

Romans 8:29 (Irvin H. Klassen) 216150

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I.H. Klassen

There's a few expressions have come to my mind. There's one in Romans 8 that says, what shall we say to these things? Well, sometimes it comes over us when we get a little glimpse of what the Lord has done for us and how He loves us. Now he wants our affection and wants our companionship. We, just as it were, burst forth with what has, as it says here. What shall we say to these things? And you know there's a similar thing in Balaam's prophecy. It says, What hath God wrought? Justin exclamation, as it were. What hath God wrought? So I'd just like to read a few verses here and then maybe turn back. To the Old Testament. It says in verse 28 of Romans 8 we know that all things work together for good to them that love God and to them that are called according to his purpose. Now who would ever give us to know that the Lord himself and to know that not just say well the Bible says that, but to to have an exercise to know that all things work together for good. That love God and so he adds this wonderful golden chain here. A fine links that could never be separated. For whom he did foreknow, he also did predestinate to be conformed to the image of his son. That He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called, and whom He called then healed, then He also. Glorified. And whom he, I mean justified, And whom he justified them He also glorified. What shall we say to these things? If God before us, who can be against us? Now we think of this chain of five golden links, and two of them forged in eternity, whom he did for no. Than they also did predestinate. We had nothing to do with that. That was took place before time began. But since then those that were called that's first we were called called in time. Unjustified and glorified. The whole thing is finished from eternity to eternity. There is the chain. We can look at it, we're part of it, we're in it. What shall we say to these things? So with this, let's turn to the 33rd chapter of Numbers for just a bit. And I want to lead up to the to developing on that a little bit. But the 43rd chapter of Numbers speaks of the different times the children of Israel kept in the wilderness. From the time they came out of Egypt until they entered into the land of Canaan, I think I'm right in saying they kept 40 times. And if you'll notice how this begins, we can't read it all, but it says these are the journeys of the children of Israel which went forth out of Egypt. With their armies under the hand of Moses and Aaron. And all through these. Encampments. There wasn't one failure mentioned. It just looks, as you view it, that you were at Camp encampment #1 until you had learned that lesson, and then you went to #2 and when you learned that lesson. You want the number three? Well, this is true in our personal lives, I'm sure. That God takes us where all things working together for good.

Well, it takes us to to an encampment. We'll use that word and until we've learned the lesson of that encampment, we don't go to the next one. And I think Mr. Darby made the comment that most Christians that he met didn't get any further than rehab off, that is, under the blood, but not out of Egypt. Well said to be so, because it's such a wonderful privilege to to take in the things of the Lord and to grow now. There's some ambassador a little older here and we might be down the road always to an encampment down there, 3030 or 30, two or three, whatever. And there are some younger ones that may be our only to the 10th encampment or maybe the 5th. So we have to be real patient with the young. Now you're smiling, brother. But it's true, don't we? We have to be patient with the young because they are not as far along as others in their experience and so forth. And on the other hand, they have to be patient with us too. Because. They may see some things that disturb them and so. A member of Sister in Walla Walla. She's gathered now, but I knew her before she was gathered and she had taken these 40 encampments and looked up all the names and places and everything, and she had written a little bit of the meaning of the names. And when it all fits together, it shows very nicely how the Lord leads from place to place. And like I say, failure isn't mentioned. Now there was plenty failure, but it says here in the first verse under the hand of Moses and Aaron. Now Moses and Aaron are often a type of Christ. Both of them are Moses more like the leader and Aaron as the priest, but both speak. Of the Lord Jesus Christ and Moses and Moses and Aaron. Were the ones that led the people, and so our blessed Savior in both these characters of leader and also of of priesthood leads us alone. And so in these encampments we also see something else. I believe that if we were to be able to look through God's eyes a bit, we would see the history of the church in these encampments. All the church you know, nearly 2000 years in this world. I don't say 2000 years old because the church was in the in the consent of God before the world was ever made, but the the experience and all of the church has been for nearly 2000 years now. And so I believe these encampments have a little picture there. We can kind of see it in Revelation 2 and three where there was the progress or the the various things that come out in the seven churches. But we have 4 little pictures of the death of Christ here. Now it's remarkable how they come in. And verse three. And they departed from Rameses in the first month on the 15th day of the first month on the Morrow after the Passover. So here we have the Passover. You know the Passover. It's really the blood of Christ. That takes care of our sins. So what's wonderful that the first thing to come in here is the Passover, the death of Christ and the shedding his precious blood. And when I see the blood, I will pass over. You know what we might say? What, what can we say to these things? The Lord? Is undertaking everything as it were, and he comes in with the substitute, he comes in with the sacrifice. And I'll notice something here. I think that's helpful. And that's the end of verse 3.

That the children of Israel went out with a high hand in the sight of all the Egyptians. Now I believe that's important, isn't it? If I prefer to know the Lord well, I need to go out, as it were, and the the Egyptians or the people of this world should realize, should see in me that I have gone out. In principle, I've gone out of this world. We're not of the world which faded the way, but they went out in the sight of all the Egyptians. So we don't want to hide our colors. If we know the Lord Jesus as our Savior. Well, we need to go out as it were, and. And not hide the fact from the world. Now in verse eight you have the Red Sea. And the wonderful truth comes out in connection with the Reds. You know the IT speaks of the death of Christ and the blood of Christ. Put my sins away, the death of Christ put me away, and then the cross of Christ separates me from the world. So the truth that we come to in verse eight is beyond the truth of the Passover. It doesn't in a way. You don't mean to set aside the Passover. No, that was the first encampment, as it were. But now? As we go along, we learn something of the death of Christ in relation to the Red Sea, that our enemies are dead on the seashore and they have no more power over us. And then you have and verse at 9:00 and they removed from Mira and came to Elam. Well, you know at Mira the water was better and they were told to take a tree and put it in the water. And then the water became sweet. Well, we know that that tree or that piece of wood, I think Mr. Darby's translation says,

speaks of Christ in manhood. And so if the water sometimes is bitter here, if we just think of the Lord Jesus and His pathway here and what He had to endure, well then it makes the water sweet. When we think of him, it's sometimes said, well, it's the cross, but really? In a way, the cross doesn't make the path sweet, but the Lord Jesus bringing him into the troubled waters. The waters become sweet and what follows then is the 12. Wells remember on the 70 palm trees verse nine and in Elam there were 12 fountains of water and three score and. 10 palm trees. Well, when we think of the 12, we think of the 12 apostles and the ministry that we have from the 12 apostles. And then the 70 palm trees, I think remind us of those seventy that were sent out by the Lord. So it brings in the thought of ministry. Now we're we're delivered through the blood of Christ. We have been given to see something of the death of Christ. Way that has put the world away. And then to see something of the water here might be bitter, yet putting the Lord Jesus Christ into the waters that become sweet. And then what follows is ministry. Well, we could go on. Let's look, just for a moment, at verse 17. And they departed from Hebra Ateva. And in camp in Hazrat. Now, there were some awful things took place at Hasra, you know, that's where Aaron and Miriam. Born thought with Moses because he was taking too much on himself and so Miriam was stricken with leprosy and the whole camp could not journey until Miriam was brought back into the camp. So in a sense the whole assembly of Israel suffered through the failure of of Miriam. And so they all had to go through that testing of staying there.

Until she was recovered. But perhaps the truth of it is that everything that Miriam did was in the hearts of all of them, and so the Lord had to, as it were, convict them. It happens that way in an assembly sometime. Maybe there's one offender and maybe he's fallen into error and we say, well, we need to get him out of the out of the road. Well. Then we have the idea maybe that we have taken removed the sin from the assembly, but we find out the thing breaks out again because we have not really judged the sin, the children, I mean, at Corinth. They were all they were to put out the man all right, but they also were to eat the sin offering, or they were to. To to humble themselves and to to judge the sin in the assembly. Well, that's some of the thought there. Now one more thought here of the death of Christ is in verse 38. And. We take this as the church kind of going along and beginning to near get nearer to the end of the encampments. Why, it says Aaron the priest went up into Mount Hor at the commandment of the Lord and died there in the 40th year of the children of Israel. Now I'm sure they'll have some different thoughts, but but in John's gospel especially, we might say the whole work in John's gospel was between the Father and the Son and so. The Lord says in John 10. Therefore doth my Father love me, because I lay down my life, that I might take it again. This commandment have I received from the Lord. So I thought of as we are nearing the end of the journey, how valuable John's ministry is. Now I know there's others can enter into John's ministry more than I can. But it especially takes up the side of Lamb. It especially takes up the family side. And we might say it especially comes in after the ruin, after the ruin of the church, after Paul's ministry has been somewhat rejected. We know that that John knew he lived until he was rejected, perhaps more than we realize, but. John perhaps wrote his gospel when he was right at 100 years old. And further, it seems to me like it was the last bit of Scripture that was written with John's gospel. There we see, as it were, John and Peter following the Lord. And where's the Lord going? He's going out of the world. You don't get the ascension in John. So we have that side of the death of Christ. Now I like to work right on over to the last one, verse 48. And they departed from the mountains of Abraham and pitched in the plains of Moa by Job near Jericho. Well, we know Jordan is another death of a picture of the death of Christ. And so now the children of Israel here have gotten to the Jordan. And this is the last encampment before they step across the Jordan into the Promised Land. And so I like to kind of think of it as the Jordan and the last encampment is where we are today. And more than that, we are at the last end of the last encampment. Now allow me to say this, because I really believe it's true that the last encampment was when the truth of God was recovered to the church once more. Well, I was never going to repeat that. He doesn't repeat things. Once the truth of God was recovered, there are those that rise up and say well God is going to start a new testimony, but don't believe them because God is not doing things over. So that's where we are today. Is that the last encampment?

Now, I'd like to point out a little in the word of what took place at this last encampment, and it begins at the 22nd chapter of Numbers. You get the very same verse that I read here. I'll turn to that. The 22nd chapter of Numbers. And verse one. And the chairman of Israel set forward and pitched in the plains of Moab, on this side Jordan by Jericho. And now if we would stop to think, it would take weeks and months to go over what they got at this last encampment. From here on to the end of Numbers. Took place at the last encampment. The whole book of Deuteronomy took place at that very spot, and the first three chapters of Judges took place at that spot. And so I'm trying to say is when the truth of God has recovered, all these things were recovered to us. And if we would take chapter by chapter and be able, by the Lord's help, to unfold the truth and the divine principles that are involved. Why we wouldn't have time for anything else? And our hearts have been agreeing. The Spirit of God wrought in our hearts. Well, we wouldn't want anything else. That's why I just assume that you're acquainted a little bit with Balaam's prophecy, because it's the beginning place. What we get in Balaam's prophecy is a good deal like we read in Romans. What God hath wrought, What God is doing? Now, if we're acquainted with balanced prophecy. And I might just say a few words on that. Was that? Moab was the king of Moab was trying to hire or didn't hire Balaam to coerce the children of Israel. And so. They, they conferred together how that they might, as it were, exterminate Israel, give Israel out of the way. And so there's a real lesson in this, that you and I don't know this very night what's going on behind the scenes, what the devil is plotting that he might destroy. The testimony that's left in this world, how he might do it, but how he does it through individuals, oftentimes by by turning individuals aside here and there and he's trying to destroy the the testimony. Well, many times, you know, problems arise and we think, well, this brother is to blame or this sister, but we don't realize what's going on behind the scenes. Where there's a plotting going on and it reminds us a little bit of the 16th of Matthew where it says. Upon this rock will I build my church, and the gates of hell shall not prevail against it. Now it's very evident that the gates of hell are trying to prevail against it, but the Lord said they shall not, and it's most encouraging for you and for me. To occasionally open up our book to the 21st chapter of Revelation and see the church in her finished product. Now John got that revelation long, I believe perhaps even before the fall of the of the you know, where they had left their first love. I believe John saw the church in its in its fullness. Well, that same church we know is going to. Come out of heaven from God and in all her glory and beauty. So now this doesn't make us careless, say, well, here's the results. No matter what I do, it's going to be that way. No, that wasn't given for that reason. It's given to encourage our hearts to go on in a day of weakness and a day of pressure and to realize where the pressure comes from.

And so we realize here that it comes from. From Balan and Daylight trying to exterminate the testimony. Well, this takes place now at the last encampment and. Sometimes through real pressures, there are some wonderful truths brought out. I don't know, maybe it's been that way in your life. I know it's been that way in my life. Sometimes under real pressure. Why? The Lord has come in with some revelation of some kind from His word that we had never seen before. And so now with be like and be like. Joining together to wipe out Israel. Why? There are some wonderful truths come out, and these are foundation truths. These are truths that you get in Romans. And these are truths that many a young person has skipped over and has not really got the meat out of them. So notice now in chapter 23. And in. And verse 9. And this is a. This is supposed to be. Bolen coursing them, but the Lord puts words in Balaam's mouth. It's in the end of the verse 7 conquers me. Jacob,

come, defy Israel. These are Balak's words. And furthermore, Balaam comes on a very religious basis. There are seven runs killed and seven altars and so forth. Becomes just as a prophet of God and so they many times those that come in that light and in that way are the real enemies. It isn't it isn't exactly Satan is a roaring lion, but it's Satan coming in as an Angel of light. Well, now look what they learn here. Verse 9 For from the top of the rocks I see him. And from the hills I behold him. All the wonderful to see God's people from the top of the rocks, to see them through God's eyes. Wonderful when we when we realize what we have been made in Christ, the perfection that we've been brought into. Perfection. A condition that Satan can't destroy. No, the gates of hell can't prevail against it. And. Know the people shall dwell alone, and shall not be reckoned among the nations. Well, He didn't set his love on us because we were the most, it says in Deuteronomy, but you were the purest of all people. But he said his love on us because of his favor on us because he loved us. And so we learned the wonderful truth of being in Christ. To view God's people from the top of the rocks and to realize too that that we are a separate people and people shall dwell alone. You know, there was always a failure with Israel to want to be like the nations. And this is kind of a failure that comes in with us. We begin to want to be like. Somebody, some others that seem to there seems to be more activity and more. Doing more results. And so there's a tendency to to want to identify ourselves with that. But the word says that we've been called alone. Here is the calling. Sanctification is the same word as calling. God has set us apart for himself and for his own pleasure. And all he comes out here, who can count the dust of Jacob? And the number of the fourth part of Israel. What does that remind us? Who can count the dust of Jacob? And sometimes say this very buildings on a cemetery. Think of all the souls whose dust is in the earth, awaiting the resurrection day. Fool could count the dust of Jacob the impossible with a God. When he does things, he doesn't do it in some meager little way. He does things in a in a great way. Who can count the stars? Who can count the sand of the sea?

He could speak to Abraham that way. And now who can count the dust of Jacob? Or the 4th part of Israel. Now allow me just to apply it this way. Let the dust of Jacob are the Saints that are sleeping in the earth. Their bodies are there. But. The fourth part of Israel, as it says here, are those that are still alive and remain and awaiting the coming of the Lord. And what a moment that will be when the Lord comes. You know, I think that's where that burst comes in at. Oh, death, where is thy victory, or where is thy sting? O grave, where's thy victory? Right now the grave holds the Saints, and there they are. Nothing you could do could bring them for. But when that child comes from heaven, he'll say to the grave, where's your victory? So overwhelmed the dead come forth, and you might say to death, where's your sting? Here are those that are alive and remain, that never pass through the article of death. Oh, death worth thy sting. We think of death, there's a certain sting connected with it, but think at the time of the rapture, for those that are alive and remain, there'll be no staying there be no death, but we'll be caught up to be with the Lord. So who can count? Oh, what God hath wrought, And then? Balaam comes forth with a with an expression, Here let me die the death of the righteous. You know, have you ever seen the righteous die? I've seen some and I've heard of some. Beloved sister down in the States. Just before departing, she said, oh, she's like here singing. A peace, a perfect peace as she left this world to go to be with the Lord. But another man who was not saved. In his bed, dying of cancer just before departing. He was weak, he hadn't eaten, he was body was all gone, strength gone. And yet three times he rose up in his bed and he looked into the corner with horror. He saw something there. He tried to see what he saw. But the third time, he fell back and he was gone. Well, Dylan didn't want to die that kind of a death. He wanted to die the death of the righteous. And you and I do too. And thank God that we can. We will. We're saved. We know the Lord is our Savior. But he doesn't stop there. Let me die the death of the righteous. Not my last end. Be like his. Well, how much these false prophets knew, I don't know. But He did say that my last end be like His. And what is the last end? It's the resurrection to be with Christ in glory. That's the last end here. Of the Saint of God. Well, we get some very basic truth. Now, brethren, what I'm trying to say is. This is the last encampment brings in the thought of the truth of God recovered. And so. As Moses begins at this encampment, he brings in the very most fundamental truths. On the position of a Saint of God in Christ, viewed from the top of the rocks, and there are special people. My people shall dwell alone. Abraham was called alone. And then we have the death of the Saints. We have the Rapture all brought out, now let's go to the the next one. And this, to me, fits.

Whom he predestinated, then he also called. That's the precious truth. Now whom he called he also justified. And this comes in in verse 21. It's again the second time that the Balak is our Balak is getting Balaam to curse the children of Israel. And so another wonderful truth comes out again. And dear brother, this should give us peace before the Lord. That all righteousness doesn't depend on ourselves at all. No, notice what it says here. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. All we might say, what was going on in the camp at that time, Well, we don't know altogether, but we can well. Imagine that there were some very very. Buddha, things may be going on at that time among the children of Israel. Maybe there was a lot of unfairness and lies and things, and yet he comes out when he's speaking to the enemy. He says I haven't beheld iniquity in Jacob, neither have seen perverseness in Israel. The Lord is his God, The Lord his God is with him. And the shower of a king is among them. You know, sometimes. I might reprimand my children and I might find some fault with them. But I don't want anybody else to find fault with them. It just doesn't make me very happy. And it's the same with the Lord. He may deal with his children and he may see their failures and all, and he may have a word with them, but. We need to remember. But every seat of God is a brother for whom Christ died, so brother that the Lord has seen enough value in that he died for him. And so if a brother, a Christ, has died for a certain person, you'd have to be a fairly careful as to. How you how you speak of him or how you how you discolored him or something? And so we learn this truth here again, viewing the children from God's eyes and the way they are in Christ. Now that's something foundational, isn't it? If we return to chapter 25, we would get all together a different picture. It also took place at this encampment. But there the children of Israel began to corrupt themselves. And join with the with the Midianites and so forth. So, but here what we have as to our foundation, let's remember that God sees nothing in you but perfection. And justification, you know, is quite different from just forgiveness. You might forgive a person a crime, but you could never make up that he never did the crime. He might be pardoned, he might be forgiven, and so. It's wonderful and we are pardoned and we are forgiven. But we're more than that. We're we're justified. That would be to perhaps you would apprehend a man to court and you would find he wasn't guilty at all. And so that man could go justified. But the man that was guilty that come there, you might forgive him and pardon him, but you couldn't justify him. But you and I are justified. Whom he called he also justified. Now it says here. You often get the expression Jacob and Israel, and I believe there's some meaning to those two expressions. Israel is, we might say, that he got that name that means a Prince with God.

But when it comes to Jacob is how God has worked in US. And wrought in us to bring about what he wants to bring about. So we are in God's school continually, and He's working with us, as it were, the Jacob character, to bring us to his thoughts and to as the way He wants to make us. So it says here further, God brought them out of Egypt, as it were, the strength of a Unicorn. That is, God has the strength of a Unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time, it shall be said of Jacob and of Israel. What hath gone wrought? Doesn't that remind us of Romans 8? What shall we say to these things? What a God wrought. Well, have we ever rejoiced in it, or have we taken up the truth as though? We have to do certain things and have to comply to certain rules of the

brethren and so forth. That takes all the joy out of it. But now when you we once get to see what God has wrought from His side, what a difference. And so forth. We all, we could go further on that, but we want to go now to the last one and that is. Whom he justified, he glorified. Now that's kind of hard to understand, hard to take in, isn't it? But faith can believe it that we're, we're glorified. I know we're awaiting our bodies of glory, but the scripture says for me, justified. Then he also glorified. So look at chapter 3. And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to seek for enchantments, but he set his face toward the wilderness. All he viewed him from the top of the rocks. That was one way, but now he views him in the wilderness. And what do we read about the children of Israel in the wilderness? Well, we read some very, very sad things. But here he's viewing them in the wilderness, and he took up his parable and said and so forth, and he comes to verse 5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel? Think of the things that come out through Bullock wanting to curse the children of Israel. Some of the most choice gems and scripture them all through the enemy trying to destroy and justice. The opposite comes out and I I don't see altogether that I know what these things mean, but I do think of tents. As the the home of the believer, the Christian household and how important the Christian household is. Because the assembly is made-up of households, and we can't be anymore in the assembly than we are in our households. If there are healthy households, we're going to have a healthy assembly. And so he begins with the tents, and then he comes in with the tabernacles, and by tabernacles, O Israel. And let's think of the Tabernacles as perhaps. The assemblies. The local assemblies. How wonderful if the order is carried out like we have in the Word of God the order as we have in in Corinthians order of the assembly. The enemy viewing this comes out with statements like that, but it's a real exercise, isn't it, on our part that it might be. So last night in in Seattle, we were having those seven nations of Canaan before us. You know, those are the spiritual wickedness in high places. Something like, we might say, Balaam and Balak working behind the scenes.

But we get that in Chapter 7 of Deuteronomy. But six, the 6th chapter we put on the armor of God, and it begins with what goes on in the house. In the household, in thy gates, in the post of thy household, when thou risest in the morning, when thou walkest through the day, when thou liest down at night, it brings in all that goes on in the household. Well, that's like putting on the armor of God to meet the enemy in Chapter 7. And of course, there's many more things there. But here we have that. And so then he views the. Israel, and should we say he views the assembly, verse 6 as the valleys? Are they spread forth? Well, when we raise wheat at home and the valley is the most fertile place and there we have the most, the largest heads and the best quality grain. But that's the safety, isn't it? To be in the valley, for us to be in the valley, to be in the low place, it's it's a real safe place and there's the place where we're going to be fruitful. As the gardens by the Riverside well how important water is, we find quite a bit of water in the next few lines. To the IT speaks of the Spirit of God, where the Spirit of God is at liberty. And the garden, you know, is something especially for the. Owners enjoyment. So it's real precious to think of the assembly being somewhat of a garden, which is where the master can come in and get some fruit and some enjoyment. And now we come to that tree as a tree of lion alloys. Now that's a tree in the East that's known for its fragrance. And it sometimes said it's worth its weight in gold because of its it's not only a most fragrant tree, but it gets more fragrant with age. Well, I think that's real touching, isn't it? And it's a real exercise to me. It would be nice if I could be, as it were, more fragrant than I was 10 years ago. That something of the fragrance of Christ might come out from me. And it's nice though, and we think the older ones here admitted that. That perhaps their joy is much deeper than it was 20 years ago. Deeper than it was 10 years ago, maybe even today it's been deeper than it was yesterday. There's a certain growth and enjoyment of the Lord, and it's shown here by that tree. Well, if we give off the fragrance of Christ. Says which the Lord hath planted, and as cedar trees beside the waters. Now the cedar tree is known for its stateliness. And I think one place in Song of Solomon it it compares the blessed Lord to the cedar tree. That is, that there was a certain stateliness with the Lord. Well, it's real commendable, isn't it, if that might be with us too, that that dignity, that that stateliness. We have the privilege of manifesting the Lord, and we will someday be in the good of all this to its fullness. But whom He justified them He also glorified, and so this is what He has brought us into. Now verse seven, He shall pour out, He shall. He shall pour the water out of his buckets.

Well. As we live beside the water, as it says here, and as we we appreciate or or feel the the refreshment of the water. Well, we can fill our buckets. You know, buckets speak of capacity. Again, Speaking of the assembly and its order, everybody doesn't have the same capacity. Everybody doesn't have the same gift. That we're all different, but it's nice if we can take some of this water, as it were, and pour it out, that is, refresh others with it. What are some other plants with it? And it would be nice to have a little bigger bucket today than we had five years ago. Be able to dip into the refreshment, as it were, and pour it out, that others might be nourished and strengthened by it. And then it adds. And his seed shall be in many waters. Well, that's a kind of an evangelistic note, isn't it? That there should be an exercise with us that the gospel might go out to others? That that seed might go out to many waters, and his king shall be higher than Agag. And his Kingdom shall be exalted. Well, Agag, you know, was the king of the Amalekites. And of course, Amalek was very contrary to Israel. It's like the flesh and the spirit. But must remember, the blessed Lord is higher than Agag. And He's right there to help us to go on in the path of obedience. Well, dear brethren, we think again of that golden chain. We were foreknown, we were predestinated in the past eternity. We had nothing to do with that. We were called somebody. Brought us in. We were justified for glorified. These are the basic truths of Scripture and they are the 1St to come out at that last encounter. So when the truth of God was recovered to us, all these things were recovered, and their value is the same today as they were on the day of Pentecost. No change. Perhaps we might even say that. That through the Spirit of God, that we can enjoy some things more than they enjoyed at Pentecost. Everything was quite new. A lot of these things hadn't really come out, but they have come out now. And so you and I have the privilege of enjoying them and to remember the encampments. Where we each normally have our encampment and wherever it might be. But we're going to be there until we have learned what the Lord would have us to learn, and He'll take us on to the next one. And if it's a real exercise with us, I'm sure that we might go from one encampment a little quicker than maybe somebody else might.

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