

Numbers 3:1 (Clement (Clem) Buchanan) 209898

Chicago Conference: 1982, Concerning Service (3:1)

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General Meetings waiting July 1982, addressed by Columbia Cannon. Let's begin then. With hymn number 86. And I want to read. The last stanza. And then we'll sing the whole hymn. All by thy love constrain us. Fix our hearts on thee, Let nothing henceforth pain us but that which paineth thee. Our joy, our blast endeavor through suffering. Conflict, shame to serve the gracious Savior, and magnify Thy name number 86. Oh Lord. Now I can't promise you any seaside visit this afternoon and it's still hot on the subject I want to speak on May warm you up a little bit more. It is service. And I think it's an appropriate subject for young people. I have learned myself to appreciate my dear young brethren very much. And as John wrote to those. Young men, he said, Ye are strong. Strength is in youth, not just.

Doing something service, I trust we will find something in the book of Numbers to begin. On this subject, you may turn to numbers chapter. What we learn about service and the time for it is this, that it is now while we are in the wilderness. It wasn't in Egypt as such type of the world. Nor in Canaan, a type of heaven. But it is now that we learned this subject in the Book of Numbers, the Wilderness book. Perhaps you remember in the little Book of Philippians. That it begins not with the apostle, but Paul, a servant. A servant. It's the wilderness book. And he says in that first chapter, for me to live is Christ. Now I believe that's our service in the wilderness, to live Christ. It's not. Just what we may do, but really what we are that comes out. And. Brings a testimony in this world. In Numbers three, we read a few verses. First one. These also are the generations of Aaron than Moses in the day that the Lord spake unto Moses in Mount Sinai. And these are the names of the son of Aaron, Nadab the first born, Nabaiu, Eliezer, and Ithemar. These are the names of the sons of Aaron, the priests which were anointed. Whom he consecrated to minister in the priest's office. And made Ave. by who died before the Lord. When they offered strange fire before the Lord in the wilderness of Sinai, and they had no children. And the EDA, Sir and Isthem are ministered in the priest's office, in the sight of Aaron their father. And the Lord spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the Tabernacle of the congregation to do the service of the Tabernacle. And they shall keep all the instruments out of the Tabernacle of the congregation, and the charge of the children of Israel to do the service of the Tabernacle. And thou shalt give the Levites unto Aaron. And to his sons they are wholly given unto him. Out of the children of Israel, and thou shalt appoint Aaron and his sons, that they shall wait on their priests office, and the stranger that cometh nigh shall be put to death. And the Lord spake unto Moses, saying, And I behold, I have taken the Levites from among the children of Israel, instead of the first born that openeth the matrix among the children of Israel. Therefore the Levites shall be mine, because all the first born are mine. For on the day that I smote all the first born in the land of Egypt, I hollowed under me all the first born in Israel, both man and beast. Mine shall they be. I am the Lord on down in the chapter. In verse 40. And the Lord said unto Moses, Number all the first born of the males of the children of Israel from a month old and upward, and take the number of their names, and thou shalt take the Levites for me. I am the Lord, instead of all the first born among the children of Israel, and the cattle of the Levites instead of all the first slings.

Among the cattle of the children of Israel and Moses numbered, as the Lord commanded him, all the first born among the children of Israel, and all the first born males, by the number of names from a month old and upward of those that were numbered of them. Were 22,203 score and 13. And the Lord speak unto Moses, saying, Take the Levites instead of all the first born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine. I am the Lord for those that are to be redeemed of the 203 score and 13 of the first born. Of the children of Israel, which are more than the Levites, thou shalt even take 5 shekels apiece by the pole. After the shackle of the sanctuary shalt outtake them. The shackle is 20 Gitas, and thou shalt give the money wherewith the odd number of them is to be redeemed. Notice that word redeemed unto Aaron and to his sons. And Moses took the redemption money of them. That were over and above them. That were redeemed by the Levites. Of the first born of the children of Israel took he the Money, 1300. And three score and five shekels after the shackle of the sanctuary. And Moses gave the money of them that were redeemed unto Aaron, and to his sons, according to the word of the Lord, as the Lord commanded Moses. Well, here in brief, we have the children of Israel beginning their journey across the desert. They had been redeemed out of Egypt. I'll just mention that when they came out. They came up to that Red Sea, and there was the waters before them and the mountains on the each side, and the enemy behind them entrapped in the land, as Pharaoh thought and Moses says to the people on that occasion, stand still and see the salvation of the Lord. There is a time to wait. This applies in service very much too. But then the Lord speaks. And he says to Moses, speak to the people that they go forward. I believe this is a principle always in action. There is a time to wait on God to get a word from Him, and then there is a time to act. We find it in other places in Scripture, but here we are finding the children of Israel having passed that Red Sea. They landed in the wilderness, and here God chooses one tribe. To replace those first born. Those first born would have died in Egypt from the destroying Angel if the blood of that lamb had not been placed over the houses in which they were. They belong to God in a very special way, and so God replaces them with one tribe. I have wondered if it isn't something of the lesson that we've had in this last meeting that the flesh profiteth nothing. Consistently in the scriptures we find that the first born does not receive. The blessing like one who came later in the family, God is teaching us that lesson. As we heard about Cain and Abel last night, in the very first two boys that were born in this world, Abel really got the blessing, but he was replaced by a third son. Seth Kane did not. He was the first born and we can follow this through an Abraham and his family. Ishmael was older than Isaac, Esau was older than Jacob. And so it comes on down in many places in Scripture and here I believe God is teaching the same lesson.

That the strength of nature cannot prevail. God comes in in grace and He, he brings blessing. So he chooses this one tribe and he sees that they are all redeemed. There were 273 in excess of the 22,000. They had silver money to pay for their redemption. Well, we want to say that we as believers are redeemed with the precious blood of Christ. The price has been paid and. Here we begin this chapter with the priests. And they come from the line of Aaron. The high priest. They also were in the tribe of Levi. That tells us. That not all in the tribe of Levi were priests, but of course they were all Levites. And yet we come to the New Testament, and in type we find that every Christian is a priest, a

Kingdom of priests. A royal priesthood and holy priesthood. A royal priesthood. And so this suits us to come into the presence of God in worship. Priests to worship, but Levites to serve. Now, all of us are Levites in that sense. And that's what we want to speak about this afternoon. That wonderful privilege that everyone of us has while we're here, just while we're here to serve. And oh, what a gracious master we have. One is your master. Even Christ and all ye our brethren. It is not a hard service. We have a very compassionate master to serve. And so, dear young people, you I am speaking to now as those who have believed in the Lord Jesus. You are redeemed with that precious blood of Christ, and you are. In that position to worship to worship, but. Also. You are in the place of service of a servant. It's not. A hard place we have that wonderful compassionate. Master, and we might think what can we do for Him or what can we do for him? I trust your hearts have been touched already in these meetings. He has done so much for us, brought us into such a favored position. And you are young. Now I'm not up here to set you to work, and that's the reason I read here in numbers as much as anything else. But now we should go on to the next chapter here. In the fourth chapter to read a little bit more. To find a type which will fit. For everyone of us to know where we're going to get our service to be guided in this. So let's go on and read here in Numbers four, the first verse and the Lord spake unto Moses and Aaron. Saying take the sum of the. Sons of Kohath. Now it's the sons of Kohath from among the sons of Levi, after their families by the House of their fathers from 30 years old and upward. Notice that age 30 years old and upward, even under 50 years old, all that enter into the house to do the work of the congregation of the Tabernacle of the congregation. This shall be the service of the sons of Kohath in the Tabernacle of the congregation about.

The. Most holy things and when the camp setteth forward. Aaron shall come, and his sons, and they shall takedown the covering veil. And cover the arc of testimony with it, and shall put there on the covering of Badger's skins. And shall spread over at a cloth wholly of blue, and shall put in the stage thereof. And upon the table of showbread they shall spread a cloth of blue, and put there on the dishes and the spoons and the bulls, and cover the and covers to cover with all. And the continual bread shall be thereon. And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badger's skins, and shall put in the stage thereof. And they shall take a cloth of blue, and cover the Candlestick of the light. And his lamps, and his tongues, and his snuff dishes. And all the oil vessels thereof wherewith they minister unto it, and they shall put it. And all the vessels thereof within it covering a badger's skins, and shall put it upon a bar. And upon the golden altar they shall spread a cloth of Blues, and cover it with Badgers. Covering a badger's skins, and shall put. To the stage thereof. And they shall take all the instruments of ministry wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of Badgers skins, and shall put them on a bar. And they shall take away the ashes from the altar, and spread a purple cloth thereon. And they shall put upon it all the vessels thereof wherewith they minister. About it even the sensors and the flesh hooks and the shovels in the basins and all the vessels of the altar. And they shall spread upon it a covering of Badger's skins, and put it to the staves of it. And Aaron, and when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary as the camp is to set forward, after that, after that the sons of Kohath shall come to bury it, but they shall not touch anything, any holy thing. Lest they die, These things are the burden of the sons of Kohath in the Tabernacle of the congregation. We read just a little farther. And to the office of Elyasia the son of Aaron the priest, pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the Tabernacle, and of all that therein is in the sanctuary, and in the vessels thereof. And the Lord spake unto Moses and Aaron, saying. Ye not all the tribe of the families of the Courthites from among the Levites, but thus do unto them, that they may live and not die when they approach unto the most holy things. Aaron and his son shall go in and appoint them everyone to his service and to his burden. But they. Shall not go in to see when the holy things are covered less. They die. Now, there are very precious truths here. The first thing I want to call your attention to, because we're speaking on service, is the end of verse 19. Aaron and his son shall go in and appoint them. That is the Levites of the tribe of Cohort, the family of Kohath. And appoint them everyone to his service. And to his burden. Now, I believe this is very appropriate in connection with the last birds, which were said at the end of the last meeting. For here we have those holy vessels before us, and the Ark in particular, which was the throne of God.

Typifying Christ. That only the priests could go in there, and when they got ready to journey, the priests went in there and very carefully covered that. Because it wasn't for the sons of Kohath to do that. What their burden was was to carry that, to carry that because our brother was bringing before us. We are not to delve into the intricacies of the person of the Son of God. That is an unscrupulous mystery. But you and I as hearing all these precious truths which we heard in particular in this last meeting. It's our burden to carry these things, to carry these truths as coathites, to have this burden upon our shoulders to the coethites was not given. Wagons they carried those holy vessels, the ark. And the Candlestick. And the table of Showbread. And they were to bear these things on their. Shoulders. And each one, now I say each one in that tribe or that family of Kohath had to go to the priest to get his job. So now if you and I want to know what she can do, who are you going to go to? Well, you have access right into the presence of God through our faithful and merciful High Priest. At all times we can approach to him. And get our service and our burden from him. And I do think that the best service we can render is to stand for these truths which we have heard. Where only they are heard. You won't find ministry anywhere else in the world. I truly believe like we have, as gathered to the precious name of the Lord Jesus, where the Spirit of God is in the midst to protect. That holy person, and to open up all that is revealed. For our enjoyment, I say, we are to carry this. We go to Christ. He is a priest. He will tell us just what to do. Well, this is just a very simple principle. And I believe in the protection of the children of Kohath, that there is something to guard us about the pride of life, they might have thought where we have got the most precious burden to bear. But they were very carefully guarded about that pride. I believe that they die not, but thus do unto them that they may live and not die. So the priest went in there, and they covered those vessels with the veil over the ark, and then the badger's skins a durable covering, and over that. Blue, What they had was a heavenly thing. Before them there were the staves. They were to pick it up and carry it so that when it comes to Christ. No, man. Knoweth the Son, but the Father. And that's all it says about that. And no man knows the Father but the Son, and he to whom the Son will reveal him. You and I know the Father through the Lord Jesus, but we do not know the sun. Well, this I believe is guarded very carefully here, but the point I want to notice is again that in the verse 19. Aaron and his son shall go in and appoint them. That's the. Levites of that family everyone to his service. And to his burden. Now this is one of the families there, and we have the Gershonites taken up next. And because of time we won't read that except verse 27, which brings the same truth to us. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens and in all their service.

And he shall appoint unto them in charge all their burdens. Now you see, it was Aaron or his sons who had this appointment to give to the Levites. It's the same thing, you and I, as Levites in our service. We go to the priest, we don't go to our brethren about this. It reminds me of that verse. About the harvest today in verse 29, but in verse. 33 This is the service of the families of the sons of Murati. According to all their service in the Tabernacle of the congregation under the hand of Itamar, the son of Aaron the priest. I don't know just why if the mark comes in instead of Aaron, except perhaps God is indicating that Aaron wouldn't continue. But we have a high priest who does continue. He he has

an unchangeable priesthood, not after the order of Aaron, but after the order of Melchizedek, and he is always available. So the same principle holds true for this family too. So all of us must go to the priest, to the Lord Jesus Christ, our faithful and merciful High Priest, who as a man trod this scene and knows the course well. I'll tell you a strange story that happened to me. We had some strange ones on Lord's Day, and this seems to fit in type in a different way. Some years ago. Down home, at our own home, I received a call from a man I'd never heard of. And he seemed to want something, but he didn't seem to want to speak it out over the telephone. Well, I called him back and he still didn't want to, so I persuaded him to come down and see me. Where he came down and very slowly he brought out his story. Was a widower with five sons. And he wanted me to find him a wife. I never had an experience like that. That was my strange story and. What I did I think is the only thing. I turned him to God. He professed to be a Christian. That's where we get our wife from, too. If you want to get the right one, get it from your Father in heaven. Now, if you want to get your right burden to bear, you go to the priest, you go to the Lord, and he'll give you the right burden to bear. In type, let's go to Luke 2 to receive. The perfect picture. I believe in this service in the Lord Jesus himself, Luke. Two and verse Luke 3. And verse 23. Here we read in Luke 3 and 23, and Jesus himself began to be about 30 years of age. Chapter 4. And Jesus. Being full of the Holy Ghost. Returned from Jordan and was led by the Spirit into the wilderness. And there he was. Tempted of the devil. Here is that blessed man.

None like him. Just as much a man as I am. But oh, how different. We have man in three different ways. Or flesh, as we might say. We heard just a little bit of innocent flesh in the gospel last night. There was that pair and I believe on the ministry on Saturday too, but. That didn't last very long, did it? Since then we have had sinful life, but here we have holy flesh. Now here was this man, the Lord Jesus. He was 30 years of age. He was ready to enter into his service. How did he do it? Well, he did it in the power of the Spirit. And. He. Had well, I should have read back in a little earlier in chapter 3, but I'll just refer to it. Jesus had to identify himself with that repentant remnant through baptism and the Spirit of God came upon him. That's verse 22. And the voice from heaven came saying thou art my beloved son in thee. I am well pleased. And then we read of his age, 30 years of age. Ready for his ministry? Identified with that people. And the Spirit of God upon me. Well, what's He going to do? Well, he meets the enemy and that's what we have come to. He was LED of the Spirit into the wilderness. The Lord Jesus began his service in the wilderness, and He began it by meeting the enemy, and he defeated him with the Word of God. Now, isn't this a principle for us? If you and I are going to serve the Lord in the wilderness, we are going to have to conquer the enemy. With the word of God. There's going to be. A past in our life, if we're ready for service that has, in principle at least. Conquered the enemy. And we may say. It goes on. That's battle with us. The Lord Jesus met the enemy. And defeated him with the word of God. And later on, at the end of his ministry, let's turn to John chapter. 16. The end of his perfect, his public ministry, his last words. I refer to John 16:33. At the very end. I have overcome the world. He went right through the world as the overcomer. Where we are in that test to to overcome the world. But if we're going to do something for the Lord, we've got to start out the right way and we must wait upon Him. And if it were, make full proof of our ministry. And go to the Lord to get our individual service. And if there's going to be anything done for him, it'll be in the power of the spirit, not the flesh. The flesh provided nothing, it's just of no use at all. Now we'll go to Romans. Chapter 12 and read the. First verse. Romans 12. We want to make this practical. And perhaps a little more easy to understand. Here we have these words. I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. How very clear this is. It's while we're in the body here.

And the body is to be presented not as a dead sacrifice. That reminds me of the counsel I got. And you can get good counsel from your older brethren. You certainly can. But you don't get your service. We're not here to set anybody to work. You go to the priest to get your work. He'll set you to work. I'm not trying to set you to work. No, but we are to present our bodies a living sacrifice. Well, the council I got was from Jimmy Smith at a time of trouble in going into. One of the Latin countries, I don't remember where there's Mexico or Salvador, where it was. He just said to me, Clem, God's not looking for heroes. That is a dead sacrifice. He wants a living one. I think that was counsel I heard our brother Pierre Potassay when I was once with him in Peru the first time, perhaps when things were a little bit uneasy there, he said. The prudent man foresees the evil and hideth himself, but the simple pass on and are punished. We are here to serve and to wait. It's a wonderful thing, but it's a living sacrifice. You and I, dear brethren who are guests here, have seen something of this in our brethren here of Addison Assembly. They are, as it were, laying down their lives for us. And it's a good example what love is shown in that way. But this just says it's a reasonable service. It's just what would be normal. And it's for all of us. Now let's go to John's Gospel and get a little bit more. From that gospel on this subject. What a precious service it is that you and I as redeemed ones are placed in while we're here in the wilderness. The 4th of John and the 34th verse here is the Lord Jesus again. And he says unto his disciples, verse 34 Miami is to do. The will of him that sent me and to finish his work. He was still in the work. This was meat for him, this was food for him to do. The will of the father who had sent him and to finish his work. Later on he could say, I have finished the work Thou gave us me to do. And he did finish it. Well, go on, read here a little bit. Say not ye, there are yet four months, and then cometh harvest. Behold, I say in you, lift up your eyes, and look on the fields, for they are white, all ready to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true. One soweth. And another reaping. I sent you to reap that warrior. Ye bestowed no labor. Other men labored, and ye are entered into their laborers. Yesterday we heard about sewing. That is a part of the work, and the harvest is a part of the work. They're brought together here. And I think it is so very precious to consider who those other men were that labored. Into the witch the disciples were entering. For I believe that you and I are in the same work. Well, the Lord was talking and he was talking about his work and there had been John the Baptist that finished his work when he was 30 years of age. God uses young people, but he uses them in a special way and he tells them what to do. And John had finished his work where we can go back to the other servants that God had in the old dispensation, which pointed on toward the Christ. But the Lord Jesus came and he entered into that work. I'd like to connect this with.

Hebrews 2, where it says, How shall we escape if we neglect so great salvation? Which at the first began. I'll have to read that I'm getting a little bit mixed up. Hebrews 2 let's. Turn that, get that right. Hebrews 2-3 How shall we escape, if we neglect so great salvation with that which after first began to be spoken by the Lord? Now there was the Lord. Giving that great salvation out, and was confirmed unto us. I believe this is Paul who wrote this. Peter tells us that Paul wrote this epistle confirmed unto us the apostles by them, or Paul at least by them that heard him by the apostles. Other men labor well. There was John the Baptist, there was the Lord, there were the 11, and then there was Paul Barnabas. Now go to Timothy. I read about him in First Corinthians 16. One Corinthians 16. And verse 10. Here's Paul writing about that dear son of his in the faith. And what does he say about Timothy? 1st Corinthians, 16:10. Now if Timotheus come see that he may be with you without. Fear, for he worketh the work of the Lord, as I also do. What was Timothy doing? The work of the Lord? What was Paul doing? The work of the Lord? What are you doing? Your Levite, a servant, You're doing the work of the Lord. I think referring back to Romans 12/1, it was the not seeing the truth of that verse which introduced what we refer to as the clergy and the laity, not discerning that we are to present our

bodies a living sacrifice and that refers to. All of us. Sometimes we're lazy and we like to lay on somebody else our burden. That is not for us to do. The Lord gives it to us. You have something to do that I can't do. Possibly I have something to do that you can't do. We are to go to our priest. And get that burden from the Lord, and it's ours to bear, it's ours to carry. Timothy was a timid man, doubtless. It says here. See that he may be with you without fear. There are brethren who need to be encouraged. And we're thankful for older brethren who discern this. And there are others who don't need to be encouraged. This is council that we get from older brother and those who are the guides amongst us. Some possibly have entered into a full time service as we speak of it. When they weren't ready for it. Well, this is just the warning, but here was one who needed to be encouraged. I think there are many of these dear brethren amongst us. And I would say the sisters too have their own work. We have had doctrine about that in these meetings already. And there is something for all of us to do. So here was Timothy One who needed to be encouraged in that work. Now in the 5th chapter of John, going back to John again, the 5th chapter. And the 17th verse. It's hot, and I may put be putting you to work here when you shouldn't be, but we want to wind this down with a few more words. John 5:17 But Jesus answered them. My Father worketh hitherto, and I work.

The Lord Jesus came to work. Well, the wonderful thing about this is we discern the Trinity in their work in. In the different dispensations, as we referred to them this morning, that God himself. Was made known to Israel as the God of Jacob. And of course there was the Holy Spirit, and there was Jehovah the Lord too in that dispensation, as the Trinity is always manifest at all times, but in this time when the Lord was here. He had come personally the son and he was working and he would let nothing hinder him in his work. Those foolish Pharisees who sought to. Say that he was breaking the Sabbath, didn't really know what they were doing. He had come to work and he was going to finish that work. Nothing could stop him. We're going to come on to that just a little bit but the 20th verse here to. For the Father loveth the Son, and sheweth him. All things that himself do it and he will show him greater works. Than these that ye may marvel. I should have read on down. Let's read verses 18 and 19. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath. But said also that God was his father, making himself equal with God. Of course he was God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself. That is, He did not act independently, but what He seeth the Father do. For what things so ever he doeth, these also doeth the Son likewise perfect unity in everything they did always expressed the Son and the Father, typified in perhaps Abraham and Isaac in Genesis 22, where twice it says so they went, both of them together, the sun, the express image of the Father of God. Doing always those things that please the Father. Now, hadn't we always ought to do what praises Christ? If we're going to know what pleases Him and what we are to do, we go to Him in prayer. And there is a time for prayer, and I want to stress that and much of it before action. But there is a time to act. We've had it once in Israel, typified there at the Red Sea. Stand still and see the salvation of God. Then speak to the people that they go forward. There was the Lord Jesus in the prayer, in the garden, in prayer in the garden of Gethsemane. He came. He found those disciples sleeping for sorrow. They should have been awake praying with Him, but He was praying with. He was praying and praying for them too. Then he says. Rise, let us be going. He was going to do that work of the cross. Let's turn to the end of John's Gospel. And read the last verse. This verse I used to think was very strange. Now I think it's very, very wonderful. The last verse of John's gospel. And there are also many other things which Jesus did, the which, if they should be written everyone I suppose. That even the world itself could not contain the books that should be written. It begins here with other things. Well, John had written this book and in reading through it we find many things that the Lord Jesus did in miracles. Seven of them I believe in this book, Raising the Dead. Now I'm going to refer to, without turning to it, the last four words of Psalm 22. He hath done this. I am speaking to an audience, I believe, who is acquainted largely with the 22nd song.

That work on the cross. There's never been a work done like that. That. Is above everything, along with resurrection, which is there too. Him coming out and. Singing, leading the singing, singing in the congregation, resurrection, victory. But it refers to the cross, and we have it in this gospel as in the other three. Oh, what a mighty work. We know who did what. They shall come and declare his righteousness unto a generation that shall be born that. He hath done this. We are the generation who have been born, and we have heard of the righteousness of that blessed Savior, and what he has done, that work of the cross. But here the apostle ends up and says, there are many other things which Jesus did. Oh, he's serving us now. We've had that before us. He ever liveth to make intercession for the Saints. He's serving us up there as our priest. Well, dear young people, you have your energy. You may not have much time. I say the very young two and the. Ones who are not so young. Now is the time of service you will get your. Service and your burden, from the priest, from the Lord Jesus. And He will guide you exactly in that. Oh, what a privilege it is just to do a little for the Lord while we rate his return. I'll just, oh, I should turn to a couple more verses, at least one in. March 13 at times not quite up. Mark 13 and verse 34. For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the Porter to watch. Watch, He therefore well. Watching is a part of the work too, but every man has his work. And here again it comes from the master. Gave authority to His servants, well, there is that. But to every man, His work, everyone of us has work to do for the Lord. Then without turning to it, perhaps it's more or less a parallel occasion in Luke 19. A certain nobleman went into a far country to receive for himself a Kingdom. And he was going to return and he gave talents there, and he said occupy till I come. That's the part I wanted to stress. Till I come. When he comes, our service will be over. It is for the wilderness. Well, I trust we have learned where we get our appointment from and we'll just seek to take that up. Can we sing in closing #46? In the back of the book. I'd like it if some brother would start this. I'll read the last stanza again. Be thou the object, bright and fair to feel and satisfy the heart. My hope to meet you in the air. And never more from thee depart, that I may undistracted be to follow, Serve, and wait for thee. That's 46. In the back of the book.

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