

Hosea 7:8 (Robert Boulard) 206933

Regina Conference: 2015, Mixing With the World (7:8)

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Meeting #258 maybe someone local could? Begin the tune. 258. I'd like to turn to Hosea Chapter 7 just to open up the subject that I have on my heart this afternoon. Hosea, Chapter 7. And verse 8. Ephraim He hath mixed himself among the people. Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not. And the pride of Israel testifying through his face. And they do not return to the Lord their God, nor seek him for all this. Ephraim also is a silly dove without heart. They called Egypt, they go to Assyria. Well, you know, we could read more more there, but I just wanted to read this little passage of Scripture because it brings before us the fact that Ephraim or the 10 tribes of Israel that are referred to here that were shortly to be carried away into captivity. Why they were mixing themselves. They were really going on in a way before in the under the eye of God, mixing themselves morally and in every way with this world. And strangers had devoured their strength. And it says he knoweth it not. They didn't even know it, didn't even sense it. I'd just like to look this afternoon at the lives very briefly of several. Men perhaps might, might even say young people in the word of God who went down into Egypt and it left a taint upon their lives. Some of them didn't even know it, didn't even know it they went down into Egypt. And Egypt, in this character, you know, the world is presented to us in different ways in Scripture, the different cities of the world. Jericho was a, a picture of the world, the good life. And that's the city that the men of Moab wanted. I think it's in Judges chapter 2 or chapter 3. And they went up and that's the only city that they wanted. They wanted the place of comfort, knees and luxury. Jericho, the name means a constant pleasant odor. It's a constant pleasant odor to the flesh. That's what this world is. To the man of the world. But Egypt, you know, is a picture of the world in its independence of God. And the Egyptians, you know, they had very clever tool, clever device in Isaiah, I think it is, that it says they had augers and they could auger water into the irrigation canals, very clever tubes with a little auger and they would get water up into their irrigation canals. And they didn't pray for rain. They got what they needed by technology. And the technology was fantastic for the day that they lived in. So Egypt really is a picture of the world in its independence of God and God has desired to deliver you and I from a spirit and a life of independence from himself. He created us so that we might be dependent. And if we turn to Proverbs, let's turn to Proverbs. Just read a few verses there in chapter 3 of how the Lord delights as those that are perhaps particularly young people, but all of us, we live in a day and age. When we can reach into our pockets and solve just about any problem, we can. Take a look at our cell phones. Our smartphones and we can just about figure out anything that we need to figure out right away fast if we have a problem in one of the technologies or one of our homes, whatever it is. And I fear that we've forgotten to pray. Well it says here in Proverbs chapter 3. It says in verse five, Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes, fear the Lord and depart from evil. It shall be held to thine able, and marrow to thy bones.

Well, you know, I considered, as I saw thought of this subject of those that were brought into Egypt. Those that went unwillingly, if you might say, those that didn't go of their own volition particularly and the effect that it had upon their lives, which one to take up first? We could start in Genesis and then we could go right back into the New Testament. But you know that in all things he might have the preeminence. I just want to look at Matthew's Gospel chapter one and two beginning and to see how the Lord Jesus was brought into Egypt and umm. Instead of defiling him, it had no effect upon him at all. He says in Hebrews he was wholly harmless and undefiled, separate from sinners. And so it says in Matthew's Gospel chapter one. It says. Let's read from verse 11 just to pick up or chapter 2. I'm sorry, chapter 2 of Matthew, verse 11. Speaking of the Lord Jesus there, when they were coming to the house, they saw the young child with Mary's mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to terror, they departed into their own country another way. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise. And take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. For Herod will seek the young child to destroy him. And when he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled. Which was spoken by the Lord, by the prophet, saying, Out of Egypt, have I called my son? Oh, I think this is a wonderful little. Illustration that the Spirit of God gives us in connection with the Lord Jesus, and he was afflicted in all of the affliction wherein he was afflicted. The people of God have been afflicted. You live, dear young people, at an evil and a wicked time. You live in a time morally in this world that surpasses the wickedness, I believe, of even Sodom and Gomorrah. We live in a time when there's violence and there's corruption and there's prosperity and we live in an awful time. But the Lord Jesus knew what it was to come into Egypt, and he left the courts of glory where sin can never come. He came into this world, he came into Egypt, he came into this place that was characterized by independence of God. And he came that he might glorify God, and that you might be able to see my faith a pattern for life, and to follow this in the footsteps of the Lord Jesus who did no sin. And humans have no sin. And he knew no sin. He did no sin in whom is no sin. There was no sin in the blessed Savior. And he came into Egypt. He came into this world and he walked through it. He wasn't of it. Let's read that in John's Gospel, chapter 17. And he prayed for you and I. He prayed for you and young people this afternoon. This is a meeting for young people. And perhaps I'll address my comments more to you than to those that are older. For the Lord Jesus knows what it is to have lived in this world. He came and even as a young boy could be at 12 years old in the temple, asking questions and speaking with those that were in religious opposition to God, but not out of step. He came into this world. So John's Gospel, chapter 17. And umm, let's just read in verse eight. It says, I have given unto them the words which thou gavest me, and they have received them, and have known surely that it came out from thee that they have believed that thou didst send me. I pray for them. I pray not for the world, but for them which thou hast given me. For they are thine, and all thine are mine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world. And I come to Thee, Holy Father, keep through Thy own name those whom Thou hast given me, that they may be one as we are. And while I was with them in the world, I kept them by Thy name. Those that Thou gavest me have I kept them. None of them is lost but the Son of Perdition, that the Scripture might be fulfilled. And now come I to Thee. And these things I speak in the world, that they might have joy, my joy, fulfilled in themselves. I have given them My word, and the world hath hated them because.

They are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. Oh, isn't it lovely, dear brethren and dear younger brethren, that the Lord Jesus came into this world and He walked to the glory of his God and Father. He could say truthfully, and you read it several times in John's gospel. I do always those things that please my Father. Where was it that He pleased the Father? Was right here in this world. He came into Egypt. He came into this place characterized by independence of God. He depended upon God for everything. He wouldn't take a step. The devil offered him all the kingdoms of this world. He wouldn't take them. No, He walked in dependence upon His Father. Well, what an example for you and I as we walk through this scene. So the blessed Savior walk through this world, came into this world, was brought into Egypt, and it didn't taint him one bit. Oh, He left this world and after having finished his work, I have finished the work which thou gave us me to do, He could say. And so. He's on high in the glory, and because he came to Egypt, he's on high in the glory and he intercedes for his own and he's interceding for you in your weakness this afternoon. Don't you feel weak? Let's be honest, Don't you feel weak? I feel weak as I stand here before you this afternoon and don't think that I stand here this afternoon and I point any finger. I feel as weak as water. And we live in a day of weakness. We live in a day not of strength, not characterized by strength, a day of small things, but not a day to despise the wisdom of God and the strength of God, the power of God, the love of God for his own. And so we have the Lord Jesus interceding for us. And if we fail, we have an advocate with the Father. If we sin, we have an advocate with the Father. Jesus Christ, the righteous, oh, that blessed Savior, came into Egypt so that he might sympathize with you and understand what it is to walk through a scene that is characterized by independence, that will not bow the knee and pray. You know, and I know that there's a drought in California. I think it's the fourth year of the drought, maybe three years. But it's a severe drought, isn't it? And I'm told out in the Midwest that often times there's been periods of drought and, uh, in the Midwest might call it Bible Belt America, perhaps it's kind of. Falling short of that at the present time, but oftentimes the farmers will get together at the ball diamond in a little town and they'll cry to the Lord for some rain. And you know what happens? It rains. It rains, but in California I haven't heard about any prayer meetings that there might be rain and that God might open up the windows of heaven and pour out a blessing. But you and I have that resource, and we have a Savior on high, risen on high, a man in the glory. And he knows what it was to have walked in Egypt. And if you have a sorrow, a need in your soul, you have something of a famine in your soul, something of a need. He knows, He understands, and you can tell him all about it. And he knows he can intercede for you. He can give you strength, and you can find grace and help, mercy to help in time of need. Well, let's turn to the first one that we might. Have before us here this afternoon. The second one I should say. Genesis chapter 12. I'm going to read several different verses of passages of scripture. And I might read more than what I comment on, but if you would consider perhaps meditating on your own, just jotting down these passages of scripture and meditating them on your own, you may have some profit after this meeting and some other time chewing the cud. Well, Genesis chapter 12, let's just read from verse one. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land, that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great.

And thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee. And in thee shall all the families of the earth be blessed. So Abram departed as the Lord had spoken, and Lot went with him. And Abram was seventy and five years old when he departed out of Haran. Well, let's just turn down a little bit farther. Umm, verse 10. And there was a famine in the land, and Abram went down into Egypt to soldier there. For the famine was grievous in the land, and it came to pass when he come near to enter into Egypt. But he said unto Sarah's wife, Behold, now I know that thou art a fair woman to look upon. Wherefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is my his wife, and they shall kill me, but they will save thee alive. Say, I pray thee that thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee. And it came to pass that when Abraham, when Abraham was coming to Egypt, the Egyptians beheld the woman, that she was very fair. The Prince is also a Pharaoh, saw her and commanded her before Pharaoh, and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake. And he had sheep and oxen, and he ***** and men, servants and maidservants, and she ***** and aunt camels. And the Lord plagued Pharaoh in his house with great plagues, because of Sarai, Abram's wife. And Pharaoh called Abram and said, What is this, that thou was done unto me? Why dost thou not tell me what she that she was thy wife? Why says, though she is my sister, that so I might have taken her to me to wife? Now therefore go, behold thy wife, take her and go thy way. And Pharaoh commanded his men concerning him. They sent him away and his wife and all that he had. Now let's just look at verse chapter 13. Verse 5. Lot also, which went with Abram, had flocks and herds and tents, and the land was not able to bear them that they might dwell together, for their substance was great, so that they could not dwell together. And there was a strife between the herdsmen of Abrams cattle and the herdmen of Lots cattle, and the Canaanite and the Perizzite dwelled man in the land. Now let's just turn over a couple of. Pages here, Chapter 16, verse one. Now Sarai Abram's wife bare him no children and she had a handmaid. An Egyptian whose name was Hagar. Well, we won't read much more than that, but we know this story so well. In connection with Abraham, you know the Lord had given him great and precious promises. We could put it that way. He's given us the greatest promises, the most precious promise. He given Abram great promises. And Abram perhaps didn't grasp all of those promises, and neither do you or I perhaps grasp the blessedness of those promises, but the more we read of them. And the more time we spend in the presence of the Lord Jesus and recognize the portion that is ours. The less and less we feel attached to Egypt, the less and less will feel the need to walk an independence of what God has given us. And you know, Abram had just received this promise from God, Seven parts to this promise, I believe that's given in Genesis chapter 12. And he went down to Canaan. He left that land, it says in Hebrews Chapter 11, and not knowing whether he went, and he went in faith. And I say here this afternoon, dear young people. Have you taken Christ as your Savior? Have you begun that journey of faith? Have you, in the presence of God, owned that you're a Sinner and that you need to have your sins forgiven? Have you laid hold of the finished work of the Lord Jesus for yourself? Well, Abram, you know, in faith had to believe God. He had to begin on his journey and he began on his journey, went down to Canaan. And the Lord tested his faith. There was a famine in the land. Because, you know, we get so that we're so independent, we're so used to providing for ourselves that we get into the presence of the Lord and we want to provide for ourselves. We don't want to pray. We don't want to be put into a place where we need something and cry, have to cry to the Lord. Abram came into that land. There was a famine.

And instead of weighing the thing in the presence of God, he went down into Egypt with all those that were with him. Abram went down into Egypt to sojourn there, for the famine was grievous in the land. Well, you know, he lost some things when he came into Egypt. Some things happened in Abraham, in Abraham and some thought patterns perhaps you might say that he never really expected to have. But when we go into a journey into a path, a course that is not directed by the Spirit of God. That is not directed by the Spirit, by the Word of God. Oftentimes we begin to reason in a way that the world reasons, and that's what Abram began to do. Going a little straight it this way, like Ephraim, you know, he went into, he was mixed, he'd mixed himself, mixed his principles and he was mixed with Judaism and idolatry. It was all just a jumble. You only have a dear brother in the Lord that we sometimes visit with and, uh, go into his home and sometimes have a little bit of a

list of projects to do. And he has, uh, some animals in the house. And often times, uh, I go in there and he's very gracious. We open up the doors, open up all the windows and so on. And, uh, I take out my tools and I fix the, whatever needs to be fixed. And then, uh, I leave the, we spent a little bit of time in the word and so on, have a little meal and so on. But you know, I pretty soon come out of that place and then I have a cat here all over different the garments that I have. And I don't even, I didn't even didn't even notice it, you know. And, and then a month down the road, I'm in my little RV and I'm on my little sofa and reading and I, I see a cat here and I pick up the cat hair and, and I put it in the trash can and so on. You know, Abraham went into Egypt and he began to think like an Egyptian. He said, you know, I'm married to a beautiful girl. And instead of jeopardize my own safety, I'm going to just get this woman to tell 1/2 truth. She was his sister. She was 1/2 sister to Abram. But you know, that's called guile. And so we began to think and talk like an Egyptian. He lost the companionship of his wife. Then he lost the companionship of Lot. His brother's son. His nephew and then a little bit later on, we're not going to read it, but in connection with Isaac, Isaac faced a similar test in connection with famine. Now Isaac, he was going to go down to Egypt too. And he also denied his wife. You know, our children, our imitators of ourselves, every one of us are imitators. And the Lord tells us to be imitators of Christ, to be imitators of his life. And let's just read that so that I don't misquote it in Second Peter. Pardon me first, Peter. Verse 21. Chapter 2. Verse 21. Or even hereunto. Were you called because Christ also suffered for us, leaving as an example or a model that you should follow his steps who did no sin, neither was guile fine in his mouth, Who when he was reviled, reviled not again when he suffered, He threatened not, but committed himself to him that judgeth righteously. Well, you know the Lord Jesus walked in perfection throughout this scene and never compromised principles, not even once and often times what happens if we put ourselves into a place. Of compromise with this world. Then we end up compromising principles. Abram lost the companionship of his wife for a period of time. You know, it's one of the things that's very hard for me as a twin, and I've said this before, a twin as you grow up, you never have. You're never alone. You always have someone else with you. And I was very thankful I was married when I was living at the time, that I was living in my father's home and then set up my own home and I had a wife. I just enjoy family life tremendously. But one of the trials of what it is to live on the road is to be alone. It's a hard thing for a twin. And I can imagine Abram here in in Egypt and he needed the support of his wife. He needed the advice of his wife. He needed to have some companion that would encourage him and the things of God. But when he was in Egypt, when he was living in the world, when he was living in a path of compromise, he didn't have that in connection with his wife. And then a little bit later on, there was a strife in connection with Lot and they had flocks. He got a, a place of prosperity.

In the land of Egypt it says he was rich. In verse two chapter 13 verse 2, Abraham was rich. In cattle and silver and gold. Oh, he'd acquired prosperity in Egypt. And it cost them a lot. It cost him a lot. You know, it says that Lot went with Abram. And I think it says that three times. Maybe it's four times, but I think it's three times at least. And it says Lot went with Abram. And so young people you have, you know, as you grow up, you get to the age of responsibility and taking more responsibility in life. And there comes a time when there need to be decisions made as to why you are where you are. And so here you are among those that are gathered to the Lord's name, among those that little company, a little company that has been gathered out from the confusion of Christianity, gathered by the Spirit of God to the precious name of the Lord Jesus. Some of you are second and 3rd or 4th or 5th generation brought up at the Lord's Table. And others here are first generation, perhaps at the Lord's table. Those that have had to pay a price to be there, well, lauded appears never paid a price to be at uh, in the Abrams company and. Abram was tainted with thinking, the thinking of Egypt, and Lot was tainted with the thinking of Egypt. He didn't even know it. And he wanted the prosperity that Egypt had. He perhaps didn't want to go as far as Egypt, but he wanted that prosperity. And he left Abram. Oh, I asked you, dear young ones, this afternoon. The Lord Jesus delights to have us. Have him as an object, bright and fair, and this world is doing what it can. Satan, the God and the Prince of this world, is doing what he can to have this world presented as an object and as some sort of, uh, umm. An objective, a priority that you might set your goals in this world. But Lot lost his testimony. He lost his family. He lost everything that he had because he went after this world. Let's turn to umm, like to look at the life of Joseph just a little bit here. Let's turn to chapter 37 of Genesis. We'll just read a few verses. Verse 23. Chapter 37. Verse 23. It came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, his coat of many colors that was on him. They took him, cast him into a pit, and the pit was empty, and there was no water in it. And they sat down to eat bread, and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead, with their camels bearing spicy and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What prophet is it? If we slay our brother, conceal his blood? Come, let us sell him to the Ishmaelites, and let not our head be our hand be upon him, for he is our brother and our flesh. And his brethren were content, and they were proud. They are. They're passed by Midianites merchantmen. And they drew and lifted up Joseph out of the pit, and sold Joseph under the Ishmaelites for 20 pieces of silver. And they brought Joseph into Egypt. And then a little bit further on in chapter. 39 verse 7. It came to pass after these things, that his master's wife cast her eyes upon Joseph, and she said, Lie with me. But he refused, and said unto his master's wife, Behold my master, what if not what is with me in the house, and hath committed all that he had to my hand? There is none greater in this house than I, neither hath he kept back anything from me, but the Because thou art his wife, How can I? How then can I do this great wickedness and sin against God? And then a little further on in verse 20, Joseph's master took him and put him into prison, a place where the King's prisoners were bound, and he was there in the prison, but the Lord was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison. And then a little further on in chapter 41. Verse 42 Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him investors of fine linen, and put a gold chain about his neck.

And made him to ride in the second chariot which he had. And they cried before him, bowed a knee, and he made him ruler over all Egypt, all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without me shall no man lift up his hand or foot in the land, all the land of Egypt. And Joseph call. And Pharaoh called Joseph's name Zafna Pinea. And he gave him the wife Asana, the daughter of Potiphar, priest of Anne. And Joseph went out over all the land of Egypt. Well, I read these little passages in connection with Joseph because, you know, he is a type of Christ and he went down into Egypt, but he, he went against his own will. And you might say, you know, I'm born into this world. Why was I born into this world? I didn't ask to be here. It's a troubled place. It's a wicked place. And I don't know, I have a hard time finding my way through this world. Why am I here? And Joseph could ask those questions. You know, he didn't know the purposes behind what God was doing, but he was a man of faith. And at 17 years old, he was brought down into Egypt as a young person. But, you know, he was in Egypt, but he was not an Egyptian. He was not of the world. He was in the world, but he was not of the world. And what we have in Joseph is really a beautiful type of Christ and how he came into Egypt. He lived in this world, in an amoral world. You know, the Egyptian society was marked particularly by fornication and adultery, wickedness, moral wickedness. That's what characterized that country and all of its prosperity and all of its wealth, all of its architecture and everything. It was characterized morally by fornication. And you see that very quickly in connection with Joseph's, umm, life. And you know, dear young people. If there is one way to ruin your life as you rub shoulders with those that are Egyptians. And as you live in the Egyptian Egyptian world, because you were born here, you were born into this world. You didn't call to be

here, but God has chosen in his wisdom to have you born into this world and to live as a an ambassador for Christ here. You're going to be pressed into a mold. This world is going to try to press you into a mold to make you look like an Egyptian, to make you think like an Egyptian, to per make your priorities. Those priorities that belong to Egypt and one of the ways to ruin your life is to begin to live immorally like an Egyptian. You know, I think this story is so beautiful. It's not only a type of Christ, but there are practical moral lessons in connection with this story and isn't wonderful here. Joseph was all alone. He was, think of it, 12 Children. He was never alone. All those servants, all those. Cattle he he was never alone. He was a beloved son. And he was taken from that place, from that family, and he was brought into Egypt. He knew what it was to be alone. He knew what it was to be alone with God. I wanna tell you as as a little bit of an encouragement young people. When I was a young boy, my brother and I would go to school. Often times we change schools every year. My father worked for the railway and umm. So he would get transferred one year at a time and we would go to these little school houses and every year, oh, how we felt alone. We got beat up in the school yard in those days and we, umm, had a difficult time. We felt alone. But you know, my father gave us this little encouragement. He says, you know, those boys are picking on you because you're different. And it's all right to be different because you belong to the Lord Jesus. You're different and that's good. And he said you just keep on going on because you're different. What a wonderful Joseph was in Egypt and he was different. He lived differently. And he didn't allow any of that spirit of Egypt to rub off on him and he didn't take matters into his own hands. He didn't, umm, say, well, you know, as long as I'm a slave here in Egypt and so on, he could have reasoned these things out and said, you know, I might as well just get on with life and I need a companion anyway and so on. He could have compromised principles. But you know, it's a as, uh, you and I live in this world as young people, we're going to be tested and God's going to give us tests in our lives. In our youth particularly, but even when we're older and we won't get a lot of time before we have the lessons, and these are the book lessons that we get at the conference like this. We get the principles, but then the test comes in the real world.

And Joseph, by the grace of God, we have this little picture of him morally. He didn't even have the written word of God, but he had a sense of living in the presence of God, and he would not defile himself morally. He wanted to stay pure and we find that at a time when God had chosen, he'd gone through all those experiences. Why? He was raised up to a place of oversight in the land of Egypt. He became the 2nd in command of Pharaoh. And so God is training you as you have different tests that come into your life. Nothing is allowed in your life, no circumstance apart from what God has allowed. The Lord is desiring to test you, and so He gives grace for those tests and He never gives us a test where He doesn't give us the grace to be able to go through the test and to be able to, umm. Endure. And so here, Joseph. Was preserved pure and he man was used of God in Egypt to deliver the people of God. Let's turn a little bit further on and to the book of Exodus. Just look at Moses. And I'm not going to read much of Moses life here, but umm. Chapter 4. Verse 18. And Moses went and returned. Exodus chapter 4, verse 18. Moses went and returned to Jethro, his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren, which are in Egypt. And see whether they be yet alive. And Jethro said it to Moses, Go in peace. And the Lord said unto Moses, Go return into Egypt, for all the men are dead which sought thy life. And Moses took his wife and sons, and set them up upon an ***. And he returned to the land of Egypt, And Moses took the rod of God in his hand. And the Lord said unto Moses, When thou goest to return in the land, see that thou do all the wonders before Pharaoh, which I have put in his hand. But I will harden his heart, that he shall not let the people go. And thou shalt say in the Pharaoh Thus sayeth the Lord Israel is my son, even my first born. And I say unto thee, Let my son go, that he may serve me. And if thou refuse to let him go, behold, I will slay thy son, even thy first born. And it came to pass by the way in the end that the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me? So he let him go. Then she said. A bloody husband thou art because of the circumcision. And then a little bit further on in verse 29, Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses and did the signs in the sight of the people. And the people believed. And when they had heard that the Lord had visited the children of Israel and that he had looked upon the affliction, their affliction, and they bowed their heads and worshipped, well, you know. I just read this little passage of Scripture because it reminds us of in connection with Moses the Lord. Send them back into Egypt. He, we know, was born in Egypt, and he was born to a couple of slaves in Egypt. But those that were of faith. And so a man of Levi went and took to wife a daughter of Levi. And the woman conceived and bear a son. And they call, and we go have that that they called his name. And she hit him, and she saw that he was a goodly child, that she hit him three months. And then a little later on Pharaoh's daughter gives him his name, Moses. But, you know, Moses had been tainted somewhat by the thinking of Egypt. We know that he was educated in all the thoughts of Egypt and all the, umm, technology and so on. And, umm, Moses, you know, had been given this work, this commandment of the Lord, this Commission to go and to deliver the children of Israel and to bring them out of Egypt, but not on the principle of the flesh, the energy of the flesh. It was on the principle of faith. It was going to be on the principle. Of how God was going to do his work and there was something that was a little bit hidden, a hidden thing in Moses life in connection with the flesh. And he had allowed his wife perhaps this liberty. It seems that she was not as spiritual a woman as she should have been. And it says here in verse 25, the poor took a sharp stone and cut off the foreskin of her son and cast it at his feet and said surely a bloody husband art thou to me? I used to wonder, you know why the Lord gave.

Moses, this Commission to go and to leave the children of Israel out of Egypt. And why it was that he saw sought to kill him at the inn. And it was really this that he allowed his wife to have some liberty in connection with the flesh. And there was this hidden thing. The flesh had not been cut off. You know, dear young people, there are some things that we allow in our lives. That are of the flesh and we rub the shoulders with those in Egypt we live in Egypt and we begin to think and talk like those that are of Egypt and we begin to think that sin isn't so bad and that some. Parts of the way the world does things, there's an honorable way of doing things. There's umm, you know, just listening not too long ago to a little address by CHM and he talked about minced Oves. Swearing in a polite way. And you and I live in Egypt, as it were. We're passing through. We ought to be, as those that are heavenly citizens, careful in our conduct, in our talk. And, uh, thou shalt not take the name of the Lord thy God in vain. And so there are those ways that the world swears, and in a polite way. Why these things rub off on us, we don't even know it. And Moses here, he had allowed this little thing in connection with the flesh. His son was not circumcised, should have been circumcised. And the thing needed to be dealt with. And so, so that his conscience might be clear as he went to do a work for the Lord, this thing was looked after. Well, let's just turn over to Jeremiah. Look at another little passage here. Jeremiah. Let's turn to Chapter 41. It came to pass in the seventh month that Ishmael, the son of Nathanaya, the son of Eli Shaima of the seed royal and of the Princess of the King, even 10 men with him, came together, the son of Hayekum to Misbah. And there that he'd eat bread together. Then arose Ish Meal, the son of Nathanaya, and the 10 men that were with him, and smote Gedelia, the son of a high come, the son of Shafan with the sword, and drew him, and slew him, whom the king of Babylon had made governor over all the land. And then just a little further on in verse 17, chapter 41 of Jeremiah, verse 17, they departed and dwelt in the habitation of Chim Ham, which is by Bethlehem to go into to go to enter into Egypt because of the Chaldeans. For they were afraid of them, because Ishmael the son of Nathanaya had slain Gedelia the son of Ahikum, whom

the king of Babylon had made governor in the land. Then all the captains of the forces, and Johann, and the son of Korea, and Josenia, the son of Hosea, and all the people from the least under the greatest, came near, and said unto Jeremiah, The prophet, Let we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God. For all this revenant, for all, For we are all left but a few. For we are left but a few of many, as thine eyes do. Behold that the Lord thy God may show us the way we're in, we may walk, and the thing that we may do. Then Jeremiah the prophet said unto them, I have heard you, behold, I will pray to the Lord your God according to your words. And then just a little further on in umm, just for the sake of time, verse 10, if you will still abide in this land, then will I build you up and not pull you down. I will plant you and not pluck you up, for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon of whom ye are afraid. Well, he told them not to go into Egypt. He says in verse 12, I will show mercies unto you that you may have mercy, that he may have mercy upon you. And cause you to return to your own land. And then in chapter 43. It says in verse 2. That they then speak Azariah the son of Hosea, and Johannian the son of Korean, all the proud men saying to Jeremiah, Thou speakest falsely, for the Lord our God hath not sent unto thee to say, go not into Egypt to sojourn there. And then in verse 7. So they came into the land of Egypt, for they obeyed not the voice of the Lord, and thus came they even to Taffanese. Well, I just read these little passages of Scripture in Jeremiah, because you know the Spirit of God gives us this little history. Of trouble among the people of God and judgment. The government of God came in because of idolatry and the Lord had caused that the king of Babylon had come into the land of Israel and he'd taken some captive and he'd set up a governor get a liar and the times of the Gentiles had begun really there was going to be now no nation of Israel in independence before God until.

Really the Lord would set it up. We know that they go on and independence right now that there is a land of Israel, but they're in independence of God and they're fighting for their lives every day, but they're there in unbelief and the Lord will take them up very shortly and he will deal with them. But then these little passages, Scripture that I read, you know, young people, it's. We all need discipline, and the people of God needed discipline. They had gone on in idolatry and wickedness, and God was dealing with them. And the children of Israel were not allowed to have their own country anymore, and they had to submit to the Gentile powers while they rebelled against those Gentile powers. And it says that they departed and then they came to Jeremiah and they said, Jeremiah, pray for us. We don't know what to do, where to go. Jeremiah prayed for them. No, they didn't want to hear what God had to say. God said don't go into Egypt. And you are going to face trouble in the assembly. You're going to face difficulty. You know the Lord Jesus said in John's gospel, he says in the world you shall have tribulation, but be of good cheer. I have overcome the world. But you know, it also says in Proverbs, I was in almost an all evil in the midst of the congregation of Israel. Really, it's in the congregation really among the people of God. There was going to be difficulty. There was going to be trial. And God deals with his people in his governmental ways. And often times they'll be struggles in the assembly. There'll be struggles in your little assembly at home and go.

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