

Behaviour in the House of God

Part 1

Speaker	Andrew Buchan
Duration	00:23:15
Online version	https://www.audioteaching.org/en/sermons/ab001/behaviour-in-the-house-of-god

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] We have a bit of a process.

We can speak in the fields of the world. Herr Schell, arise!

O Lord!

Into thy rest, dark, and the ark of thy strength.

The Master.

His enemies will I call to shame!

For himself shall his crown be clutched.

I was wondering, sir, what you might do.

[00:01:06] I don't know. I'm ready. But I have to say, there are passages that will give me Christian foundations to proceed. First of all, chapter three.

That's the key.

There might I long that thou wouldst know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth.

[00:02:12] And, without controversy, great is the mystery of government. For I would manifest in the flesh, justify in his faith, see the angels preach unto the Gentiles, believe God in the world, receive God into glory.

Sir, I'm afraid I have to go.

I'm quite sure. And my only man is one of the steps on Jacob's ladder. You see, I'm spiritualizing.

[00:03:01] Well, I'm a little distraught. It's a step up in the song which we are learning in the house of the Lord.

I want you, if I can, to look with me in this song through a pair of Gentile eyes. Now, who wrote it? Those who have landed on my part, largely, are Jews. I'd like to stop. I'd like to stop. It's very charming to see how it's introduced, I mean, the Ark.

Here was a man who prepared the labor in the house of the Lord.

[00:04:06] He was a man that was prepared to rob his slaves. In other words, simple words. The words of the Lord were, rob his slaves. Not only was he prepared to rob his slaves, he was prepared to spend sleepless nights. You know? We don't do a lot for a bed, you know? We don't accomplish much on our beds, you know? It's the beginning of a commotion. It's the start of a commotion. He says, I will not give sleep to my eyes.

Very definite. Neither will I give slumber to my knowledge. [00:05:02] Again, I have found a refreshment. Again, I have found a refreshment. What for? For the mighty God of Jacob. You might say, it's a step further than a battle. The mighty God of Jacob.

Well, I like that.

I like that. I might say, indeed, he speaks for himself.

He speaks for the people we listen to.

God speaks. God speaks. They are all one person in church, but a lot of children. [00:06:04] So, he says, oh, I like that.

You? I rest in attention. The Lord gives me that. Many have given me that. I've got to think about this. Oh! He says, we have the faith of the Father. Wonderful place. It's the Ark. Let's remind the Ark of the Lord. And it's in a, you might say, trebling hall, on a cart, a Philistine cart.

And it's drawn by two oxen, two milk cartons.

[00:07:10] And it's coming along, and it's passing Bathshebush.

Passing Bathshebush. And I touch there, and it passes. The reaping, the reapers are reaping the wheat at Bathshebush. At Bathshebush. Do you know what the Lord says? The fields. The fields of it. Why don't you harvest? Why don't you harvest? Passing Bathshebush. They've come to the fields of it. Carriages zero is the place. [00:08:03] Is the place? Carriages zero is the place. It's the palm, the trees. It's not Jericho. No, no, it's not Jericho. It's carriages zero. It's remarkable. It's worthy of note. The Jew is saying, we heard of it, not at Bathshebush.

No. We heard of it on Euphrates. Euphrates. Right.

That's the place. That's the place where it all started. [00:09:01] We've been, our thoughts have been directed to it this week. We were reminded also on Wednesday that death was in the chapter. Death was in the chapter. And Rachel died with it at Ephrath. But before she died, most of us know what she said. Because she died in hard labor. And she said, he's the son of my affliction. And I, he is the son of my affliction.

I will show it to the Jews. It has been. I will show it to the Jews. It has been. History has recorded the truth of it. Write down the history of mankind.

[00:10:07] Then I, the son of my affliction.

Jacob had been in the Lord's presence forty five.

But what lay before him, he rose, a princely, powerful character.

And he says, the son of my affliction.

Ephrath, Ephrath.

Then Bethlehem Ephrath, the Lord of Israel, announced thee.

Announced thee. [00:11:02] The children of Judah, I am thee, shall come the covenant. And his divinity shall come to pass.

And his divinity shall come to pass. So the ark is coming along from Beth Shemesh.

It comes to Gadget-Jericho.

You know, I never noticed this until this morning. It was twenty years.

Twenty years.

The ark.

The Gentiles.

[00:12:03] I ran my twenty centuries. Twenty centuries. They were in charge among the Gentiles. If we say we've got our covenant ourselves to change, it's not us who have got our covenant ourselves to change. It's the Jew.

He's got the covenant himself to change. Because God will bring an end.

And He'll bring an end to Bethlehem.

To Bethlehem.

Gadget-Jericho.

Bethlehem.

Jerusalem.

They're all there. [00:13:01] The Jews.

But He's got the covenant himself to change. He's got the covenant himself to change. To go into the house of God. Or else the end. Or else the end. We have this quite clearly stated to us today. So if there's change to be made, it's the Jew who has to make the change. So, it is our responsibility to be prouder.

We must all start as the one who is born in Bethlehem.

And so He says, the Son of God. Lord, we have the faith. But be prouder.

You know, nationally, [00:14:04] it's been twenty centuries. That is, from the time of the coming of the blessing of the Son of God. In this world.

We found it.

In the fields of the woods. You know?

In a future day, the ark has been among the Gentiles. I want to draw your attention to this beautiful picture.

Remember, Mr. Westcott, I was just not long in Bethlehem. I think I will have enough, Mr. William Westcott. And today, from the first chapter of Numbers, [00:15:04] when I sat in the stuff, I said to myself, what can you say about it? And he says, I like the pictures. But the pictures in the way of God. And I've learned it too. I've been saying the same thing. I've learned it immediately. The two little children have drawn the ark from the Philistine ground. The mother, glowing as it was. She didn't want to go. Their young were left behind. And the animals were drawn.

But God made them grow. God made them... You know, brother, it's very touching. The animal creation [00:16:01] has had to wait these twenty centuries because of the infinite mercy of God to you and I.

The animal creation has had to wait immensely. I hope Romans, the presence of the Romans, chapter eight.

The whole community travels and grows in pain until now.

And you know it's because the ark is going through this present, this concession. May I show you that?

For that glorious day of emancipation, where all we have to do is try to be founded in the field.

[00:17:04] Arise, all of you, darlings.

We go through it. We are going through it. None of us can appear to heaven. For I am all thou and the ark of thy strength. It is said that my priest be clothed with righteousness. I in you, even you too, even with regard to his own house, he says. He says, because my house is not so. And let my saints carry on with it. And then God speaks. God says, I will abundantly bless her provision.

[00:18:03] I will satisfy her poor with bread.

And thereby may perform our daily duty.

To some, know that in part, to some, to some, there can be little doubt in our minds with regard to the distant view that they have that even beyond the days of sorrow they shall be as the light of the morning, the light of a morn in her clouds, and the sun rising with tender arms [00:19:02] free of fear, like a tree is shining after rain, the glorious bread of God, the glorious Son of God, the glory of the Lord, shall cover the earth with water and come and save it. May the Lord be with you. Amen. He's saying I'm spiritualized. And so I am.

In Old Testament language. I have ordained a lamp for my anointing. I'm sure. In the light of New Testament Scripture, it goes far beyond Israel. It goes far beyond Israel. I have ordained a lamp for my anointing. That vessel capacitated [00:20:02] to reflect that glory.

In the modern world, they all dance it. They all dance it out to the end.

The glory of the Lord comes.

I have ordained a lamp for my anointing. But then the chapter 3 gives us, I think, the right to say what I have in applying these truths. Because we dance having our part of that hundred dollars and in the light of the glory and the grace and the love [00:21:02] and the mercy that has placed us there, the only a consequent result practically is a walk which shall be well pleading to the mighty God of Jacob.

The ark is in the last section. Without the motive, there is an ark over here, with little bits of differences. They all laugh, they all sing in the wonder of this great event of God himself.

God was manifest in the flesh.

I knew it all.

See the angels what a harvest preached unto the Gentiles lead on, [00:22:02] lead on in the wood. See them.

His enemies, God is speaking, His enemies will I call to shame. But let me show you. Put your feet firmly on this table. Remind you what's said up there. What's said up there doesn't matter. It really doesn't matter.

It's what's said up there. God doesn't matter. That's what matters to the Christian. His enemies will I call to shame. Bring forth the royal decedent [00:23:01] and come in.

The Lord be with you. The Lord be with you. Amen.