word new birth of born again. I should say to the Gentiles, except in the epistle of John, he speaks of being born of God, which his course applies to all. I don't want to be misunderstood that we can never say to a Gentile you must be born again. But it's specifically addressed to a Jew because because he was trusting in his first birth, he could say we have Abraham for our father. The Gentile couldn't say that they had no one to trust. As the head of their nation or of their religious system that you had and they were trusting in that. And the Lord says that birth will not do. You need a new birth. So let's read on. Verse 5 Again Verily, verily, I say unto thee, Except a man be born of water and of the Spirit. He cannot enter into the Kingdom of God. That which is born of the flesh is flesh. No matter what you do to it, no matter how much you train it, no matter how many advantages you give to it. And how many years at school you send one that is born of the flesh? He's still flesh. He still partakes of the nature of the Source. You cannot sublimate flesh into spirit. No matter what you do to it, it's still flesh. That which is born of the flesh is flesh. And that which is born of the spirit, that's the new nature that we receive, is spirit. It's a nature that is according to God. The nature of Christ Himself. Then verse 7 Marvel not that I said unto thee, Now this is important. With our King James Bible, we we get a distinction between the second person pronoun singular and the first person pronoun plural. All the I've said this before, probably here, but I'll say it again. Every second person pronoun singular in the King James Bible starts with AT thou, thee, thy, thine. Those are all singular. Every second person pronoun plural starts with a, Y, you, you, your, yours. So that's how you can always tell if it starts with a Y, it's plural. It starts with a T, it's singular. Now that's not true in our modern translations. They use you for everything, and you lose the distinction between the singular and the plural. And here it's important. Notice it in verse 7. Marvel not that I said unto thee. Now he's speaking specifically to Nicodemus the singular. Ye plural must be born again. Now if you just read that in in the modern English, it would say. Marvel not that I said unto you, You must be born again. And we would think he was just meaning Nicodemus. What he's meaning by the ye is you Jews. Need a new birth? He must be born again, all of you. Being born of Abraham, saying we have Abraham for our father will not. Do You need a new beginning, a new life? Well, he says in verse. I don't want to pass verse 11 over because it is, it was, it is the most profound verse, I think, in the New Testament.

Verse 11 Verily, verily, I say unto thee. We speak. That we do know. And testify that we have seen. And you receive not our witness. Notice the plural in that verse. The next verse he goes back to the singular first part of verse 11. Verily, verily, I say unto you, that singular. And then he switches to the. And then he goes back in verse 12. If I have told you earthly things. And so I back to the singular, what is meant by the we in verse 11? The Trinity. The three persons of the Godhead. The Lord Jesus speaking as a divine person. When the Spirit of God speaks, when the Father speaks, that's the Trinity, the Godhead speaking. We speak that we do know you and I can't say that. We can't say that we absolutely know something. Only God can say that He knows. He knows. He does not think. He does not come to a conclusion by a process of thinking. He knows. We speak that we do know and testify that we have seen the things that He was witnessing to. He's speaking here as a divine person. We have seen it. And when He sends the Holy Spirit, he too has. Seen it and he says that he is in the Father and the Father in me the Father as well. Wonderful, tremendous verse that we have in that 11TH verse. And what does it say at the end? All three persons, all of that there is in God himself speaking and you receive not. Our witness, isn't that a solemn indictment upon man? And especially upon the Jews. And it's addressed to them. So Judaism is a religion adapted and suited to man after the flesh, and it produced nothing for God, Nothing for God. They did not receive the testimony rendered by the Godhead. So the we of verse 11 is the Godhead. The Godhead. Then he goes back in verse 12, he says, if I told you earthly things and you believe not, how shall you believe if I tell you of heavenly things? Well-being born again was an earthly truth that applied to anyone that is to enter into the Kingdom. In fact, it's a it's a truth that is dispensation less. That is, it's not limited to a particular dispensation or a particular point in time. It's always true that if we're going to be brought into favor and

blessing with God and relationship to God, we have to be born again. He spoke those earthly things, but now he's going to speak. Something more than just earthly. He says. If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things? Here you have the contrast between Judaism and Christianity. Judaism is earthly things, Christianity is heavenly things. Hebrews 3 starts out. Her poor brethren, partakers of the heavenly calling. Consider the apostle and high priest of our profession, Christ Jesus. The one who was sent of God, the Apostle, the one who represents us before God, our high priest, Consider him. What we're partakers of the heavenly calling. And so now he's going to unfold some heavenly truth. As Moses lifted up the serpent in the wilderness, verse 14. I can't go through every verse here. Even so, must the Son of Man be lifted up? Lifted up between heaven and earth. So that he could make propitiation. For all those who are on earth and all those who are in heaven. And that is the work that he did. Embraces all of mankind. And all can come. Some will come. But not. All will come. Some would do come and not all will come. That whosoever believeth in him should not perish but have eternal life. And someone has said what's the difference between born again where you receive divine life and eternal life? Well, it's the same light. But. Its eternal life is an expression that's developed in the Gospel of John particularly. The Synoptic Gospels. It carries more of a dispensational character to it.

Life on earth forever, but here it's the Christian thought of eternal life. In fact, the Gospel of John is an unfolding before it became a fact in time of Christian blessing. Christian blessings. And what does he say? That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son. That whosoever believeth in him should not perish, but have everlasting or eternal life. In John 10. You might just turn to it for a moment so you have it before you. To illustrate the difference between life and eternal life. Or being born again in eternal life. In verse. 10 of John 10 The Lord says the thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life. And that they might have it. Abundantly. Now I've taken the word more out. To it's not, it doesn't really belong there. It's not that the Old Testament Saints had abundant life and we just have it more abundantly. You know, that's not the thought. The thought is that they have life by birth, by new birth, but we have the abundant life. Eternal life. And what is eternal life? This. John 17 The Lord defines it for us. This is life eternal. He's addressing the Father. This is life eternal, that they might know thee who the Father. The only true God and Jesus Christ whom thou hast sent. Eternal life consists in the knowledge of the Father and the Son. Of course, by the power. And instruction of the Holy Spirit. Now the Old Testament Saints didn't know the Father. They couldn't address him as Father. They knew God as Jehovah, self existent one as the Almighty God, the Most High and everlasting God, and so on. But it took the Son. The eternal Son, who was ever in the bosom of the Father, to declare Him. To declare him. He came to make the Father known to us. Tremendous, tremendous Christian privilege. Tremendous advance over Judaism. You know, there are some groups in Christendom today that have gone back. To actually offering sacrifices. The Messianic Jew movement. Is. I don't know a lot about it. Mostly by what I've heard, but. It's basically going back in principle to Judaism. I'm not saying they're not saved. I'm not saying they don't believe in the Lord Jesus as the Messiah. They do. But they do not see the distinctive character of Christian truth and of Christian blessing going back to the old. And I was told by one, I've never verified this, and if it's not correct, please correct me that some of them have gone back to animal sacrifices. You know what that is? That's blasphemy. That's saying that the work of Christ is not complete. For the salvation of the lost, that's what the sacrifice of the mass Roman Catholic Church, they've been doing it for hundreds of years, is blasphemy because it says that the once for all, never to be repeated work of the Lord Jesus Christ on the cross is not sufficient that He has to offer Himself over and over and over again. That's a denial of the eternal efficacy of Christ's work. Anything of that character that is found in Christendom is of the camp. And is to be gone away from. Let us go forth therefore unto him outside the camp. If you have a mixed multitude, that's what Israel was, was made of those who were not born again and those who were born again. If you have a church group that has those who are saved and lost and they're mixed together and their names are on the church role of that group, that's the camp in principle. It's a mixture of light with darkness of light. With death of light. And darkness, yes. And we're going to go outside of that kind of thing. Any anything? Well, I'm getting ahead of myself but I just wanted to read this. I am come that they might have life, and that they might have it abundantly. We have the abundant life, life in the power and energy of the Holy Spirit who has given to us. John 20 verse 22. He breathed on them the breath of his resurrection life and said, Receive the Holy Spirit.

So eternal life is brought before us some of the heavenly blessings that we have now. In Christ. Now let's turn to the 4th chapter. I'm not getting very far tonight. But that isn't really my purpose is to go through the Gospel of John quickly, but to bring out these precious truths that we find in this gospel. We know John 4 quite well. The woman at the well, the Lord Jesus dealing with this Samaritan woman, He asked her for a drink. In verse 7, Jesus saith to her, give me to drink. Jesus was surprised, this Samaritan woman, she says. How dost thou, being a Jew, ask this drink of me, which am a woman of Samaria? So the Jews have no dealings with the Samaritans. And then that wonderful answer Jesus answered and said unto her, If thou knewest the gift of God. And who it is that saith to thee? Give me to drink which have asked of him, and he would have given thee living water. Now the water in John 3 was Stillwater. The Stillwater speaks of the word of God by which we're born again. But here it's living water, Speaking of the Holy Spirit, that flowing water. If thou knowest the gift of God, all. If you only knew God as a giver. That's Christianity. God was requiring obedience with a perfect law. No fault in the law. Well, that's important to establish the laws. Holy, just, and good. There's no defect in the Law of Moses. It was given of God. Man should have kept it. If he had, he would have lived. If the law had been given, Paul says to the Galatians, that could have given light, Verily, righteousness would have been by the law. But man being what he is. The perfect law only brought out. The wretched, sinful heart of man. He did not keep it. He could not keep it. He would not keep it. Because he was. Too self-centered. So God now comes out as a giver. And he says to this he had asked her to bring this out. He says give me to drink. And she's surprised that he would ask that favor of her because he was a Jew and she was a Samaritan. And then he says he unfolds this. Past truth To Nicodemus, it was the most basic, fundamental truth. You must be born again. You Jews need a new life, a new beginning. But now to this Samaritan woman. Why? If we had written John's gospel, we would have put the this truth with Nicodemus. And Nicodemus is truth with the Samaritan woman. But that's not the way the Spirit of God did it. We would have been wrong, wouldn't we? Spirit of God has given it to us in perfect order. There was a woman that was seeking satisfaction. Enjoyment. Pleasure from earthly things. And she hadn't found them. Comes to the well at a time when she thought she'd be alone. And she finds this. Stranger there, this heavenly stranger. That offers to her living water. Ah, thou which devastated him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with. The well is deep. Whom Whence then hast thou that living water? Our thought greater than our father Jacob, which gave us the well, and drank thereof himself and his children, and his cattle. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. He doesn't tell her who he is. Not yet. But he discovers himself to her. By what he said to her, first of all he draws out her heart. So that she wants that living water that only he can give. Are you greater than our Father Jacob? Greater. Infinitely greater? But she hadn't learned that yet. Jesus answered and said unto her, Whosoever drinketh of this water. Shall thirst again. But whosoever drinketh of the water that I shall give him, shall never thirst, ever thirst forever. But the water that I shall give him shall be in him a well or a fountain of

water springing up. Into everlasting life. He's talking about the gift of the Holy Spirit, The Old Testament Saints, the Jews, Israel. They did not have the Holy Spirit.

Now Christ comes as the giver. Of this living water. The giver, not the taker, not a law that could only condemn those that broke it. The law is inflexibly holy. It holds out a perfect measure for a man to live by. If he keeps it, he will live. But if he breaks it. If he breaks, it condemns him. It kills him. It curses him. The blessing is missed and gone. The law is inflexible. There's no mercy with it. Grace and truth came by Jesus Christ. What a difference between. The camp. Are those things that characterize the camp? Much of Christendom has imbibed those things, and what is called Christianity Today is not really Christianity. Much of it, much of it is not. It's a mixture. It's a mixture and the principle we have to go by if thou will take forth the precious. From the vial that shall be as my mouth. There's so much mixed up, the precious and the vile mixed up today. It's a mixture. It's very similar today to what it was in the early church, The early church, you ever noticed the the book of Acts? They, they went to Peter and John went into the temple to pray. There was the mixture. They hadn't separated from Judaism yet. And the many passages there, it says a great company of the priests believed. Evidently they were still going on. In some way with their sacrifices and so on. In the 21St chapter of Acts, James says to Paul, I'll see his brother. How many thousands of Jews there are which believe, and they're all zealous of the law? That's why Hebrews was written to tell these Jews so. Let's go forth unto him outside the camp. Leave that, leave that whole system of things and come to Him, Jesus. It's all fulfilled in His person and in His work. It's all there. And having here we have everything, have you ever noticed the only two externals in Christianity are baptism and the Lords Supper? They're the only two, and they both speak of his death. Baptism is done once we're introduced to his death, and we come among the Christian company, being baptized unto his death, buried with him in baptism. And risen with him risen. In in him, in newness of life. But the Lord's Supper, an ongoing thing. We'll do it in the morning. We'll remember the Lord in his death. That death is the very foundation truth of all blessing. There's a lot of things that the Jews did and that Christians do that are similar. The Jews have the feast of the Passover once a year. The Jews, the Christians have the Lord's Supper that feast. Every first day of the week. That speaks of our deliverance and the foundation of all our blessing. It's not only our blessing that is figured in the Lord's death. It's his death for the salvation of all the Saints and every day and age. That's a universal truth. The death of Christ and his resurrection. Well, we started a little late, so I'm going to keep going for a bit. She wants this water. She says to him, Sir, verse 15, Give me this water that I thirst not, neither come hit her to draw. And then he says to her, Go call thy husband, then come hit it. And she says I have no husband. And he says yes, you said right. You've had five. The man you're living with is not your husband. In that sense, thou truly here He he lets her know that he knew all about her and she was in the presence of omissions. There is nothing you do or think or have done or will do that he doesn't know perfectly. The darkness and the light are both alike to him. He knows the end from the beginning. Your whole life was known by him before you were ever born. God is efficient. This person is God. The one who could say we speak that we do know and testify that we have seen and you receive, not our witness.

Solemn thing. Not to receive. Testimony of God. He said, Sir, I perceive thou art a prophet. Our fathers worshipped in this mountain. Verse 20 And ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me. The hour cometh when you shall neither in this mountain Samaria, nor yet at Jerusalem, worship the Father. They didn't worship the Father. They never had that kind of worship. This was something new. This is the new order of blessing. This is Christian worship. Worshiping the Father. You worship, you know not what He lets her know that God never owned the Samaritan worship. We know he speaks as a Jew here. We know what we worship for salvation is of the Jews. Came through the Messiah came from them, and God owned the worship. That he had set up at Jerusalem, the place of his appointment. But verse 23, the hour cometh and now hears. When the true worshippers. Shall worship the Father. In spirit and in truth, not with a sacrifice of an animal. Not with musical instruments, not with symbols and harps and vials. And all the entrappings and all the machinations and all that man has brought in, that's the camp. That's the camp after Christian worship has been so beautifully set forth here and in Philippians. 3YE are the circumcision, which worship God by the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. We don't use an instrument. That instrument has no soul, it has no spirit. It cannot worship. And the person that's playing the instrument may not even know the Lord, may not even be born again. But they can play well. You can get a natural man that can play beautiful music on these instruments as. With God's looking for. He's seeking the Father, seeketh worshippers, true worshippers. Are you a true worshiper? You know if you don't know your sins are gone forever, that you have eternal life, that you're sealed by the Spirit of God if you don't know that? Founded upon the work of Christ, you can't be a true worshiper. If you think that you can do something that will lose it all, maybe at the very last moment of your life. Always in that uncertainty got to hold on until the very end. And if I fail to make a misstep at the very end, I've lost it all. You're under law and you have no peace and you can't be a true worshiper. The true worshiper is one who knows. That Christ has done it all, that he has eternal life, that he's sealed by the Spirit of God. And this. Living water, The Spirit of God is in him. A fountain of water springing up, producing. Spiritual worship. That is acceptable to the Father. The hour cometh, and now is when the true worshippers. Are you a true worshiper? Shall worship the Father in spirit, according to what He is His nature. In spirit and in truth, according to the revelation that we have of Christian truth in the New Testament. For the Father seeketh such to worship him doesn't say he's seeking worship. Says he's seeking worshippers. Are you a worshipper? Have you ever I'm speaking now to the brothers. Sisters are not allowed to. Audibly, visibly speak up. They can sing praise. Thank the Lord, be a great blessing to an assembly and I'm speaking especially to the brothers that know the Lord have eternal life, have that fountain of water springing up. Are you a worshipper? Sometimes I've been in meetings and it's like a hymn saying I'm talking about Lord's Day morning. Him, after him, after him. But he says to us, Let me hear thy voice. He wants to hear you. Thank you. You don't have to be eloquent. You don't have to be advanced. Just simple. For Jesus, thank you. Forgiving thy life, Father, thank thee. For sending him. Just simple. It doesn't have to be deep, profound, eloquent. No, it's not a question of gift. It's exercising your priesthood. And we're all priests.

Thank you, praise him. For what he's done for us. We're not the 10 cleansed, we're the 9, the Lord said. There are not returned. What this stranger? This is American to give thanks. I know giving thanks is the lowest form, but. He wants to hear that. You may just offer a pigeon. Tomorrow, but maybe it won't be too long and you'll be offering.