

## Luke - Commentaries by Donald Bilisoly

Conference: 1992, Eternal Blessings (24:36)

Address—D. Bilisoly

Turn to. First Corinthians, chapter 2. First Corinthians chapter 2 verse 8 which none of the Princess of this world knew. For had they known it, they would not have crucified the Lord of glory. But as it is written, I have not seen nor ear heard. Neither have entered into the heart of man the things which God hath prepared for them that love Him. Of course, that's a quotation from Isaiah 64 that ends at that point. And certainly they had no revelation beyond that. But now we continue to read. Because verse 10 is for us. But. God hath revealed them unto us by his Spirit. For the Spirit searcheth all things ye the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God. That we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teacheth. But which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged or discerned of no man. For who hath known the mind of the Lord? That he may instruct him. But we have the mind of Christ. Isn't that a marvelous statement of Scripture? We have the mind of Christ. Oh, how humbling that should be to our hearts, to think of this divine favor that has brought us into such a position as this. We have the mind of Christ. And so, brethren. You know, apart from divine revelation. We would know nothing, so we have to have the revelation, and of course we have those most important revelations. For this age, this dispensation given primarily through the Apostle Paul. But then God had to inspire those as Paul. To pen the divine revelation so you have inspiration. Verse 13. Revelation, inspiration, and then appropriation. You can't even appropriate it except by the Spirit of God. And so we have the Spirit of God, we have the mind of Christ. Oh, how encouraging. How marvelous to consider this and. Do we now know? Do we have any idea? Of what God hath prepared for them that love him. Yes we do. Yes we do, but we can only enter into it by the Spirit of God. It's an interesting development of thought in verse 12 because he is saying that we communicate between ourselves as men by our human spirit. You can't go and talk to an animal or we might talk to animals, but you can't reason with them. They may respond to the sound of your. Voice and to certain signals. But you can't commune with an animal, but you can with man. And we do that by the spirit, our human spirit. But in the realm of the spiritual, in God's realm, we can only know and communicate by the Spirit of God.

It's another realm, you see, which he has brought us into. By his grace and the natural man can't put it together. Of course he can't figure out, he can't discern the spiritual man. It's a great mystery. Perhaps we'll say a little more about that later on. But we shouldn't be surprised that they do not understand because they do not have the Spirit of God. So we need to be very careful how we conduct ourselves because they're ready to find fault with the spiritual man. Ready to find fault otherwise to the poor. Man of the world, the natural man. He has no understanding what God hath prepared for them that love him, but we do. And that's what I would like to talk about tonight. I would like to consider that line of things and perhaps 7, seven most important aspects. That is the eternal, the blessedness. That is ours in Christ in perhaps a sevenfold way. So let's think of it now. Let's think of it from the standpoint. Of. Our individual blessedness. You stay right here in First Corinthians and you go to chapter 15. And let's focus in a little bit. On the individual status. I see it. I see it in this 15th chapter. Because it is the resurrection chapter. And he gets into the question of distinctions here. And so in verse 39 he says all flesh is not the same flesh. But there is one kind of flesh of men, another flesh of beasts. Another of fishes and another of birds. There are also celestial bodies. And bodies terrestrial, but the glory of the celestials one and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star different from another star in glory, so also is the resurrection of the dead. Now verse 41, for example. Says more about the stars than what we read in Genesis one. You know, in Genesis chapter one it says and he made the stars also just in a passing sweep. And yet we know that man has research studied and is studying the stars, attempting to find out and to unlock the mysteries. And they won't give up. They won't give up even right at this very time. They are. Listening in with tremendously powerful instruments to see if they can pick up any alien sounds out there. They don't want to believe the Bible. That's why they don't want to bow to God's precious word and accept the fact that man is of the earth, earthy. This is his natural habitation. Astounding that God permitted man to go out there and even to land on the moon. We went into a mall in Winnipeg, I think it was, and here was an exhibit of space age things indicating all the different countries that were involved in these space age things, France and Germany and India even, and England and of course Canada and the United States and all the involvement. And there were pictures there. Of people walking on the moon. Oh, they look so out of their element. So out of their element. But I spotted one picture and I looked and you couldn't read it, but I think it was that plaque that had Psalm 8 written on it. Psalm 8. I understand they put that up on the moon. Maybe God is patient with man because he made at least that acknowledgement. Of the moon and the one who had the creator rights.

And will in that day assert his rights over this whole world. Doesn't it rejoice your heart to think that the Lord Jesus is going to have it entirely His way in this world? I love his appearing, don't you? Of course we're going to be with Him first of all. But then he will have his rights in this world in due time. Gloriously so. But here we come to this 15th chapter of One Corinthians. And we have more said about the stars than we have in Genesis 1. Why does it talk about the stars in this way? For one star different from another star in glory, so also is the resurrection of the dead. Brethren, God is a God of varieties. I can remember looking through a book of snowflakes photographs blown up to a amazing size, every one of them different No2 snowflakes alike. God is a God of variety and so he will have glory in individuals. For all eternity will we lose our personality. We're not robots. No, we won't. Will we know each other in the glory I am confidently will. That's marvelous, isn't it? To think of all the vast company of the redeemed, and we'll all have our identity and we will each glorify the Lord. I believe in a certain way. In eternity. For one star different from another star in glory. Oh brethren, what are we doing now? Are we really seeking to glorify the Lord Jesus now? Here in this world, our individual responsibility, and I haven't talking, we're not talking yet about collective responsibility, but how about our individual responsibility? Do they know that we are Christians in our neighborhood? Do they know we belong to Christ down at the office,

in the workplace, at school, young people? Do they know that we're Christians when it comes noontime time to eat? Boys and girls, do we bow our heads for a moment and thank Him for our food? Oh, you can glorify Him just in a little measure of that sort. One star differ from another star in glory. Now, brethren, this of course, is a vast subject. I couldn't begin to touch this subject. I wouldn't have the ability. But shall we put it this way, we won't be lost. In the crowd, that's kind of a crude expression, but. You know, the Queen of England came to Newfoundland and came to Corner Brook, lowly little Corner Brook. The Queen came to visit Corner Brook, Oh, where the city fathers busy. They paved streets, they beautified this thing and that thing, and they made every preparation for the Queen. And when the day came. We got down as soon as we could, but we were not soon enough and there were people packed everywhere. They must have come in from the outlying areas and the ladies were dressed up in their finest apparel. Men had suits and ties on and they wanted to greet the Queen. And I thought. Here is a monarch. How can you ever get close at all to them? We were way back. In the crowd and we could see her but we couldn't get anywheres near her. But it was so interesting because as this this great. Entourage of cars came down the road. A little girl. Reached out a bouquet of flowers and the Queen stopped that whole. Procession. She stopped it and called the little girl over. And accepted her flowers. I thought that was very lovely and I could is it worthy Faces of envy, you know, that that little girl was able to get that close to the Queen. Well, brethren, how is it possible that we shall see him face to face?

When you see somebody face to face is closer than I'm seeing you now. In a certain respect, we're seeing each other face to face, but when you see someone really face to face, you're talking with them directly in front of you. How can that possibly be? Well, keep this in mind that we will enter the realm of of the spiritual, not spirits, but spiritual. We will not be governed by the law of physics. As far as this life is concerned, and I really believe that he'll arrange it as only he is able to do. He is able. Scripture says he'll arrange it so that we all can see him face to face and talk with him face to face. And really, what is heaven all about anyway? It's a person, is it not? What would heaven be without the person? People talk about going to heaven, but do they want to be with Christ? Which is far better? Isn't that heaven? You know the answer to that. I really believe that we'll have a way whereby we can personally, individually enjoy him, he said. In my father's house are many abodes. I believe it's an illusion of the Temple, which the Jewish mind would have understood. He says, if it were not so, I would have told you, I go to prepare a place for you, that where I am, there ye may be also. Is he saying that perhaps we'll each have our own way to enjoy him? Personally, I don't want to speculate, but the Lord dealt a lot with individuals and it strikes me that in the Gospel of John. Presenting him as the Son of God. God manifest in the flesh. He's dealing with individuals a good deal. He is. With individuals that had great needs, like the woman at the Well of Samaria, like Nicodemus and like. The poor blind man of the 9th chapter born blind, dost thou believe on the Son of God, who is the Lord, that I might believe? He that speaketh unto thee? Oh, He revealed Himself to individuals in such a precious and a marvelous way. And so. I enjoy that thought and I really believe that he will identify each of us personally according to his affection. Hold your place here a minute. We'll come back here. There's more we want to talk about in this chapter, but notice Revelation chapter 2. Revelation chapter 2. Verse 17. To him that overcometh. Will I give to either the hidden manna? And will give him a whitestone. And in the stone a new name written, which no man knoweth, saving he that receiveth it. Well, I believe that the Lord gave this special encouragement to Pergamus, and the whitestone was the symbol of approval. I believe they used it for balloting. They used it in court cases. And so here he talks about the Whitestone, the symbol of his approval. For all that they were suffering in connection with the state of things in Pergamus, and he says a new name written, which no man nor saving he that receiveth it. Perhaps something that indicated his special approval. But giving a name a new name is an sovereign act. Can you think of someone in scripture who changed people's names? You know Nebuchadnezzar, he changed Daniels name and he changed the names of his three friends. Daniel would never would accept the name that was given to him. It was linked with a God. But he changed Peters names name and he changed Paul's name. Paul couldn't be a Saul, you know, head and shoulders above the rest. He had to be a Paul that was little and his name.

Had to have a Grecian link to it and he was certainly had no Greek connection. He was a real Jew, but he had a name. That had a great connection, but the point of it is. That I believe he will give us a name suited to himself. That will express his affection toward us. You like that thought? Oh, we're bought with a price, brethren. We're costly to him. And so it is very important to consider. That we are individually loved. Can we express the language of Paul when he said the Son of God who loved me and gave himself for me? Oh, that's lovely, isn't it? When we can speak in that way, certainly he loved us and gave himself for us. Certainly. Now. There's another consideration. In connection with our thoughts and it's right here in this chapter. So we'll pursue it a little further here in Chapter 15 and that is. In verse 45. He talks about headships here. And so it is written. The 1st man Adam was made a living soul, the last Adam, a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The 1st man is of the earth earthy, the 2nd man is the Lord from heaven. As is the earthy, such are they also that are heavenly, And as is the such are they that are earthy. And as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly one. That's how Mr. Darby words it. The heavenly one. We're going to be like him. Oh, that's so important to see. But now, brethren, what do we see? What else do we see? In this passage, it talks about the first Adam and the last Adam. The first man. And the second man, what is that all about? Oh, brethren? That speaks to us of blessedness in humanity forever, because the Lord Jesus came into this world as a man, and he came by the way of Bethlehem Manger, and he went through this world as a man among men, wholly harmless, undefiled, separate from sinners. Who knew no sin, who did no sin, and in him was number sin. But he was a real man amongst men. And he went into the grave as a man, and he rose from among the dead as a man. And he has ascended and gone back to heaven as a man. There is one mediator between man, God and man, the man Christ Jesus. He is a man in the glory. We know these things, but I'm trying to put together. A combination of thought as to our eternal blessedness. So he remains a man forever. We remain as men forever too. And Scripture says I shall be satisfied when I awaken his likeness. We will be like him. And it's the work of the Spirit of God to conform us more to his image now morally. But we will be morally like him, that's for sure. We'll see that in a minute. But now. There's a passage over in. Psalm 110. There it is. Psalm 110. Verse 3. Thy people shall be willing in the day of thy power. Now, of course, that's looking on to a millennial scene. Will be with him. Thy people will be willing in the day of thy power, in the beauty of holiness.

From the womb in the morning thou hast to do of thy youth. What a striking statement of Scripture. Thou hast the do of thy youth. The Lord Jesus, I believe, is in the prime of life right now as a man. And I feel confident that we will too. We will not have Gray hairs up there or the marks of our problems down here. Nobody will have scars but him, which are wounds. And. Everyone, I believe, will be in the prime of life. Of course, remember, we're in the eternal realm, and there's things about that that are not the same as in this life. We'll talk about that in a moment. But. We might wonder why the Lord Jesus again and again and again referred to Himself as the Son of Man, the Son of Man, the Son of Man. Psalm chapter 80 back up to Psalm 80. What an interesting Psalm. What an interesting song. Israel, of course, should have been the nation that bore fruit. To the glory of God. But we see that his thoughts went to the man of his right hand. Verse 17. Let thy hand be upon the man, the man of thy right hand, upon the Son of Man, whom thou made us strong for thyself. They would have had no idea who this was

Speaking of at that time. A mysterious statement to the old theologians. But it went even farther than that because Agar, who frankly admitted that he was brutish without divine knowledge. Said, What is his name and his son's name if thou can tell? Here's a statement in the Old Testament that says, What is his name and his son's name, if thou can tell? He was the eternal Son. From a past eternity, He is the eternal Son of God. And he became the Son of Man. Well, God has committed all judgment unto him, because He was rejected as the Son of Man. He will come back and judge this world as the Son of Man, and He will establish His Kingdom as the Son of man, till finally He pushed down all enemies. The last enemy to be destroyed is death, and He delivers up the Kingdom to the Father as the Son of Man. But the Kingdom, I believe, goes on in an honorary way. Its own glory forever and will never diminish as we read in Daniel. Chapter 2 I think. But isn't that a remarkable passage of Scripture? All the the scriptures abound with thought. Now go over to Philippians chapter three. Well, a chapter two first of all, of course. Philippians, Chapter 2. And verse 8. And being found in fashion as a man. He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, or the name which is above every name. That at the name of Jesus, that's his name in humanity. As a man at the name of Jesus. It's no wonder Scripture makes so much of that name of Jesus. We see Jesus, his humanity, who is made a little lower than the angels. For the suffering of death, crowned with glory and honor. Wherefore God also hath highly exalted him, that at the name of Jesus every knee should bow. Of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Verse 18. Verse 20 makes it very plain that our conversation or that word is the same as Commonwealth.

In other words, it's more than just accepting a culture or taking. Upon. Country Citizenship. A person who is born an Englishman is not only an Englishman by citizenship, but they are born an Englishman. I believe that's more the force of the thought here, Commonwealth, and that's true of us, that's characteristic of us, our conversation, Our Commonwealth is in heaven. From whence also we look for the Savior, the Lord Jesus Christ, or the Lord Jesus Christ as Savior? But Savior here of the body, you know these things, but it's good just to rehearse. Savior of the body. Yes, we have been bought with a price. He possesses each one of his. Redeemed spirit, soul, body, we belong to Him. So he lays claim upon that body. We look for the Savior of the Lord Jesus Christ. Who shall change our vile body? Or it could read body of humiliation. These bodies aren't vile to him. But they are humiliated by the effects of sin. We have to face it. We're all subject to it. There is no escape. Who shall change our body of humiliation, that it may be fashion like unto His glorious body, or body of glory, according to the working whereby He is able even to subdue all things unto Himself? You know, brethren, if we didn't feel some of the groanings of this creation, we would have no real appreciation, or it wouldn't be as great. In the thought of receiving. Our body of glory. But isn't it marvelous to consider? That He wants us to have a body like his, body of glory, a body that is not subject to aging. And I believe when the change takes place, in a moment, in the twinkling of an eye, we will all suddenly be in the prime of life, young and old. I really believe it. I don't want to speculate about these things, you know, but I just wonder even if those little fetuses and and stillborns won't be in the prime of life, I'm not saying what family they may represent in heaven. But in all things he'll have the preeminence, though man bears the guilt. Of what he's doing. But in all things, he'll have the preeminence. I really believe we will be astounded. When we are in the glory to see the results of his work. Everything depends upon the work of Calvary's cross, the blessing of all past ages. Romans 3 the sins that were passed, the blessing of all those that are ahead depends upon him, his work at Calvary's cross, but isn't that a comforting thought is good that I have been afflicted. The psalmist says we need to I thank the Lord When I got shingles a few weeks ago, I needed it. I needed it. And these things help help us to appreciate what's ahead. And so just keep that in mind, dear ones, when we experience some of the groanings of this creation, keep it in mind that we're going to be changed in a moment, in the twinkling of an eye, at the last trump. And this corruptible shall put an incorruption. Never subject to corruption again. This mortal must put on immortality, never subject to death again. And no more of the groanings of this creation. But we'll have these. New bodies of glory, like His body of glory that won't be affected by any of these things, isn't that comforting? We won't be disturbed or hindered in any way from the perfect enjoyment of Christ. Sometimes we get aches or pains and we don't feel too good or we're too weary that we can't enjoy the ministry or the reading of the Word. I often fall asleep trying to read the scriptures.

And we won't be bothered by any of those hindrances. To our perfect enjoyment of Christ for all eternity. Heaven is a person, and that will be. A most blessed aspect of our eternal blessedness that will take our humanity with us, but nothing of the sinful state. All that's out of the picture. Well, I know I'm missing many things of course, but we must go on. What are we going to talk about next? Collective. Collective blessedness? Well, let's think that one over. Do we have anything here that we can think of in that way? Well. Go over to Thessalonians first. Thessalonians. There are some comforting thoughts. In connection with. What's ahead? And over in chapter 4. In verse 17. It says then we which are alive and remain shall be caught up together. With them in the clouds to meet the Lord in the air. So shall we ever be with the Lord. Together, together, together. If any St. of God were missing, we would be. Disturbed. We'd be troubled. We're going to be together in the glory. The enemy is working. Is working. To in a way as never before to divide the Saints. It is a real scattering work and it is tragic to observe it. It isn't just. A group as it were breaking away and and not in agreement. No, we see how the enemy is scattering, scattering the Saints of God in many ways we're going to be together in the glory. Verse nine of chapter 5. It says for God hath not appointed us. To wrath. No, no, that's not our appointment will be delivered from the coming wrath. That's not our part. That's made very clearly. In First Thessalonians. But to obtain salvation, that's our final deliverance. You know, salvation is used in different ways we just saw. A passage that talked about the salvation of our bodies and now it's our final deliverance out of this world. To obtain salvation by our Lord Jesus Christ who died for us. That whether we wake or sleep, we should live together with him. It could have said we shall live with him, but it didn't. It said we shall live together with him. You see the point? We're getting these thoughts before us that our eternal portion is together with all the Saints and. Scripture talks about being members of the body of Christ, yes. But it does say also that we are members one of another. We are linked to all other believers. The practical demonstration of that is another thing we will acknowledge, and we should be exercised to do so as much as possible. The truth of the one body putting that loaf out on the table every Lord's Day certainly is a very practical demonstration that we, being many, are one brand. But we can't disregard other important scripture. To insist upon the body of Christ, precious as that truth is, we must bring in also truth connected with the House of God, which is extremely important now that ruin has come to the testimony. In a general way. But less we're looking on to the future. We're looking on to more blessed things. And we're going to be with all the Saints in the glory. Now I'll repeat, as I said to another brother not too long ago, I must watch my spirit because I'm going to be with those Saints in the glory. We must all appear before the judgment seat of Christ. So I must watch my spirit in these matters. We must hold to the truth.

But in what spirit are we doing it? And if there's feelings of resentment? And worse, perhaps against any child of God. We'd better get on our knees and talk to the Lord about it. And pray for them. Job didn't get released until he prayed for his friends. And he had good reason to be very bitter against them. You know the story. Together with the Saints, notice Ephesians. This will all come back to you, you know it well enough anyway. But let's put it together in a thought here. In Ephesians. Ephesians chapter 2. Verse 4. But God, who is rich in mercy for his great love, wherewith He loved us collectively, even when we collectively we're dead in sins, hath quickened us collectively together with

Christ. By grace are you saved, and hath raised us up together. And made us sit together in heavenly places in Christ. God speaks of those things that be not as though they be, but this is true nevertheless. We will be together with all the Saints in the glory. Now I'll just pass on to you something that impressed me even in connection with Israel. You know, we see how rapidly the enmity came in between Judah and the other tribes. And early, even before the days of the Kings, there was problems and tendencies toward a rift. But we see that even before David. Took the Kingdom in the time of. Saul they separated. And it took a while before those 10 tribes were drawn back together under David's authority. It took a while. There was feelings there. And then finally, we see how. They were seriously divided in the days of Jeroboam. And how that feeling, that enmity? Was manifested in different ways through the history of the kings. And so finally the 10 tribes go off into captivity first and become scattered then among the nations. The Syrians took them off and took them away and so forth. And then they brought in those that became Samaritans. So there they were, scattered off, and perhaps they were known to some extent where they were, I don't know, even up into the New Testament. But they are lost now. Does anyone here know where they are? I don't. I have no doubt that there may be a number of them in China. Isaiah 49 indicates that. But is it in Isaiah 49? I'm not sure. Maybe we should better turn and take a look at it. But it's either in Isaiah 49 or Jeremiah 31 or. Somewhere. That we get the thought. That they are. They feel this separation. God will bring them into a state of exercise. There it is in Isaiah 49. Here's the language of Judah. Verse 21 Then shall thou say in thine heart, Who hath begotten me these, seeing I had lost my children, and am desolate in a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone. And these, where had they been? You get the thought that they rejoice to see those 10 tribes return. And the nation once again to be reunited in that millennial day. They rejoice over it. Takes away the enmity between the peoples and they will enter into the blessing of that millennial age as a united nation, all 12 of the tribes. I believe that's just a little picture that should help us to realize that though we are separated from our brethren now and we can't do anything about it.

At least any extent. In that coming day we will all be reunited in the glory and every bit of enmity will be removed. Will be so thankful to see all the Saints of God. We would be totally grieved if anyone was missing and the Lord will have the full glory in the end result that is so much a part. Of our eternal state of blessedness. That we don't want to under estimate it or we cannot overstate it. Very important that we're going to be together with all the Saints, with one voice, one heart, one mouth. We will glorify God in that day. It's not being done now, but it will be done in that day, however. Let us be exercised as much as possible, as gathered unto the name of the Lord Jesus, to follow these exhortations of the New Testament in that respect, and to be extremely careful of anything that brings. Schism or a rift, or whatever it is in the assembly, whether locally or or collectively among the Saints. Now, I'm not talking about turning our. Our face away from evident evil and what's wrong? No, we've got to. Hold firm for the truth. Absolutely, absolutely. But you understand what I mean. In very practical ways we need to be exercised about our attitude towards each other that we might in a collective way seek to honor God. We have that exhortation so strongly put in the New Testament, and we are responsible to be subject to the Word of God in regard to all those things not. The failure and the ruin that has come in Well, brethren. I believe we shall stop at that point. We've only covered a few aspects of our eternal blessedness individually. Bearing humanity. And collectively. But there's far more than that. Shall we pray?

Conference: 1979, David's Mighty Men (22:19)

Address—D. Bilisoly

Luke 22 and we'll begin at verse 19. And he took bread, and gave thanks, and break it, and gave unto them, saying, This is My body which is given for you. This do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. But behold the hand of him that betrayeth me. Is with me at on the table. And truly the Son of Man goeth, as it was determined, but woe unto that man by whom he is betrayed. And they began to inquire among themselves which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles. Exercise lordship over them. And they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger, and he that is chief. As he that does serve for weathers greater, he that sitteth at meat, or he that serveth is not he that sitteth at meat. But I am among you as he that serveth year. They which have continued with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me. That she may eat and drink at my table. In my Kingdom and sit on Thrones judging the 12 tribes of Israel. Now, brethren, I've had a certain line of things on my heart lately, and we'll go to the Old Testament in a moment. But I believe that we have a portion here that corresponds with the Old Testament in a very remarkable way. And, you know, it's lovely to notice that in reading in the Old Testament because, you know, the Old Testament, really. Describes New Testament truth really brings before us important things and gives us detail it's good if we read the Old Testament and know a little something about it and see the lovely, lovely lessons that God has for us in the. The Old Testament word of God, because you know it says very plainly in Romans 15 it says the things that were written before time were written for our learning that we through patience and. Of the scriptures might have hope. Yes, we like to think of those passages in that way that would give us comfort. And give us hope, and indeed we should get real comfort and hope in reading those accounts of those Old Testament personalities, because they were people just like we are, and they had feelings just like we had, and they had fears and infirmities just like we do. They were very much real. And we don't want to just detach ourselves from those Old Testament personalities. And think that we're any different. Oh no, it's only by the grace of God that we know what we do know. And God values faith wherever to be found. And there's some real Old Testament worthies and oh, what faith they exercised under such circumstances and with a little light and knowledge of God that they had. Well, that's one way to think of those passages in the Old Testament that they're written for our our. Our learning and comfort. But then, you know, there's the warning side of things too, because. Paul says over there in first Corinthians, he says these things happen unto them for examples to the intent that we should not lust after the same thing. Now that's a warning. That's where we have the Old Testament Scriptures as an example or a warning to us. And brethren, we need that too. We need that too. If we read of things in the Old Testament where they failed and they sinned in certain ways, then it's a good warning sign for us too. And we need to remember that our. They're no different. I was reading in the synopsis in connection with Jonah, the book of Jonah. And brother Darby terms that the history of the human heart. And honestly, isn't it true? It is indeed the history of the human heart. And you see as you read through that book that it is just that reflection. But it's lovely to consider this, that, you know, how did the book of Jonah get penned? Well, well, Jonah must have had a change of heart. He must have repented at the hardness of his heart. And then he told all these things on himself, as it were. And I tell you, that's real.

I believe that's real progress when we recognize the treachery of these hearts and are able to judge them before God and able to overcome for his glory and own up to these false and failures that we have. Well, so then we have these lovely Old Testament scriptures. But this is an important thought here that the Lord brings before us. First of all, you see, he's talking about his suffering. The very institution of the Feast of Remembrance in verse 19 is proof of his sufferings, proof of his death. And we may think it's strange that the disciples would hear these things over and over again and it didn't seem to register and they were really taken back when the real test come. Why was that? Well, it's because, you know, their minds were so set on an unearthly things, an earthly. And even after the Lord's resurrection there in Acts chapter one, they said to the Lord, they said wilt out all at this time, restore the Kingdom unto Israel. You see, their thoughts were in connection with the earth. And so they just didn't want to believe or accept the fact of what had to take place. But how could there be any blessing even for an earthly Kingdom apart from the death of the Lord Jesus Christ? Oh everything. Centers around the death of the Lord Jesus. Believe it. Without the death of the Lord Jesus Christ, there is no blessing. Absolutely there is no blessing. But of course the resurrection is foundational, because where would be the hope without the resurrection? So all of this has been so fully taken care of according to God's determinate counsel and foreknowledge. So here the Lord Jesus, he speaks of his death. It refers to it, implies it, and then on top of that in verse 21. He talks about being betrayed, you see. And this was a distressing thing to his heart. You know, the Lord Jesus felt these things, brethren, He really felt these things keenly. And he speaks of Judas as his own familiar friend, my own familiar friend hath lifted up his heel against me. And the Lord keenly felt that his betrayal in that way and how responsible a person Judas was that he could witness those miracles, that he could hear the. Words that proceeded out of his mouth as the others did, and yet turned so against Him in greed. Oh, how treacherous is the heart. And so here the Lord Jesus speaks of all of these things very plainly to the disciples. But then we come to verse 24. Now, brethren, when we read a verse like verse 24. Let's not shake our heads at the disciples because that kind of thing is gets into our hearts. If we're honest about it, that kind of thing gets into our hearts. Maybe we would, in the light we have. Perhaps we'd hesitate ever to say so. But oh, that treacherous. Comparing, as it were, gets into the hearts of the Saints of God, and you know it says in Two Corinthians. They that compare themselves with themselves are not wise, are not intelligent. Is the thought is not intelligent to be comparing ourselves with others and saying, do I have something a little more than this brother or is that brother more than it'll either puff us up or it'll discourage us because, you know, there aren't many real gifts among the Saints of God. It's a day of great weakness and I don't believe that God is raising up. Real gifts, I believe it's mostly in the category of helps in this day and age, but the helps, all of them certainly are needed. So it's a day of of great weakness. But yet this is a terrible spirit of things. And you know, God, it says, has placed the members in the body as it hath pleased him and not us. So you know, I've just got to live with who I am. And accept that from the Lord and just. Go on by his grace, you see, but God has put each one of us in the body where he wants to see for his glory, for the glory of his beloved Son. And O brethren, if, if this is what's before our hearts and if this is satisfies us, we'll go on in a steady way and we'll go on to his glory. Instead of being concerned that we were this person or that person or had this gift or that gift, why don't we just go on and.

Serve the Lord and serve the Saints, and it will all be rewarded. In due time, and the Lord will give the right appraisal of the whole thing. And brethren, we know that he immensely values faithfulness even in little things. I trust will notice that in a moment as we go over to the Old Testament, we'll see that the Lord values little things. And the Lord Jesus would even speak of a cup of cold water in the name of a disciple. Here's a I found a cup of cold water and I kind of need this because my throats bothering me a little bit. And I'm very thankful that that cup of cold water was put there just because I'm a disciple, just because I belong to the Lord Jesus. But the Lord values that you see, and even just a little thoughtfulness like that is going to have us reward. That seems unbelievable, but it shows just how. He really appreciates little things and I am convinced, brethren, that we're really going to be in for some surprises in that coming day. We're going to see, I believe, where the true values are. I believe sometimes certain things get a lot of attention and yet, who knows? But these quiet things done for the Lord maybe are the things that are really registering as it were, and the Lord counts them well. He'll rightly appraise all in that coming day. But here's our hearts, brethren, we read this verse 24 and we just have to hang our heads and admit that these kind of thoughts come into our hearts. But the disciples were unfeigned. They just blabbed it out. See, in their simplicity, they just said, I think we I should be greater. And here comes Zebedee's two sons, you know, and the mother brings them and, and she wants one to sit on his right hand and the other on his left in the glory. Oh, no wonder the other disciples were so indictment. At that sort of thing because they probably thought I should have that place, I should have that place. Oh brethren, what hearts we have. So here's this kind of discussion, but always in the Lord channel in the way he deals with his disciples. Oh, what lessons, what examples we have in the Lord Jesus in every respect, from every point of view. We see perfection in that person. We see absolute perfection in that person. In his ways and dealings with people and with these disciples, no thought of harshness or severity with them, but he reminds them in a very plain and a very pointed way that this is not according to the mind of God. He says this is exactly what the Gentiles want. And we know what it's like in the Gentile world. We know what it's like in the working world. We know what it's like in the schools and all and wherever it may be in the neighborhood. And wherever it may be, there is it where that vying for a place and prestige and status symbols and positions and what have you not. The spirit of it is so strong in the world. And I know what it's like. I've worked when I worked for the state of Colorado and all there were those, what we would call opportunists, men that just looked for chances to muscle ahead and get ahead of the others and to play favorites with the supervisors and and work this thing. Work that thing and, and wedge and muscle and, and work their way ahead. And I just watched one after another go past me and this is the way it is, you know. And you think, oh, it bothers you sometimes. Ah, that fellow so unqualified and, and how did he get there? And oh, you shake your head at some of these arrangement of things. And yet amazingly so things do seem to get done. But this is the spirit of the world. This is the course. And they vie for these places of position to exercise, as it says, Lordship, to be called benefactors. But what does the Lord Jesus say in all gentleness? I'm sure he says, But it shall not be so, He says. But she shall not be so, he says. But he that is greatest among you, let him be as the younger. Oh, now we're getting divine qualifications on this matter. Divine qualifications? Ah, he that is greatest, let him be as the younger. That's a little humiliating, isn't it? That's humiliating. And he that is chief as he that does serve. Oh, the flesh loves to be served. Not to serve, really, but the flesh wants to be served. But here is the test.

To true greatness, and attest to those accounted as chief by the Lord Jesus. He that does serve. Now, if there's any question about it, he can freely give himself his example, because there was always perfection there. For weather's greater. He that sitteth at meat, or he that serveth is not he that sitteth at meat. But I am among you as he that serveth. And that is a marvelous thing, is it not, brethren, to consider the. That the Lord Jesus will remain a servant forever in a certain respect, all how he loves to serve. So you know here then in verse 28, what does he say? Ye are they which have continued with me in my temptations. That is pure grace that made that statement. Pure grace. Here they're talking about who's the greatest when he speaks about his sufferings and all. And then he credits them with continuing with him in his temptations. Oh, brother. And I think that's lovely to consider and think what that means. You know, there's deep meaning to that, I believe. And I believe the application is far reaching because. To take a place. Outside the camp. The systems of men to go on with the truth of the

one body holding no other name as a gathering center, but the name of the Lord Jesus is going to cost reproach. It's going to bring us into a certain temptation or trial and I believe that there can be a present application to what the Lord Jesus says in verse 28 year they which continued with me in my temptation. O brethren, if there's faithfulness in going on right to the end until the shout is heard, if there's faithfulness continuing on with a little testimony, though it be despised and weak, and though Satan would make an attack at it from 1 angle after another, it doesn't have to be but even a fragile and a very weak little testimony, it has to be even but a literal two or three, and he'll attack it. He'll make an attack against it because he hates the truth of the one body. As it was mentioned at a conference I believe in Montreal one time, I'm not sure. A brother raised the question, why is Satan so opposed to the truth of the one body? And a brother answered, because it's a truth that draws the Saints closer to Christ. See, it's a truth that draws the Saints, as it were, closer around the person of Christ. So it's a truth hated of Satan, but it's lovely the thought of continuing with him in his temptations. And so the Lord then speaks of greatness. He speaks of honor, see, He can speak of it, and this is what was to come. Verse 29 I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on Thrones, judging the 12 tribes of Israel. Now, brethren, that is the very Lord with whom we have to do, the one who could speak in such ways to the disciples, when they would speak of among. Of who should be greatest then the Lord Jesus on the other hand, says I'm going to bring you into real honor and real greatness. I'm going to establish you in my Kingdom. You're going to sit on Thrones. Isn't that marvelous? Oh brother, and are we not willing to continue with him now in his temptations? Let's go over to the Old Testament now and let's read a little bit about some who continued with David in his temptation. Let's read over in. In Second Samuel. Chapter 23. Second Samuel 23. This whole 23rd chapter, so lovely. I think we should just read a little of it to begin with here, though I was going on actually to verse 8. But let's read the first part of it because you'll see that it does tie in with the thought the Lord spoke. You remember to the disciples about the appointed Kingdom and about them sitting, as it were, on Thrones in that Kingdom. And of course, we know that that's our portion too, because. We are going to reign with Christ also in royalty as kingly priests.

So it says verse one. Now these be the last words of David. David. The son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, the spirit of the Lord spoken by me, and his word was in my tongue. The God of Israel said, the rock of Israel spoke to me. He that ruleth over men must be just ruling in the fear of God. And He shall be as the light of the morning when the sun rises, even a morning without clouds, as the tender grass springing out of the earth by the clear shining after rain. Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure. For this is all my salvation and all my desire, although he maketh not to grow. Notice David's words here. By the Spirit of God, they reflect upon the true King. The true King, he that ruleth over men, must be just ruling in the fear of God. Who else could meet those qualifications but the Lord Jesus? The man according to God's choice, just like David was the man according to his choice. And so it says that he shall be as the light of the morning when the sun rises, even a morning without clouds over a day that will be when the Lord Jesus. Asserts his power over this world. Brethren, do we long for that? Do you understand? Do we understand? What the apostle Paul is speaking about in Two Timothy 4, when he says and for those also who love his appearing, what's he talking about? There's a crown of righteousness reserved for those who love his appearing. Why? Because the love of his appearing, I believe has to do more with the the establishing of all things in righteousness, the putting down of all unrighteousness. And there is so much unrighteousness in. World. And if we knew but a small part of it, we would be so distressed and distracted. I don't think we could stand it, but when the Lord allows us to get a little glimpse of it, as it were, a little taste of it, it is absolutely shocking. And when we see how so often the courts of the land are perverted and how there's a bribery with authorities and how things are done unfairly, and oh, the cries and groans that must go up as a result. But isn't that comforting to think? That when the Lord Jesus takes his Kingdom and asserts his power and authority, that all of this kind of thing is going to be absolutely put down. I love to think of that. I love to think of that. Of course we're going to be with him, which will be far more blessed, and we're looking for the Lord Jesus to come and take us to be with himself. But remember that God's thoughts reach on to the end. That God's thoughts reach on to the fulfillment of all these things that the Old Testament speaks so much. About And here we have it here, another reflection on that coming time of the true King, the Lord Jesus Christ, the one who will bring in a mourning without clouds. You know, we live in a place where we see lots and lots of clouds and sometimes it's a little depressing because it's so cloudy so much of the time. And it's nice, as I was doing this afternoon, just to sit out that sunshine and let it kind of penetrate it and it helps, you know, and it feels. Good but clouds, you know, kind of bespeak in this way of of troubling things and things that are not pleasant, but all how lovely that will be when the Lord Jesus asserts that authority and power and removes all of this hindrance in these clouds and it'll be like the clear shining after rain. See all what refreshment what refreshment but now David has to frankly admit in verse. That it was not so according to his house. Oh no, he saw ruin and failure in his house. So it has to reach on to a future time. It has to be David's greater son, not David's direct descendant as it were, but David's greater son, the Lord Jesus Christ himself. And so David frankly admits that his house, as it were in verse five, the end of verse 5 isn't was not growing. No, it was not heading that way as it seemed. But notice 2 verse six certainly bespeaks of the putting down of all these rebels, these worthless as it were, billials. And he'll put them down, and he'll put them down by the word of his mouth. It won't even require a hand. And so then.

We see that that He will, with power, establish all of these things in verse 7. And there'll be real judgment brought about. Through the resistance now in verse verse 8 here we come to our review. It's almost as it were a little bit like the judgment seat of Christ because here we have a review of these men who continued with David in his temptations. See just like the Lord Jesus spoke of the disciples year they which have continued with me in my temptations. Well here's a list of. Those that continued with David in his temptations. And you notice that it says that their mighty mighty men. Now you say, what made those men mighty? I don't think they were super men. I don't think they were abnormal men. What made them mighty? It was because they were associated with David. They were associated with David. That's what made them mighty. And not only that, how was it that they accomplished the things that we read of here? How was it that they accomplished such marvelous, almost inhuman victories? They have as their example, David. See, David was their example, you say? What do you mean David was their example, David? David was the one who went down into the Valley of Elah and met the power of the strongman. And met the power of Goliath, and he overcame the strongman. Oh, that's the way the Lord Jesus did, who through death, it says, annulled him. Or that had the power of death and delivered them, who through fear of death were all their lifetime subject to \*\*\*\*\* . And so we see what a reflection this is upon the Lord Jesus, and how these men that were David's mighty men derive their power. Their energy because of their connection with David, and two, their attachment to David. Oh surely this is of key importance, brethren, that there cannot be the real victories over the enemy. There cannot be apart from real communion with the Lord Jesus, attachment of heart to Christ. I believe that's the key thought in these things, that they were attached in heart to David. And they had as an example David in his power over the enemy. So here in verse eight it says these be the names of David's mighty men, whom David had the Tacmonite that sat on the seat, chief among the captains. The same was a Dino, the Ease knight. He left up his spear against 800, whom he slew at one time. What a victory. Just think, what

a victory. All those men accomplished these marvelous things, but as I say, I believe it was all because. They had David as their example and there was true faith with them, faith in the God of Israel that enabled them to accomplish such things. There's faith behind all of these things. Don't think that they were doing any of these things in human strength. And if, if we are confident in the flesh, if there is this confidence as it were, in human strength, cannot the Lord make us really feel that? I don't know if you've had experiences like I've had, but. Sometimes you know, if I if I'm putting confidence in in. My own strength. Oh, how the Lord can frustrate that and make us feel that we're weak as water. Absolutely weak as water. But, you know, if we derive our strength from him, then we're empowered to do things that might be even humanly speaking, impossible. And I think we see a little reflection of that as we read through here and just the fact that this man could overcome the enemy himself. 800 what a victory that was. It is significant, but he did it, I'm sure. Because of attachment to David, faith in the God of Israel, and David as his example. So then we have Eliezer in verse nine. And after him was Eliezer the son of Dodo, the whole height, one of the three mighty men with David, when they defied the Philistines that were gathered together to battle, and the men of Israel were gone away he arose and smote the Philistines until his hand was weary, and his hand clave unto the sword. And the Lord wrought a great victory that day, and the people returned after him.

Only to spoil. Now what does it say? It says the Lord brought a great victory. Now if we hadn't read that, we might have said, oh, how daring this man was, how bold he was. Was it foolhardy? No, no, no such thought as that. But that man had real faith in God, just like Jonathan at the time. You remember when he went up to the Garrison of the Philistines, He says the Lord. The Lord is able to save by few or by many. What is it to the Lord? He can get the victory, whether it be few or whether it be many. And sometimes, you know, the Lord may have to reduce the numbers, as it were, to put down pride, to minimize pride. Just like with the Gideon's men, they, they just had to be sifted and sifted until they were brought down to 300 men. And those 300 men didn't even have to lift. The initial time that was all they had to do was what seemed to be a very humiliating thing, but it was according to the mind of God, it was divine instruction what they were to do. And all they had to do was to do it in obedience, foolish and and ridiculous as it may sound to to break a Lantern so that the light could be seen and to blow on a trumpet. Now that sounds like like as we might say, children. Play, but it was nothing of that sort. It was all according to the purpose of God, but it was done in humility. God had to do that because there was too much pride with the people. And they were really in no state for such an overwhelming victory, though they got the victory, but they got it in humility. Oh, brother. And there's some real lessons in things like that. So we see here this, this Eliezer. Oh what a victory God accomplishes. With that man battling the enemy and I like to think about these things and picture. What that man experienced at that time, can't you just see him with the enemy trying to get at him from every point? They probably come from behind him and from the side and front of him and on every hand. And can't you just picture that man of God withstanding those enemy and fighting on every side, Wheeling that sword around and skillfully and this one, that one, and just constantly trying to get at him and, and to do away with him. But they can't do it. They can't do it and he accomplishes the victory. But poor, poor Eliezer, you know, can't you just see him? After all these enemy are dead and down on the ground and slain. Can't you just see Eliezer laying down there and, and just exhausted and, and his hands hanging out, You know, like you would do after you've had a hard day's work and just sitting there and exhausted and he can't let go of his sword. Sword clamped into his hand. He wouldn't dare have laid it down. It would have been instant death. Had he said, I'm too tired, just a minute. And lay a sword? No, no, no. His whole life depended upon it. It was urgency. And he wouldn't dare lay that sword down and a clay to his hand. His hand was locked to the sword. And I know I've done carpentry work and, and wood cutting and things like that. And I have found that that if I've used an axe a long time or a hammer and then you stop, oh, it hurts. When you unfold your fingers, it hurts. Painful and it hurts when you use something that long. You don't realize how clenched up your muscles were and your tendons. And so you go to put it down and oh, it hurts like. But he couldn't even let his sword go. It was in the death grip, as it were. But old brethren, what an immense lesson. What an immense lesson we have in this little passage of Scripture. Because here we have in our hand the sword of the Spirit of God. How is it? Are we using this word? Do we value it so that it cleaves to our hand? And is it what we use skillfully against the enemy? Oh, it's good to read our Bibles and to know these passages of Scripture. And when people confront us on the street or wherever it may be, and ask questions and throw infidel things at at, at us, are we able then to refer them to God's precious words? See Eliezer.

Certainly accomplished this victory by the power of God. And in true faith and confidence and with David as his example and his devotedness and attachment to David. But I'm sure he was a skillful warrior. Let's not underestimate it. I'm sure he was a very skillful warrior, but he didn't become skillful in one night or in one day. And so also, beloved brethren, you know, how is it? How are we going to be able to, to withstand the enemy with the word of God unless we know our Bibles, the Spirit of God is not going to use something we don't know. The Spirit of God will take the Word of God and, and enable us to use it if we've never read it or, or enjoyed it or, or used it. You see, and so there must be the skillful use of God's precious word. But let me tell you this. If God's precious word is used skillfully, they cannot withstand it. I don't care how keen they are in infidel arguments, if you just keep bringing the word of God before him against their human wisdom and. Intelligence they cannot stand it. They may say I don't believe that I don't I don't I admit just wrote that that's I don't believe that don't listen to them just read the word of God skillfully to them. Just quote those verses to them and they'll be done with it pretty soon. They don't like it. They can't stand it because it is the the living word of God. It is sharper than any two edged sword. It pierces as it were to the dividing asunder of spirit and soul of the joints and Morrow and. Is a discerner of the thoughts and the intents of the heart. So let's not be afraid to use God's precious word and don't even pay any attention to their arguments against it because it speaks right to the heart and to the conscience of man. And this dear man of God, Eliezer, he valued that sword and he used that sword and God accomplished a great victory. But then we've got Shama and these men are singled out and marked out as. Being outstanding, prominent men in the ranks of David's special warriors, his mighty men. And it was a select group. And you know, it seems like every country likes to have a select group of soldiers. I wouldn't want to speak disparagingly of any country, but we think of those like the Green Barrettes and, and men like that and, and the French Foreign Legion and other groups like that. And we see breakdowns. We see breakdowns. In all of those things and we see human failure come in man can't achieve. A class, A army like that. But here these men were outstanding. And Shama, what about him? Well, if we didn't know the circumstances of this, we would say, why, Shama? What a foolish thing to do. Because the people retreated. They went away. But Shama stood his ground on this little patch of ground. What was it? It's called? It's called a piece of ground full of. Have you ever seen lentils? They're just like a tiny bean. They're ever so insignificant. And you might say, why would a person risk their life to defend a little patch of ground, a little patch of vegetables, of food? Why? Well, you notice what it says in the end of that verse 12. It says, and the Lord brought a great victory, Shama. Did that in faith. He It was not foolhardy. It was not boldness. It was not human bravado. It was nothing of that sort. He did that in faith and you say, why would he not yield that ground? Well, I enjoyed what another brother said. He said simply because it was food for the people of God. That was reason enough, was it not? Because it belonged to the God of Israel? It was his possession. It was their possession, the people of God. Why should he yield that to the enemy? Let the people retreat if they want. They're not going to get this

ground of lentils. He stood there and. It with his life and God calls it a great victory. God values. That person's fate, Shama's faith and desire to preserve. That which belonged to the people of God. Now, brethren, how are we going to make this a practical application? Do we value that which belongs to the people of God? Do we value the food? That God has given to us his precious word. Are we yielding any of this to the enemy? Are we holding fast the truth that God has entrusted to us? Will we have the same truth when we get home to glory? You know, when Ezra and the others came down from Babylon, the gold was weighed weighed out to them. They were held responsible for those precious things and so when they got to.

They had to weigh it in again. Why? To make certain that nothing was lost on the way. Now brethren, that is a searching thing to my own heart and conscience. When I get home to glory, will I have all the truth that the Lord has entrusted to me while I was here in this world as a believer? Will I have it all? Will I? Will you have it all? Will you have? Will we have all that the Lord is entrusted to us? Or will something be missing? See. Will something be missing? Oh brethren, how we need exercised hearts. To hold fast that which thou hast, that no man take thy crown. That was said to to Philadelphia a time of a week in a in a small remnant testimony, a time of the very last days. Are we holding it fast, or is this letting loose little here and there? Oh, this is searching to our hearts, but not Shama. No, he wouldn't budget a bit of it to the enemy. And this is something that is. Lovely to consider and read. And the Lord valued it. The Lord valued it and called it a great victory. He called it a great victory. We were not told how many He slew. We're not told anything like that, but rather the fact that He stood and held that ground. But now when we get to verse 13, now we're going back to what I was referring to when I talked about this cup of cold water in the name of a disciple. And it's so delicious. It's good water, see, and I enjoy that. And it's nice to have refreshing water at hand. And look what we've got here. This is interesting because more is said about this than the others. And yet what did they accomplish? Verse 13. And three of the 30 chief went down and came to David in the harvest time to The Cave of Dullum, and the troop of the Philistines pitched in the valley of. And David was then in a hold and the Garrison of the Philistines. Was then in Bethlehem and David longed and said, oh that one. Would give me drink of the water of the well of Bethlehem which is by the gate, and the three mighty men breakthrough the host of the Philistines and drew water out of the well of Bethlehem. That was by the gate, and took it and brought it to David. Nevertheless he would not drink thereof. It poured it out unto the Lord, just like a libation or drink offering, and he said. Far from me, O Lord, that I should do this. Is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it. These things did, these three mighty men. Now, do you remember what we read there in Luke 22? The Lord Jesus said he that is chief as he that does serve well. Here's three chiefs, and they come to David Ware at The Cave of Adela. There should be no question at all that that was a time of David's rejection. There was a twofold reason why David couldn't enjoy the waters of the well of Bethlehem. Number one, Saul was after him, chasing him like a Partridge. On the mountains he had to hide out from Saul. 2 The Garrison of the Philistines were in the land, and they were blocking all the way. It was inaccessible. Humanly speaking, it was inaccessible. Why did David long for those waters of the well of Bethlehem? I've tasted good water in other places and this seems like very good water up here this morning or this this evening. But why is it that David marked that out and mentioned that particularly well? Because that's where he spent his boyhood days. He knew something about the sweetness of those waters of the well of Bethlehem. I can just picture him as a young boy shepherding the sheep in the heat of the day, finding his opportunity to get over there and get to that well of Bethlehem, draw up those sweet waters and take a nice cold drink. Where my grandparents used to live up in Leiden Junction. In Colorado, Granddaddy had a well underneath a railroad trestle and it was just a choice place. And once in a while we used to like to go with him down to that well. And we he would toss the bucket down on a line and he would draw up that nice cold clear water up out of the bottom of that well. And my brother Bob and I used to just love to put our faces right down in it and drink that water right straight out of that bucket.

And it seemed like there was number water that tasted quite as sweet as that, if you know what I mean. Oh, it was so good on a real hot day. And so that leaves boyhood memories of such times as that. And I can just believe that David, you know, reflected back on those boyhood days. And here now he's separated. He can't get to his beloved Bethlehem, as it were, and enjoy those sweet waters. And so he is thinking out loud, I don't believe. He shouted that out. I don't believe he spoke very loud at all. I believe it was just the longings of his heart. And I like to think of it this way, that these men, these men were so drawn to David. See, they had place, they had rank in the armies of Saul, But they come to the conclusion that David was really the man of God's choice. And we better share with him in his rejection now because one day he's going to take that Kingdom. And those men, you know, they gave up. Position and rank as it were to identify themselves with David in his humility, which we can do now, brethren, in this day of his rejection, the Lord Jesus. And so here they are attracted to David and I can just believe that they were as close to him as they could be. Can't you picture that? They are taken up with David, They're attracted to him. They said, well, here he is and his roughness and simplicity. But this is God's true man. And they must have gotten close today because they wanted to hear Him. They wanted to hear things that he said. And so they overheard the longings of his heart. I can just picture them and those three men when they overheard the longings of his heart, that was a command to them. And it's just like his wish was their command. Oh brethren, is that our attitude toward the Lord? Jesus Is my will so subject to His will that his. Wishes it were is my command. Can I say that? Oh, I have to hang my head in shame and and own up to the fact of how much I have acted in self will and contrary to what was the will of the Lord Jesus. Oh brethren, but here you know they act immediately upon the wishes of David and in jeopardy of their lives. What a risk they took. There's none of the enemy defeated, no great battles won, nothing of that sort. Was nothing but purely an act of devotedness. Purely an act of devotedness. How much did David value that? How much did God value that? That he recorded this in his Word? He valued it very, very much. It was an act of devotedness. And God knows these things and values every little act of devotedness. Maybe no one else knows anything about what you have done for the Lord. Maybe it was done purely out of. Devotedness to the Lord Jesus does evaluate it. It's all recorded above, brethren. It's all recorded above. And they'll be reward for all faithfulness in acts of devotedness. Now you know, I've enjoyed this thought too. There must be a prophetic sense to what is uttered here, a deep prophetic sense. And I think we can see this connection. And that is that Bethlehem has real significance prophetically. You know, because it says in Micah's prophecy, it says in now O Bethlehem. Ephrata, though thou be little among the the thousands of Judah, yet out of thee shall come forth. He who shall be ruler over my people, Israel, who's going forth are from everlasting, from old, from everlasting. Well, what a striking prophecy that is, because it foretells of the true king, springing as it were. Out of Bethlehem and who is that true king? It's deity. It's the Lord Jesus Christ God manifest in the flesh, whose going force are of old from everlasting. It's the Lord Jesus, the Lord of glory. And so here I I see a connection, a link as it were to that prophecy, to that thought of God's true king. Here he's in rejection, as it were. And Micah's prophecy anticipates as it were the coming of the. Springing from Bethlehem and you notice that these men come to David in the time of harvest. Well, that's what it is. Now as far as the gospel is concerned, it is the harvest time and yet the rejection of the Lord Jesus. And so you know, we're fast approaching the time as it says in in Isaiah or Jeremiah, it says the harvest is passed, the summers ended and we are not saved.

Oh, how tragic that would be. If that were true of anyone here in the room tonight, I trust those not. So we see that this is a marvelous and a mighty act of devotedness. Now, I believe that the apostle Paul himself, in his devoted, untiring laborers for the Lord and to the Saints of God was just at the point of being poured out as a libation, a drink offering. He says that in Philippians. He says that I'm ready to be. Offered up. So he knew what this was, he knew what might result from this life of devotedness and all, but oh, how worth it was, because he could say to depart and to be with Christ, which is far better. Now brother and I hate to bring up a sad note here, but here you know in verse 18 we have Joab mentioned but only mentioned in connection with his brother Abishai. And also, if we read on, we'll see Joab as mentioned in verse 24. But only in reference to his brother's shell. And we read on, and we see that Joab is. Is mentioned in verse 37 but only in connection with his armor bearer. Joab was not one of David's mighty men. But you say wait a minute, didn't Joab accomplish some great victories and all? Yes he did. But why is he not included as one of David's mighty men? Because he had no real heart for David. Because he, in the end, was really opposed to the throne of David. And proved himself to be a true rebel against the throne of David. God keeps track of all these things. God keeps track. And he knows the heart. And these brethren, are most serious matters, to see how that this is like the manifestation, as it were, a little glimpse, as it were, of the judgment seat of Christ. And we see the seriousness of this matter, how that Joab put on a good front. Through many years, but when the real test comes, his true colors were shown. Oh, how sad and how solemn. But now as far as Benaya here is concerned, in verse 20, it's interesting to notice that he slays 2 lion like men of Moab. Or a better thought would be, I believe heroes. Those that could really pride in the flesh, outstanding men in the flesh, as it were, heroes. And there's lots and lots of heroes. In the world today, but what is it worth in the sight of God? What is it worth? These heroes? And so he overpowers the strong ones, these heroes of Moab, as it were. And then we see that that also he slays a lion in the midst of a pit in a time of snow. While we talk about handicaps, we talk about. Disadvantages. You know, it'd be a terrible thing to meet a lion under any circumstance. Let alone in a pit and on a snowy day where you couldn't keep your footing and where who knows what could happen? You see, So what a what an unusual thing to accomplish in God's word records such a thing as that. We don't know what the circumstances were in connection with it. Maybe the pit was made to trap an animal or something. And maybe, maybe he been beneath, maybe accidentally tripped and stumbled and fell into this thing and here he was. Face to face with the lion. What's he going to do? Well, he he defeats the lion. That's it, see. And then we notice another thing that he does in verse 21 and that is that he slays an Egyptian, a goodly man, it says, and it describes this Egyptian and he's no pushover. He's a giant. He's a he's a fearful man, but yet he accomplishes these victories. And here these all these things are noted that Vinaya did well. It's just a little reminder, is it not? That in type in picture here he met as it were, the power of the enemy. And you know, brethren, we have 3 foes, the flesh just like these heroes of Moab, the power of Satan, like the lion in the pit on a snowy day. And the world that's a real, a very real enemy to overcome figured in this Egyptian. How was it that Binaya accomplished such remarkable things?

It was by faith and confidence in God. It was by David as his example and his attachment, his devotedness. To David, one of his three mighty men. Well now our time is up. But you know, as we read on here, it is a lovely thing to notice that there are Gentiles involved with David, even an Ammonite in verse 37. And then we got Uriah the Hittite, which account we know is very sad as far as David is concerned. But still Uriah as a person was a devoted man to David and classed as one of his. Mighty men. Well, these are things to think about, beloved, and to consider, and God has given us this little record, and we ought to be exercised by it, and we ought to see where the true values are, and what the Lord's thoughts are about these things. Shall we just have a word of prayer?

Lawrenceville Conference: 2000, True Greatness (14:11)

Address—D. Bilisoly

Please turn to Luke's Gospel, Luke chapter 14. In verse 11. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. After 18, verse 14. I tell you. This man went down to his house justified rather than the other. For everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Chapter 22. Verse 24. And there was also a strife among them. Which of them should be accounted the greatest? And he said unto them, The kings of the Gentiles exercised lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger. And he that is chief as he that does serve. For whether is greater he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on Thrones, judging the 12 tribes of Israel. That's rather a difficult beginning, is it not, brethren? You know, beloved brethren. I had on my heart, perhaps to speak a little bit. About. True greatness. God's principle of true greatness. Now, I believe that this line of thought runs strong in Scripture. But we get into the New Testament, especially considering that Blessed One who came all the way down into this scene, humbling himself becoming a man. And he spoke very plainly about this principle. You know, when I even think of a subject like this, it makes me inwardly tremble. I really have nothing profound to bring before you this afternoon, but brother and I think we need to think about these things. Our hearts are so deceitful and subtle. You know the the apostles were unfeigned, shall I say, in the way that they discussed these things. Who should be accounted the greatest verse 24 of. Of Luke 22. And the Lord is so extremely patient with his disciples. Oh, how patient and gracious he is. He had been talking, he had been just speaking about his, his forsaking his, um. Crucifixion and all of these things and it didn't register with them. And sometimes I have to ask myself, am I really getting insensible? To what is due to him as I think of what he has gone through for me. Oh beloved brethren, I feel totally insufficient to even talk about these things. But I didn't know what else to talk about this afternoon. Is there a message for it, for our hearts and all of this? The way the Lord dealt with His disciples is marvelous. But do we find sometimes that we are irritated at others because. Of what we consider to be perhaps forwardness or whatever the case may be. Just consider the grace of our Lord Jesus Christ, the meekness and gentleness of Christ Himself.

And here the disciples make these discussions and the Lord gently. Brings all of these things before them, he says in verse 26. But she shall not be so. For he that is greatest among you, let him be as the younger, and he that is cheap as he that doth serve, I have sometimes enjoyed. Connecting this scripture with. Second, Samuel 23, you know where those chief men rallied around David, and there were three of them, as you remember, that fell out unto David and came to The Cave of Adelaide, and they were chief men, and they want to listen to what David had to say, and that they heard David. Expressing the longings of his heart. Oh, that one would get me water from the well of Bethlehem and so forth. Well, you know, I've thought of it in this way that. David's desire was a command to their hearts. And we see that

those three men broke through the ranks of the Philistine, went off to Bethlehem, got that water, and brought it back to David. And what did David do with it? David was so touched by the sacrifice that they were willing to make. In order to fulfill his request, he pours it out. He can't drink that water. It was as though it was the blood of those men that went in jeopardy of their lives. Always see marvelous quality with David in that respect. But here the Lord after they talk about who should be the greatest. And by the way. This wasn't the first time. I believe as soon as they received that power and were able to perform miracles and to heal and cast out demons, we see when they came back they were jubilant over that ability. And. They discussed at that time who should be greatest, but here the Lord is gentle with them in regard to those things and. He says for Withers greater. Verse 27 He that sitteth at me or he that serveth, is not he that sitteth at meat, but I am among you as he that serveth. Then he gives them credit for continuing with Him in His temptations, and He also assures them that each one of them, shall I say, will be great. That is, they would sit on 12 Thrones judging. The 12 tribes of Israel. Well, beloved brethren, how it should touch our hearts when we think of with whom we have to do back up over here to the Old Testament. And. Notice that 113 Psalm. You know, by the time we get into the 5th book of Psalms, we're getting into the millennial picture. And in this 113th Psalm. Beautiful Psalm. We'll read a few of some of the words of this Psalm 113. Praise ye the Lord, praise ye. Servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore, from the rising of the sun unto the going down of the same, the Lord's name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God. Who dwelleth on high? Who humbleth himself? To behold the things that are in heaven and in the earth. He raises up the poor out of the dust, and lifted the needy out of the dunghill, that he may set him with Princess, even with the Princess of his people. He maketh the barren woman to keep house and to be a joyful mother of children. Praise ye the Lord. Lots of praises when it comes into a millennial picture, but that sixth verse drew my attention.

It says who humbleth himself to behold the things that are in heaven and in the earth. Well, you know, he really proved, he really proved his interest in man, as we've already quoted. You know, his delights were with the sons of men. He was rejoicing in the habitable part of his earth, even from a past eternity. Because our blessing is indeed, and we're blessed with all spiritual blessings in heavenly places before the foundation of this earth. So that was all part of God's counsels, no doubt. And we well know that the Lord Jesus indeed was wisdom personified. And what a statement of Scripture who humbleth himself to behold the things that are in heaven and in the earth. The Lord really did humble himself, did he not? For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor. That she, through his poverty, might be rich. Oh brother, and I don't know that we can take in these things as we should. I say that for my own heart. How much do I take in the thought of what our blessed Lord has done? That He would leave those? That court above and come down into this world and take upon himself humanity. And the marvelous thing of it is that the Lord Jesus, you know, went through this scene as a man and he grew up. You know, it speaks, it expresses that thought that he grew up. And here he was, right up until the time of his formal ministry. And he went through this scene doing good. So that man was so responsible. And finally it led to the cross and I've thought of it in this way that. That he went to the cross as a man, he went into the grave as a man, but he rose from among the dead as a man, and he is now seated at the right hand of God as a man. So there's one mediator between God and men, the man Christ Jesus. From Hebrews chapter 2, I get the thought that we will be eternally thrilled and occupied with the fact that our Creator became a man. What a marvelous thing to consider. And you know where scripture speaks of seeing Him face to face? We have that couple of times. How could it be possible except for the fact? That he came into this world with a body prepared, that is. That he remains a man for all eternity and when he appeared to the disciples, you know, they were troubled. They thought they'd seen a ghost. And so he says handle me and see, he says, for a spirit has not flesh and bones as I have. And they handled him. We're really going to see the Lord and. Will be able to. Handle him and see he is true, honest, marvelous to think of this, but in contrast to what we have here, back up to Philippians chapter 2. We know this very well. But I feel for my own heart, beloved brethren, that we perhaps need to. Allow the Word of God simply to speak to our hearts. You know, I might say this, that the problem as far as we know in Philippi was a very minor problem. I suppose compared to some of the problems we experienced today, we might we might not think much of it, but the apostle thought a good deal about it. Because we see that there were. Two persons that were at odds. Were they the kind of people that were trouble making? I don't think so.

I don't think so. They were those that had helped the Apostle Paul in his laborers. They ministered unto him in a certain way, I suppose. We don't know what the problem was, but I do believe we get this thought. That there was a jealousy that rose up. In connection with the work. As simple as that. All these things have a way of festering until they become a major issue among the Saints. Should we not be ignorant of Satan's devices? He'll try to get the brethren at odds and at variance with one another in any way that he can. That's one of the works of the flesh that was mentioned in Galatians 5 variants. Being different and veering off in a wrong way and raising a needless issue perhaps? And so it was a great concern to the apostle, how this thing. Could ultimately affect the assembly. Maybe that's why we lack so much vitality among us. Maybe that's why we're being troubled with many other things. You know, when the Saints are at variance like that, it they have not the power to deal with things. There's a great hindrance and respect when serious and vital issues arise. They're not pulling together. We're not pulling together. I say this. As a matter of personal heart and exercise, it's the way that the apostle leads into this matter that seems to indicate. That it is the problem of chapter 4 and verse 2. You know what I'm talking about. But here in chapter 2 of Philippians, he says, If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any vowels and mercies fulfill ye, my joy, let ye be like minded, having the same love being of 1 Chord. Of one mind. Oh, we're constantly exhorted that way in Scripture. But you know, it does take some effort, does it not? With each one of us, we're not exempt, each one of us personally to be exercised over this matter of oneness of mine. Like one writer says, it is not similarity of sentiment, but the oneness of the members. You know, we may have different likes and dislikes about things, but. There ought to be a great exercise in our hearts to pull together in connection. With the assembly and above all, the Lord's glory. Fulfill ye my joy, he says in verse 2. You know the apostle labored so much. With these Saints of different places, and he keenly felt it when he saw. The enemy at work in any way. So he says in verse three, let nothing be done through strife or vain glory. But in lowliness, a mind let each esteem other better than themselves. Find an exhortation, eh? What does that mean? Well, I believe it means that if we really consider, we'll see that they lack or that we lack qualities that they possess. Is it possible? Something to think about, is it not? You know another thing too to consider, and that is, He's placed the members in the body as it hath pleased him, not us. And so we need grace, do we not, beloved brethren, to function in the body of Christ as we ought to and to go on with the Lord and seek to serve Him faithfully. I think we're going to be surprised anyway when we get to glory, to see and to have the Lord's thoughts about all of these things, things that we may have put a great deal of importance upon. We may be rather. Surprised. It's always impressed me to see how under the mighty works of Peter and then later those works of Paul, we see in the midst of this, we see a sister that is making garments for people that are poor, that are needy, right in the midst of all these majestic works of the Spirit of God.

And I it seems to me that God is saying I know the values. You know, over in Haggai, too, it says the silver is mine and the gold is mine. I've often wondered about that remark, but I think the point of it is that God knows what the values are. We don't have to tell him anything about

values. And so he recognized the need of that sister, and so she died. And it's grievous, you know, to lose our dear brethren that we love, and especially someone that has been so, so helpful. You can't help but really feel it when someone that has been so useful and helpful departs the scene. You realize that no one can ever quite replace them. Did you hear me? No one can ever quite replace them. But we should be. Exercised to go on. And to follow the example, we're exhorted in Scripture to follow their example. And so there she was. She passed on, you know, ill health and old age caught up with her and she expired. But God sent Peter, and he was used to raise her up and present her back to those widows. Then he went on with other work that was before him. Oh, brethren, there's something. That I need to search my heart in this matter. Verse 5. Let this mind be in you, which was also in Christ Jesus. Who being in the form of God. Thought it not robbery to be equal with God. That's an interesting expression. I've never been totally satisfied about that expression. That is, that he subsisted in the form of God. He was indeed God. He never ceased to be God. He was God manifest in the flesh as a man here in this world. Just as we had in the little hymn, the union of both joined in one forms, the fountain of love in our hearts, because here our God actually came down and became a man. But made himself of no reputation. It seemed like the Apostle Paul. In regard to this little matter of variance and jealousy. Sets before them the supreme example. What can we say about this? Who made himself of no reputation, and took upon him the form of a servant. And was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow. Of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. I understand that if you considered carefully, perhaps you could determine maybe from J&B's translation 7 steps downward and seven steps upward. But here's the pattern. Here's the divine pattern of true greatness. The humility and then the exultation. You know, and Peter is very strong in that language. Peter knew what it was to become a based and God made do that with us at times, necessarily so. He that exalteth himself shall be abased, but it says he that humbleth himself. Shall be exalted. Here it is. The Lord willingly, voluntarily took that place of humility, and God has given him that exalted place that certainly thrills our heart. Does it not, beloved brethren, to consider that one who loved us and gave himself force to consider him as exalted at the right hand of God?

God has given him the highest place in heaven, the place of exultation. If I ask you what Old Testament Scripture was referred to or quoted more than any other, what scripture would that be? Well, I think I'm correct in saying that it would be Psalm 110 in some way or another. Psalm 110 is referred to or quoted. In the New Testament, perhaps more than any other Scripture, the Lord said unto my Lord, and you know that boggled the minds of the Pharisees, and all they couldn't put that one together. How could he be David's son and David's Lord too? You see, it stopped their mouths, but the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. I think in the New Testament, I'm not sure, but I believe maybe at least 12 to 14 times, maybe more, we have that presented to us. That is the Lord Jesus on the right hand. Of God. Lovely to see that he's in that most exalted position now. And we're glad for it to be so, and we'll even be more so glad for his exultation in that day. Well, now there the apostle sets before them, you might say, the supreme example in the Lord. But we do have examples in Paul, in Timothy, and in Epaphroditus right here. In chapter 2, I'm glad that they were included because we do have. Lovely examples like that which are a great encouragement to our heart and many things in sports and in. All areas turn back to Isaiah. We had Isaiah before us this morning. And I think that we need to look a little closer at Isaiah. Isaiah chapter 2, for example, Isaiah chapter 2 and verse 10. Enter into the rock and hide thee in the dust, for the fear of the Lord and for the glory of His Majesty. You know, if we didn't go any further than that statement. That's a wonderful thought, isn't it, To enter into the rock. We think of our blessed Lord Jesus as really the only place of security. You know the Cones are a feeble folk, yet they make their houses in the rock. They know where the place of safety is. We need to hide in the rock. You know what a place of security for us. That's different, I believe, than verse 19 where it says they shall go into the holes in the rocks and into the caves of the earth for fear of the Lord and for the glory of His Majesty when he arises to shake terribly the earth. Oh, there's no security in this world apart from the Lord Jesus Christ. Everything that we look at the building we're in now has to melt. Reserved unto fire. How awful to think of trusting in anything but the Lord. Look at verse 11. The language is very strong. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day, for the day of the Lord of hosts shall be upon. Everyone that is proud and lofty and upon everyone that is lifted up. And he shall be brought low upon all Cedars of Lebanon. That's usually a figure of man in his stature here in this world. Recognized as ability and. And all the oaks of Beijing, perhaps that would suggest to us. Man in his boasted strength and resourcefulness. And upon all high mountains, verse 14, that would speak of the highest powers. What a shaking up this world is in for. And we see these things described to us in the Book of Revelation, for example. And you know, Mr. Wilson in Denver was very strong on prophecy and.

I hate to tell you what his thoughts were in connection with the great mountain burning with fire cast into the sea. But I really believe the Western world is in for a great shake up. And of course the whole theater, theater of operation so to speak, is over in the Middle East and the Spirit of God prophetically focuses on that area. What a solemn thing is in store for the powers that be and for the Western world especially, that has had the light of the gospel all these years, and what are they doing with it now? There's a very definite attitude of rejection. But these are very solemn words to consider. And upon the all the hills that are lifted up, maybe those are subordinate powers. And upon every high tower, Verse 15 A place of security, And upon every fenced wall, perhaps military fortification. And upon all the ships of Tarshish we got commerce there. And upon all pleasant pictures. I'm not sure exactly what that might suggest to us, but. You know, there is a lot of thought given to ecology, environment. And some make a big, big point of that, but. God will fold it up as a vesture and they'll all be consumed in that day. Very solemn to think about it and everything that man would venerate. And it mentions silver and gold. Verse 20 mentions the silver first, which perhaps tells us that it's they're losing value and it will become that way. You know, people do everything they can for security now. They'll invest in gold and things of that sort and because they don't trust currency. And what a solemn thing to consider, that the time will come when it will do absolutely no good. They'll cast their gold, their silver, to the bats and to the mold. In other words, it's no, it will no longer be any security for them when he shakes terribly the earth, verse 21, to go into the clefts of the rock, into the tops of the ragged rocks, for fear of the Lord, and for the glory of His Majesty. When he arises to shake terribly, the earth cease from man. Whose breath is in his nostrils? For wherein is he to be accounted of? Over in chapter 57 of Isaiah, verse 15. For thus saith the high and lofty one that inhabiteth eternity, whose name is holy. I dwell in the High and Holy Place with him also. That is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones well. There has to be humility or we never could have come into blessing to begin with. God indeed will abase pride. We have to recognize our need and to take that place of humility. Now let's go over to the book of Jeremiah. And let's consider chapter 45 this. This man in the Old Testament by the name of Baruch is very interesting personality. He was a a person raised up. He just seems to come into the picture. He was raised up of God number doubt. To be of help and assistance to Jeremiah, and Jeremiah himself was a most remarkable prophet. When you read the account of his experiences, your heart goes out for him, you say. Why? Well, because he began in the days of Josiah when things were nice outwardly. He had the the opportunity, you might say. To enjoy the. State of

the Kingdom under Josiah, which was excellent. Outwardly, but as soon as Josiah went off the scene, things deteriorated very fast and we see that Jeremiah goes from one problem situation to another, receives hard treatment himself. But anyway, God sends him Baruch. At least he had a kindred spirit there, but.

I believe chapter 45 may occur before. The other accounts of Baruch. Let's read a little of it and I think you'll see what I'm driving at. What we're talking about this afternoon is God's principle of true greatness. Let's read chapter 45, it's not very long. The word that Jeremiah the prophet spake unto Baruch the son of Neriyah, when he had written these words in the book at the mouth of Jeremiah in the fourth year of Jehoiakim the son of Josiah king of Judah, saying Thus saith the Lord the God of Israel unto thee, O Baruch. Thou did say, Woe is me now, for the Lord hath added grief to my sorrow. I fainted in my sighing, and I find no rest. Thus shalt thou say unto him, The Lord saith Thus, behold, that which I have built I will break down, and that which I have planted I will pluck up even this whole land. And seekest thou great things for thyself? Seek them not, for behold, I will bring evil upon all flesh, saith the Lord. But thy life will I give unto thee, for a prey in all places. Whither thou goest now I'll just suggest this. That this is quite an admonition for Baruch. Seekest thou great things for thyself? A loving brethren, let me ask you a question. Are you and I, are we, seeking great things for ourselves in a scene that is ruined by sin, ready and ripe for judgment? Are we seeking great things for ourselves? I don't think. I don't think that Baruch was looking for advantages in this scene. I don't think so. Maybe, perhaps he desired to have a better place as a recognized prophet. I don't know. But I will say this, I do believe that he received this admonition. Now that's so important for my heart and for your heart. Do we receive admonition? OK. Or do we get irritated when we're given an admonition? And it might be a very personal thing. Scripture says despise, not prophesying. And a good deal of prophesying may be in the form of admonitions, but do we despise it? And if someone approaches us personally and admonishes us, how do we receive it? Sometimes it's very hard. But it's a good thing. I had a brother say to me one time, Don, you've got a lot to learn about the grace of God. That was one of the hardest things I ever heard. But it was true, and I'm sure it's still true. But how do we receive admonition? I'm confident to say I believe that Baruch received this admonition well, he took it to heart. And I believe that God used him. He he did use him. Oh, dear young people, you know they're. There are so many opportunities out in the world. Here in the US especially, there are many opportunities. The economy is on the upswing and oh, there's so many dangers. How we need to be exercised and to consider what is our whole bent and Modi in life. Certainly we have responsibilities in all in the Lord well understands that. But is it that we first and foremost want to please him? That's a good searching question for our hearts is is that #1 even the assembly ought to be. Considered in all that we do, it shouldn't be left as an option, but our lives should be centered around it. Like Moses said to the children of Israel, he said for this is your life there in Deuteronomy 32 is it is the assembly our lives, O beloved brother and I, I feel we need exercise about that. It's disheartening sometimes to see how few.

Come out, for instance, tonight meetings. Well, just a little word for the conscience, but anyway, Baruch, I really believe that he was faithful. I mean, that is that he responded to this admonition and God used him. He, he may have been a young person, I don't know, but God did use him and he'll be honored and rewarded in the glory. And the Lord's approval is what really counts. I've enjoyed that thought in connection with the pounds. And with the talents, you know, where it was a case of greater faithfulness with the pounds because everyone received 1A minor, just a small responsibility. But if there was greater faithfulness in its use, then we see that there was a greater reward. However, with the talents, they weren't all given the same. And so if there was faithfulness, they. Both received the same commendation. The Lord values faithfulness. But anyway, backing up to chapter 32 of Jeremiah. Let's see what happens here. I think that. Baruch had a very. A very privileged opportunity to serve the Lord. We'll read a little bit of this to get the connection here in chapter 32 and verse. Six And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hannah meal, the son of Shalom, thine uncle shall come unto thee, saying, By thee My field that is in antithe for the right of redemption is thine to buy it. So Hannah Meal, my uncle's son, came to me in the court of the prison according to the word of the Lord, and said unto me by my field, I pray thee, that is in antithe, which is in the country of Benjamin. For the right of inheritance is thine, and the redemption is thine by it for thyself. Then I knew that this was the word of the Lord, and I bought the field of Hannah Meal, my uncle's son that was in antith, and weighed him the money, even 17 shekels of silver. And I subscribed the evidence and sealed it, and took the witnesses and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open. And I gave the evidence of the purchase under Baruch the son of Neriah, the son of Manasia, in the sight of Hannah Meal, my uncle's son, and in the presence of the witnesses that. Subscribed. The book of the purchases before all the Jews that sat in the court of the prison, and I charged Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel, take these evidences, this evidence of the purchase, both which is is sealed, and this evidence which is open and put them. In an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel. Houses and fields and vineyards shall be possessed again in this land. Now when I had delivered the evidences of the purchase unto Baruch the son of Naraya, I prayed unto the Lord, saying, Oh Lord God, behold, thou hast made the heaven and the earth by thy great power, and stretched out thine arm, and there is nothing. Too hard for thee? Oh, that's a nice statement of scripture here. He was instructed to buy this field and to carry and to put the the evidences of it in an earthen vessel for many days. And Jeremiah says, oh Lord God, there's nothing too hard for thee. They were going into captivity. The whole land was was going into captivity. And what was this all about? Well, it was for many days and, you know. There was a time to make and to open up and to unseal and to make known these evidences of this purchase. What does that remind us of? What does that remind us of? The Lord Jesus is the only one that has right and title to this earth, and He's the one that will unseal, unloose the seals and open up the book, the evidence.

Of what must be done, and of all that is his by right. And I believe we have a little suggestion of that here in what is before Baruch. But Baruch had the privilege to carry out this responsibility. He had other responsibilities too, that were not so pleasant, you know, when he brought the word of God to the king and the king didn't want it, or I should say the Princess brought it to the king through him. And the king didn't want it to remember. And he takes a pen knife and he cuts it up. And tosses it into the fire. Any way to get rid of the word of God by such a means? Absolutely not. And we see that that Baruch went back and and the Spirit of God through Jeremiah gave the same words again, and even more so words. Well, dear brethren, God's purposes are not going to be frustrated. Jeremiah says. Is there anything too hard for the Lord? That really was a question upon his heart, but he confirms it over here by saying. Verse 26. Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh. Is there anything too hard for me? We know that there isn't. I'm sure that the Saints of God have gotten much comfort from passages like that. God will carry out all His purposes. The Lord Jesus indeed will open and execute the title deed to this earth and lay claim and establish His Kingdom in that coming day. Well, those should be thrilling thoughts for us because we will be associated with Him in that day. What a privilege we have now. But talking about true greatness once again, before we close, you know, let's face it now, could there have been a greater, as far as men are concerned than the Apostle Paul when you consider what was entrusted to him, when you consider all of his laborers? And yet we see in that dear man of God, we see increased humility.

Astounding, isn't it? In closing, just notice a few instances of that thought. Over in One Corinthians chapter 15. First Corinthians chapter 15, verse 7, verse 8. Talking about the resurrection and the sight of the Lord. And last of all, he was seen of me as one born out of due season, for I am the least of the apostles. The truth of the matter is, was He not the first? I am the least of the apostles that I am not meet to be called an apostle because I persecuted the Church of God. You don't see pride, you see just the opposite over in Ephesians chapter 3 verse 8. Ephesians chapter 3 and verse 8. Unto me. Who am less than the least of All Saints? Is this grace given that I should preach among the Gentiles unsearchable riches of Christ? The less than the least of All Saints. What a statement. Amazing. And notice too in Philippians where we were considering. The remarks Paul makes in connection with his pedigree. You know this well enough. Over in Philippians 3, he says in verse 4, Though I might also have confidence in the flesh, if any other man thinketh that he hath whereof he might trust in the flesh, I more circumcised the 8th day of the stock of Israel, of the tribe of Benjamin, and Hebrew of Hebrews. As touching the law of Pharisee concerning zeal, persecuting the church, touching the righteousness which is in the law blameless. But what things were gained to me? Those I counted loss for Christ, Yeah, doubtless. And I count all things but loss for the Excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. Well, you know when he gets over into the subject of the revelations that he received there in 2nd Corinthians 12.

There we see a great caution with the apostle to avoid drawing attention to himself. You say, why did he even talk about it? It's because the Corinthians forced him into it with all their boasting and with the pride that existed among them, they forced him into bringing those things out. And hopefully it humbled them to consider what that dear man of God went through and how he was used of God. But it was a subject that he didn't want to bring out. So you see the humility. And the greatness in that extent.

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