

A Kingdom that Cannot be Shaken

Part 2

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

[00:00:00] Matthew chapter 13 and we'll read from verse 51. Jesus saith unto them, Have you understood all these things?

They say unto him, Yea, Lord. Then saith he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasure things new and old.

Now turn over to chapter 19. We'll read from verse 8. Matthew 19 and verse 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives but from the beginning it was not so.

[00:01:04] And I say unto you, whosoever shall put away his wife, except it be for fornication, or shall marry another, commit adultery. And whoso marryeth her which is put away, doth commit adultery.

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive the same, save they to whom it is given.

For there are some eunuchs which were so born from their mother's womb. And there are some eunuchs which were made eunuchs of men. And there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Now Luke chapter 18. Gospel by Luke chapter 18. And we'll read from verse 18. And a certain ruler asked him, saying, Good master, what shall I do to inherit eternal life?

[00:02:23] Jesus said unto him, Why callest thou me good? None is good save one, that is God. Thou knowest the commandment, Do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother.

And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet likest thou one thing, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven. Come, follow me.

And when he heard this, he was very sorrowful, for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God.

For it is easier for a camel to go through an evil's eye than for a rich man to enter into the kingdom of God.

[00:03:23] And they that heard it said, Who then can be saved? He said, The things which are impossible with men are possible with God. Then Peter said, Lord, we have left all, and followed thee.

He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, and shall not receive manifold more in this present time, and in the world to come, by everlasting.

[00:04:01] Now lastly, in the epistle to the Colossians. Colossians chapter 4, and we'll read from verse 7.

All my estate shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and a fellow servant in the Lord, whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

With Onesimus, a faithful and beloved brother, who is one of you, they shall make known unto you all things which you have done here. Aristarchus, my fellow prisoner, saluted you. And Marcus, sister's son to Barnabas, touching whom you receive commandments, if he come unto you, receive him.

[00:05:05] And Jesus, which is called Justice, who out of the circumcision, he's only, are my fellow workers unto the kingdom of God, which have been a comfort unto me.

Last night we were speaking about the kingdom. The kingdom as it exists today because of the work and person of our Lord Jesus Christ.

We saw in Daniel 2 the course of events as far as the kingdoms of the world are concerned, and we saw there was a successive shaking. The final shaking is to come when the Lord Jesus Christ will establish his kingdom publicly in this world for the glory of God and the blessing of all concerned.

[00:06:03] We saw too that the writer to the epistle to the Hebrews said, we have a kingdom that cannot be shaken. Paul referred to the same kingdom as the heavenly kingdom, and he was sure that the Lord would preserve him in view of his place in it.

Now tonight I want to endeavor to show some of the features attaching to persons who belong to the kingdom. I felt it was right that we should begin in Matthew, Matthew chapter 13, where a great deal of instruction is given as to the kingdom of the heavens, a present aspect of the kingdom.

The principal feature that I want to draw attention to in Matthew 13 is instruction. It has been said, and I believe rightly said, that there are three sevens in the Bible that all biblical students should take account of.

[00:07:21] The seven parables in chapters two and three of Revelation and the seven parables in Matthew 13. That once we have grasped the teaching contained in these three sevens, we'll be well equipped to weave our way through the dispensational problems in the Bible and place things in the right place and not confuse the different dispensations with different parables.

And if we understand the course of events as portrayed in these three sevens, we'll be well equipped to meet the difficulties of the present day. Now I don't intend to go into the teaching of the three sevens. We would require a few more evenings, in fact a few more weeks, for a consideration of that kind. Not even an attempt to speak about the seven parables in chapter 13.

[00:08:18] But I would like to say this, that if we understand the teaching of the gospel by Matthew up to the time when the Lord is rejected, we'll be able to understand why this term is employed by the writer in Matthew 13, the kingdom of the heavens.

The genealogy in the beginning of Matthew's gospel establishes beyond all possible doubt the legal right of the Lord Jesus Christ to occupy the throne of Israel, their Messiah, their King, beyond all doubt.

When we come to the temptation, we find his moral capability to fill such a place in that he overcame the seductive measures of Satan and was triumphant in them.

[00:09:18] We might say too that in chapter three, not only have we the right of the one to ascend the throne, but we have heaven's approval of it, which is far more important than man's approval.

In chapters five, six, and seven, we have the King amongst his subjects laying down the principles that belong to the kingdom.

And in chapters eight and nine, we have the same King demonstrating his power, power over disease, power over demons, power over death itself, truly a wonderful King.

In chapter 10, we find him sending out his subjects, his heralds, his ambassadors, if you like, to proclaim this wonderful gospel.

[00:10:10] The King was at hand. The nation was to be ready to receive him. And when we come to chapter 11, what a sad picture we find. The nation, the cities, they don't want him. They won't listen. They have no time for him. They turn their back upon him.

And so we find at the end of chapter 11, the Lord, in a sense, widens out in his invitation, not now to the lost sheep of the house of Israel, as he said to his disciples, but come unto me all ye that are weary and are heavy laden, and I will give you rest.

An invitation to all to come and accept him. In chapter 12, we have a wonderful demonstration of his greatness and glory, greater than Solomon, greater than the temple, greater than Jonah, greater than Satan, wonderful, glorious person to his Israel's anointed. [00:11:10] But he's rejected. They don't want him. So the Lord begins this parabolic ministry, and he required, it was right that he should interpret it to them because they didn't understand.

We might say, what a simple story. We know what it means. Of course we do. We've been told what it means. But when the Lord told them the story about the sower, they didn't understand. He had to tell them what the story meant.

So as we go along through this chapter, we find in all the parables different features of the kingdom of the heavens.

And the reason why this term is used is, the king is rejected upon earth and anticipates his ascension to the right hand of God.

[00:12:02] And the rule is from the heavens, not upon earth as it ought to have been if Israel had accepted him. This is why the term is always used in Matthew and in Matthew only.

I think it connects with the prophet Ezekiel, where Ezekiel saw a vision of a throne in heaven and one sitting upon it.

And the heavens ruling in this sense. It links too with the book of Daniel, where this expression is so often used, the God of the heavens. And it shows a view of heaven, God supreme, the throne there, rule going on, in spite of all the rebellion upon earth, God maintaining a rule from heaven.

The Lord Jesus is showing to his disciples different features of this kingdom, the kingdom of the heavens.

[00:13:02] He says, there is an aspect of it that is really beautiful. When he told the story of the man who sought for the pearl and got this pearl, and when he found it, he sold all that he had in order to obtain it. And the Lord was showing them that there was a view that we can have of the church that is precious to his heart, that is more important to him than anything else. And in order to obtain it, he was prepared to give his life, to give his all in order to obtain the assembly for himself.

Here was a feature that they could feast their hearts upon, something precious, something in which there was no deterioration, no lessening of value, something that was beautiful for the heart of Christ. And thank God we can view the assembly in this light. There is also the parable of the treasure, and when this man found it, he went and he bought the field in order to obtain the treasure that was in the field.

[00:14:08] And I know there is some difference of opinion as to whether this refers to Israel or to the church. Personally, I think it belongs to the church, the thing that is precious to the heart of Christ.

And in order to get that church, he purchased the whole field in order that it might belong to him for his own joy and his own delight.

Now, we find in Peter's epistle that there are certain persons who profess to be Christians, and yet they deny the Lord that bought them.

This is the view of the Lord purchasing the whole scene, and yet there may be persons who are rebellious and will not own his authority, and yet outwardly they seem to belong to him.

[00:15:01] They deny the Lord that bought them.

But then we read about the assembly which is purchased with the blood of his own, his own dear son.

The assembly being purchased for God by Christ, oh how wonderful this is. And so we think of the assembly in this sense as precious to the heart of Christ. But then he speaks about the kingdom of the heavens as a mustard tree. It's just a small seed, it's put into the ground, and it grows and it

grows and it grows, and then the fowls of the heavens, they lodge in its branches. Now we're given a clue as to what the fowls of the heavens mean. Because in the first parable, when the seed was sown by the sower, some fell on the wayside, and the fowls came down, and they picked up the seed, and it didn't get the chance to go into the ground and germinate. Now when the Lord interpreted the parable, he said, this is Satan's work. [00:16:04] He snatches away the work that it might not take root in the person's heart.

And so we can see that this big tree, this large imposing tree, with the fowls of heaven lodging in its branches, is a picture of what Christendom has become in the world. Large and imposing, prosperous, significant, influential, and yet in Christendom itself, there are satanic influences at work.

Sad thing to think of, and yet it's only too true, that in that which represents the name of Christ, there are very definite influences at work, which are satanic, and have to be avoided by the intelligent believer. You see, that's very strong language. I'll give you the words of the Lord Jesus, which are even stronger. He addresses himself to a church in Revelation, and he says, in that place, he says, Satan's seat is there.

[00:17:03] A company of Christians, professing to be gathered to the name of the Lord Jesus, professing to represent him, and the Lord has to say to them, Satan's seat is there.

Terrible indictment. Terrible condition for any company of Christians to be in.

And yet this is so true, that there are influences working in so-called Christendom, which have derived their origin from Satan himself.

Evil doctrines, evil influences, that are subversive to the very truth and spirit of Christianity.

And well for us, if we keep clear of these things, keep away from them as far as we can, and stand for what is pure, and what is good, and what is true.

And then the Lord makes this remark to his disciples. Let me quote it correctly, it's so easy to make a mistake.

[00:18:03] He says, Have ye understood all these things? They say unto him, Yea Lord.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is in householder, which bringeth forth out of his treasure things new and old. I have the feeling that while they said, Yea Lord, they didn't really understand what he was saying.

I remember when I worked in a colliery, there was a man who came along and he obtained a job beside me, and I had the responsibility of instructing him in connection with certain machines that we were using.

And I can well remember that man. Every time I said anything unto him, down with his head. Sometimes he was nodding before I was finished.

[00:19:10] And he knew everything. He knew the job alright. He knew everything before it was told to him. The sad thing was, he wasn't listening. And really, he made a mess of everything he attempted

to do. I think for a Christian, to give the impression that he knows certain things, when really he doesn't know, is just sheer stupidity.

We ought to be ready to confess that we don't know. And be ready to say we want to learn. Not to try and give the impression that we know everything. We know all the answers. We don't need to be taught. This is the high road for ignorance. And I think we ought to be like persons who are prepared to say, yes Lord, we want to be taught, we want to know these things, we want to understand, because they're so important. [00:20:02] And so the Lord, I believe, is challenging his disciples as to what they really know in the way of instruction in connection with the Kingdom of the Heavens.

If they had really imbibed all that they taught him, all that he taught them, then they would have avoided many of the mistakes that they made.

And I believe, dear brethren, if we paid more attention to real instruction, it would deliver us from many faults and from many snares.

And so I think this question of instruction is of vital importance in connection with the Kingdom.

If we think of our foundation as an illustration, it's not all pomp and glory, it's not all coronation or opening of Parliament.

There is the day-to-day working, the day-to-day participation in things pertaining to the nation.

[00:21:05] And we all have our part in this, and we need to be instructed in various things. There are certain laws that must be obeyed, there are certain things that must be avoided, there are certain things that have to be done in relation to the working out of matters in the Kingdom. And so it is with the Kingdom of the Heavens. First of all, we've got to sit at the feet of the King and listen to his instruction, just as the persons gathered round him at the Sermon of the Mount and heard what he had to say. All that valuable instruction in relation to the subject of the Kingdom. And there are things to avoid, and there are things to do. I trust we'll see this when we come to Colossians. Fellow workers for the Kingdom of God. And so, when the Lord asks them, do you understand these things?

They say yes.

[00:22:02] Well, anyone who understands is like a householder who brings out of his treasure things new and old.

I suppose that expression can stand many applications. I want to give it a simple one this evening. The disciples were still governed largely by what they had heard relating to the law.

And there was nothing wrong with the law. It was good, it was right, it was holy.

Paul says this in the Epistle to the Romans. There was nothing wrong with the instruction they received from the Old Testament. But then the Lord was bringing in something new. He was making them know that there was a time coming when a kingdom would be set up.

A kingdom over which he would rule from heaven. And they would be the subjects of it. And they would be subject to his authority. And he was preparing them for this. [00:23:02] Now, if they really

understood, they would be able to bring into force all the learning that they had derived from the Old Testament teaching. Plus all the learning that they would derive from him and from others as the New Testament teaching.

And at the appropriate moment would be able to bring these things forth and make them available for other people. And notice, out of his treasures.

And I think this is a point that we want to consider.

If you read carefully the 119 Psalms.

You'll find over and over again that the Psalmist esteems the law of the Lord. His statutes, his judgments, his commandments, his ordinances. All similar words. Above fine gold, above everything. He treasured the truth of God more than anything else. And we feel that a man like that would be well equipped to use the truth of God at an appropriate moment for the blessing of others. [00:24:10] And if we want a practical illustration of this, we come to the Acts of the Apostles. And we see that old and the new brought forth to bear upon the consciences of unconverted people. And what wonderful results came. Peter, Paul, all those who preached in the Acts of the Apostles.

They continually referred to the Old Testament. It was written, the 2nd Psalm, the 8th Psalm, the 16th Psalm. They referred to these portions in the Old Testament. But they referred to something new. Something that never existed in the Old Testament. A man in the presence of God who had been down here, who had lived and died and rose from among the dead and had ascended into heaven.

There were new things. There were old things. [00:25:02] They were brought together. And what wonderful treasures they were. And what wonderful results accrued from the preaching of those things. So dear brethren, we need to be balanced.

There are wonderful things in the Old Testament. The Lord said in resurrection on his own.

The things concerning me. In the books of Moses. In the Psalms.

In the Prophets. He covered all the Old Testament. The things concerning himself. And in the new, all the unfolding of the revelation of God. God is our Father. Heavenly things centered in Christ. The wonderful destiny of the assembly. With Christ. Like Christ. Forevermore.

Wonderful things indeed. And so, the Christian today, the subject of the kingdom, he has, we might say, in this book, the statute book of the kingdom. [00:26:01] All its teaching. All its laws. All the principles to government. Found in the word of God.

How much time do we spend in relation to the word of God?

How much time do we give to reading it? To understand it? And above all, to apply it to our lives. I say this often to young people. That the men and women, God will use in the coming day, will be young men and women who know the Bible.

There are insidious doctrines circulating at the present moment. Terrible doctrines. Spurious doctrines. Perversion.

And they're all seeking to do away with the glory of Christ. All seeking to undermine the truth of God.

And only those who know the Bible will be able to meet this challenge. Be able to refute it. And be able to accept it. Be able to refute it. [00:27:02] And men and women of old have stood for the truth of God.

Because they knew what the Bible said. And they rested upon it. They rested upon it with all their faith and confidence. And they maintained it. And thank God for them and their generation. This is our day. And what are we doing with it? If we waste our time. And we don't give ourselves to this instruction. Instruction for the subjects of the kingdom. We'll be found wanting when an opportunity occurs to represent our king. Now from there we move on to chapter 19.

The Pharisees, they came to the Lord.

And they began to tempt him.

It wasn't really that they wanted any help or instruction. That wasn't in their mind at all. They thought they could lay a trap for the Lord. [00:28:01] And ensnare him with their words. So that he might commit himself to a certain thing that would be at variance with the law. And then they would be able to say, well this man, he isn't any worth as a teacher. We can't place any reliance upon his words. We're not going into the detail of that. But the question was concerning marriage. The relationship of husband and wife. And how God had made full provision for man and woman to be together in righteousness.

And he wanted this to continue according to his mind and will. God does not delight in putting away, the Old Testament prophet says.

God delights to see the man and the woman living together in Christian love and principle.

And maintaining things for God. But the apostles, they say, well if things are so difficult. [00:29:01] It's better that the man shouldn't marry. Well in certain circumstances this is indisputable. Because when Paul refers to this matter in 1 Corinthians. He says it's better that persons should remain single. He's not saying that everybody should remain single. But he's saying in certain circumstances it's better for a man to remain as he is. Or a woman to remain as she is. That they might apply themselves without any distraction to the things of the Lord. But the Lord says, all men cannot receive the same save they to whom it is given.

And he goes on to speak about unities. And he speaks about an abnormal kind of unity. A person born in this way who has no desire whatsoever to have any part in married life. No desire to have children of his own. He says persons are born like this and this is an abnormality. [00:30:01] Then he says there are persons who are made eunuchs. And we have one in the 8th chapter of the Acts of the Apostles. The Ethiopian eunuch. A person who couldn't have a wife and have children. As we know how things are applied today.

This just couldn't happen. And so this man has been made a eunuch.

This happened very often in these times when servants were made eunuchs for very definite purposes.

But the Lord mentions a third case. He says there are persons who make themselves eunuchs for the kingdom of God's sake.

That is, they deliberately choose to turn aside from the natural desire of man and woman.

And desire to apply themselves without any hindrance to the things of the Lord.

Now that's a very grave step to take.

And only the power of attraction that is in the Lord Jesus can maintain a person in this pathway.

[00:31:09] The Roman Catholic Church has attempted to do this by regimentation if you like.

They have imposed a note of celibacy upon their priests.

Their priests are not to marry. Now we don't find this in scripture. But we do find the Lord saying that if a man desires to make himself a eunuch. That is, he's not born abnormal. And he's not been made a eunuch by men. But he deliberately accepts this position. To turn aside from what is natural. To be governed by the Lord in relation to what is spiritual. This kind of eunuch is a person who is so for the kingdom of God's sake.

I say it takes a great deal of power to do this kind of thing.

And really at the basis one could say that this is the supreme act of self-sacrifice.

[00:32:07] I suppose death giving one's life is the greatest form of self-sacrifice.

But one would think this is one of the greatest features of it as we live in this world. That a man is prepared to turn his back upon the joys of a married life. Upon the joys of having children of his own. And say I want to devote my life to the service of our Lord Jesus Christ. So this involves self-sacrifice of a very high character.

I honestly believe, dear brethren, that we are losing the sense of what it is to be sacrificial in our lives.

We are living in a day when this kind of thing isn't thought of. Men are seeking to get as much as they possibly can in as short a possible time. And perhaps use unscrupulous means to get it. [00:33:02] But the Christian life is one of self-sacrifice.

I think it's obvious, I'm sorry it's not in this section, we'll see it later. Where the example of the Lord himself is brought forward.

You remember in 2 Corinthians, chapter 9 I think it is.

Where the apostle was referring to the Corinthians in connection with sacrifice. He brings forward the supreme sacrifice of the Lord Jesus Christ.

Ye know the grace of our Lord Jesus Christ. He, though he were rich, yet for your sakes he became

poor. That ye in his poverty might be enriched.

How wonderful that statement is. And he uses this as a lever for them.

That they might be marked by the same principle of self-sacrifice. In order to help other Christians in other areas. [00:34:04] And I believe this principle that the Lord is bringing forward. Unix, for the kingdom of God's sake. Is a principle of self-sacrifice. That we are prepared to give up in order to promote. That we are prepared to give up in order to promote the interest of our Lord Jesus Christ. And when we see the people of God acting in this way.

We know there is a very healthy condition among them.

The dear brother that we know in Edinburgh who keeps a Christian bookshop. He says he can gauge the spiritual atmosphere in Edinburgh and the surrounding area.

By the number of tracts and booklets and Christian literature that is obtained from his shop.

There was a certain brother who went to Edinburgh for two weeks meetings.

[00:35:05] And after the meetings sales were booming.

People were buying books to read. Buying tracts to give away. Buying booklets to give away. All sorts of things connecting with the name of Christ in literature. But then the barometer began to fall.

The temperature was lowering. And when we were speaking to him. He was saying that very few people seem to be interested in buying Christian literature. You see when the Christian is healthy. When he is exercised. It is then that the spirit of self-sacrifice begins to operate. He is not concerned so much about his own things. He is concerned about others. And he is prepared to give his time, his money, his home, whatever he has. Whatever he has to the promotion of the interest of Christ. For the extension of the kingdom of your life. For it's healthy well-being.

[00:36:03] He is prepared to self-sacrifice. I know it's easy to speak.

But one has proved in one's little experience. That whatever self-sacrifice has been operating. It has meant blessing of some kind or other. Now we don't do it for that. That's not the object. To attempt to do anything for the sake of getting a blessing. Isn't the proper object. We do it for Christ's sake. This is the impelling motive. And this is why it should govern us. And just as Christ. Turned his back we might say. Upon all that was earthly. All the glory of the kingly position in Israel.

Turned his back upon all that. And laid down his life. All that he had. He gave it for the will of God. As a kind of example. That would encourage each one of us. Along this road of self-sacrifice.

When I look at myself.

[00:37:03] And many other believers in this country. And think of the ease and comfort that we enjoy in so many ways. And then read about our brethren in other parts of the world. That haven't the clothes that we wear. Or the food that we eat. Or the comfort that we have. Or even the Bibles that we read. And the books that we have. Well it makes one ashamed at times. And thank God if there is any

channel. That we can follow. To help those dear believers. And be concerned about them. I'm sure it's a service. We can render happily in the fear of God.

Now we return to Luke.

Chapter 18.

Luke 18.

[00:38:11] Kingdoms upon earth. Kingdoms upon earth. Have often been. Maintained.

Defended.

By the energy.

By the self-sacrifice. By the integrity. Of the persons who formed the kingdom. It's well known that Rome. Reached the zenith of its power. Because of the integrity. Of the Romans.

They weren't concerned about living soft lives. Enjoying all the fruits of their wars. They worked hard. They fought hard. They had right principles to govern them. But then.

Like many others. And we see this so often in the scriptures. We look at Israel. When Jeshurun waxed fat. Then she kicked. That means.

[00:39:02] In simple terms. When Israel reached a place of power and blessing. It forgot God.

And became disobedient. And Rome.

When it reached its zenith. It became decadent. Because the persons. Who formed the nation of Rome. Became obsessed. With the idea of pleasure. Indolence.

Affluence began to have its full sway with them. And gradually.

That hard core. Of integrity.

Dependability.

Was worn away.

That proud empire fell. And so I believe too. In the Christian life. The. Power.

The. Enjoyment of divine things. In any local company of Christians. Is maintained.

By putting something into it. Work. Exercise.

[00:40:01] Prayer.

Concern.

And only in this way. Is the purpose of the king. Maintained.

Things just don't happen naturally. They don't happen miraculously. Someone's got to do something. Someone's got to be concerned. And I believe this section. In Luke 18.

Is just a picture of this. One of the.

Efforts today.

We've said this already. Is to amass wealth. As soon as one possibly can. Of course there are many avenues. Which are open for this. Which an intelligent Christian. Would never dream of following. The football pools for instance. Where vast sums of money. Can be obtained each week. No intelligent Christian would ever dream. Of filling in a football pool. To get some money. Or would be involved in gambling. Of any kind whatsoever. This would be inconsistent. With the principles of the kingdom. [00:41:01] Here's a young man. And he asked the Lord a question. And the Lord.

At the end of this little section. He says to the disciples. Very difficult. For a rich man. To enter into the kingdom of God. Dear brethren.

We ought to thank God. That we weren't born rich. We might never have been in the kingdom. The Lord says.

It's a very difficult thing. For a rich man. To enter into the kingdom. The Lord says this. About those.

Who were rich in faith. But were poor.

And were heirs of the kingdom. Which God had promised. To those who loved him. So again I say dear brethren. We ought to be profoundly thankful. For the form of life. That we've been born into. In humble station perhaps. Because being in that place. We were more amenable. [00:42:01] To the voice in the gospel. Of Jesus Christ. And so the Lord said. This young man. He wasn't prepared. To face up to the sacrifice. He went away.

And he hadn't possessed this eternal life. That he sought to inherit. He hadn't obtained it. He went away without it. And with his money. And the day would come. When he would lose his money too. And he wouldn't have eternal life. And he wouldn't have his money. And he said.

Well what about us? We've left all. And we've followed thee. Listen to the words of the Lord. And he said unto them. Verily I say unto you. There is no man that hath left house. Or parents.

Or brethren.

Or wife.

Or children.

For the kingdom of God's sake. Who shall not receive manifold more. [00:43:01] In this present time. This is a great challenge. Dear brethren.

And we're listening to the words of the Lord. We want to get on. In this world.

I wouldn't say it's an altogether criminal thing. To desire to get on in this world. But take care.

Take care that you don't get too much. Of what you're going in for. And that it robs you of time. And opportunity. To represent the Lord. Here is the Lord saying. To those who had given up. Those who had sacrificed. For the kingdom of God's sake. He promises them. That they'll be recompensed now. And in the world to come. Life everlasting. We want to say here. And say so very plainly. That we believe eternal life. Is the present gift of God. To all who accept the Lord Jesus Christ. The Saviour.

This is indisputable. From the word of God. If a person accepts the Lord Jesus Christ. [00:44:02] The Saviour.

They possess eternal life. They can never perish. They have it as a gift from God. They have it as a present possession. And this eternal life. Which is in Christ Jesus. Our Lord.

But the Lord is phrasing this here. That there will be a present recompense. And in the future. When this present life. And in the future. When this life is finished. This blessing of eternal life. In a scene.

Where sin and want. And woe and death. Can never come. Here's the recompense. That the Lord offers to those. Who are representing the kingdom of God today. On the line of sacrifice. Giving up.

Preparing to give time. To the things of the kingdom of God. Dear brethren.

In my humble experience. Time. Is one of the things. [00:45:01] That we use.

In a very profligate manner. Wasting it indeed. While we ought to be carefully husbanding. Those precious moments of ours. So that we can apply them. In some way.

To the things of our Lord Jesus Christ. Now look at the list. Left house.

Left house.

Those of us.

Who are house holders. Perhaps proud.

Of the house that we have. And it's furnishings. If there came a challenge. From the Lord to us. I want you to leave your house. For the challenge. For the challenge. And the Lord says. That there were those. Who left their houses for him. Parents.

Brethren.

Wives.

Children.

All the things that men hold dear. He's not mentioning riches here. [00:46:01] We might always say that

this is beneath. Consideration.

That these other things that are mentioned. Are so near to our hearts. How difficult to give them up. Unless the master asks us to do it. And so I believe. The Lord is encouraging the disciples. Well. If you have turned your back upon these things. And they did.

You remember when the Lord saw them. Mending their nets. And working at their father's boat. He says come.

Follow me.

And they turned their backs upon it all. And they followed the Lord. And so the Lord says. Those who do this. They'll be recompensed. In this life.

And also in that which is to come. We are very thankful. That the Lord has not mentioned. Specifically.

What those rewards will be. In this present time. And I believe this is wise. [00:47:01] I believe that to each person. Who lives in this way. In preparedness of heart. To give up.

For the sake of Christ. There will be a special recompense. Suited to each individual case. Now finally.

On the time.

Colossians chapter 4. Paul mentions a few brothers. At the end of this chapter 4. We'll go over them briefly. Icacus.

In verse 7.

Onesimus.

In verse 9.

Aristarchus.

And Marcus.

Or Mark.

In verse 10.

And Jesus.

In verse 11.

And he says.

These only.

Are my fellow workers. Unto the kingdom of God. Which have been a comfort. Unto me.

[00:48:01] I suppose any kingdom. On earth without workers. Would very soon cease to be a kingdom. Great need for. Persons.

Employed industriously. In different arts. In different industries. In different natures of work. All working together. And all contributing something. For the well being. Of the kingdom. Exports and imports. Are things that are very much. In our minds at the present moment. Balancing of payments. And all sorts of things. We're becoming economists. In a very easy way. We're becoming aware. Of these things that are so vital. To the interest of the nation. There is a great need. For workers.

If I can.

Very briefly.

Refer to the little work. That one seeks to do. One would say in this realm. [00:49:01] There is a crying need. Of young men.

Who are prepared to apply themselves. To the truth of God. And seek to be led by the Lord. For the circulation of the truth. For the benefit. Of the companies of the saints. As I remember the meetings. About 40 years ago. I can remember at least. A dozen brothers. Who were travelling round the country. Ministering the truth of God. And hardly a month went past. That someone was coming along. For a week's meetings. A fortnight's meetings. And by this means. A great deal of truth. Was circulated amongst the saints. And this is most vital. For the maintenance. Of the church.

And I appeal to you young men. This evening.

To apply yourselves assiduously. To the reading of the word of God. And the acquiring of the truth of God. For there is a crying need. [00:50:01] For this kind of service. At the present moment. And so we say again. That there is a great need of workers. In every sphere. Of Christian life. And interest.

Things cannot be maintained. Unless there are workers. We know in the beehive. There are more workers. Than any other kind of bee. Unfortunately.

There are those who are called drones. They contribute nothing. To the wealth.

And prosperity. Of the beehive. And I believe.

And I say this. With all humility. And yet with sincerity. Those who never find time. To break bread. And they don't find time to pray. Or to do any other kind of work. In the assembly. Might be likened. And I say this very guardedly. To drones.

As far as the Christian community. [00:51:02] Is concerned.

We need workers. Persons who are prepared. To give their time. Their concern.

For the well being. Of the saints.

And you were workers with him. What a worker Paul was. You read account of his travels. Where he went with the word of God. The sufferings he endured. In order to bring the truth of God. Before the saints. What a worker he was. What a man he was. Prepared to put his life. In the hands of the Lord. For the well being of the saints. Oh dear brethren. When we read the history of the church. Oh how great workers they were. We can mention many many names. Wesley.

Darby.

Hudson Taylor.

Kelly.

Many others.

Men who.

Gave themselves. We scarcely.

Understand.

How they performed the work that they did. When did they get time to sleep? [00:52:02] Their writing.

Their preaching. Their visitations. And all for the sake of the Lord Jesus. Dear brethren.

We are here tonight. The fruit of their labors. So we are challenged. As to what we do. In the way of positive work. In relation to the kingdom of God. Now just briefly. For time is always gone. In fact it has gone. I just refer to these brothers. Tychicus.

Is a brother.

Who was always ready. To do some kind of work. And he never questioned. About the work. When it was given him to do. If you read about him. Look up a good concordance. And you'll find he's mentioned. Often by Paul.

And every time he's mentioned. He's being sent. He is a man.

Who's prepared to do something. For the Lord.

Onesimus.

Was once a man. Who was very unserviceable. But who became. [00:53:01] Very serviceable. I think this is the meaning of his name. And so Paul.

When he wrote to Philemon. He says.

By all means.

You receive this brother Onesimus. He's serviceable. He's ready to do anything. That's required. Aristarchus.

I don't know that we can say very much. About his character. Because scripture doesn't give us any guide. But we do learn. From the acts of the apostles. That he belonged to the Thessalonian company. And if.

That would indicate to us. That he was a young believer. In Christ.

And yet.

He was prepared to work. Young as he was. I don't know how old. How old Icacus was. Or how old Onesimus was. But I believe.

We could infer. That Aristarchus. Was a young believer. Mark. Well we know.

Quite a lot about Mark. We know he had a few lapses. In his Christian life. [00:54:01] But at this point. Paul says.

Mark evidently has been restored. Receive him.

No dear brethren. We've all been in need of restoration. Surely we can look back over the many faults. And many failures in our Christian lives. And perhaps this has caused us. To be about a bit hesitant. About doing anything for the Lord. Well. Let's get the matter adjusted. Whatever it is. Let's get to the Lord. Be restored.

And then we'll be in a position. To be used by the Lord. What a wonderful end Mark had. When he wrote his gospel. And how many millions of Christians. Since Pentecost. Till the present moment. Have enjoyed the fruit. Of this restored servants work. What a work it was. Now Jesus.

Who is called justice. I don't know anything about him. And perhaps this is where we might all come in. Nothing to be said of us. That is distinctive. [00:55:02] Perhaps all just ordinary people. Without any great talents. Or gifts or abilities. And yet we can all be numbered. Amongst those who work. For the kingdom of God. You little piece. My little piece. Each one of us working together. For the kingdom of God. Wonderful fellowship. Wonderful privilege. And we do it.

Unto the Lord.

May it be so.

For his name's sake.