Cannon Beach Conference Aug. 22, 1980 AM Part 1
By Charles Feinberg

[Musical Introduction]

[Speaker 1]: lets remain standing. I’ve asked one of the missionaries to come and lead us in prayer. So would you come please maxim. Maxim Gordon.

[Speaker 2]: oh god our heavenly father we do thank thee that we can gather here and worship and adore thee in song and prayer and in studying thy word. And so heavenly father we do ask you that [inaudible] blessed this evening. We pray for the speaker that thou will give him just the words that thou have him to say. We pray that thou prepare our hearts that we be willing to life for you. And that thy word may be increased in our hearts. And we pray that we may indeed grow in thee. And we pray that as we go out that thou would help us that we may be faithful witnesses of thy word and thy faithfulness. And so now father we do commit this service to thee. We pray in the name Jesus Christ our savior. Amen.

[Charles Feinberg]: Amen. Now if I could see my brothers arch weeb. You know what I’d do don’t you. id sing. beautiful. And maybe you’ve caught it, maybe you haven’t. But he has this week indicated quaintly with more than one language besides the English language. It’s interesting how people in other countries besides the states appreciate their languages. They have a rather sick joke in Europe about us Americans. They say of course in heaven the language that is going to be spoken will be English because the kind deity wouldn’t expect the Americans to
learn any other language. And I have a punchline that we haven’t learned English yet. And by the way, that joke is not a Texas joke, that’s a Virginia joke. where they say right now. yes. 

English is a wonderful language. It is the [inaudible] of our day what French was in other years and Latin, English is. We come this eve, this morning friends to the third chapter of Nehemiah, which I’ve titled the gospel message in the gate of Jerusalem. this was first suggested to us through one of our teachers. some of you may have known him for 17 years as pastor. 

[Inaudible] pastor of the moody memorial church. Great man of god. Originally from Canada. People were from Scotland from the Edmund ironside family. Dr. H.A. Ironside. 2 years ago I was in Australia after I was in New Zealand. But while I was in New Zealand in Auckland the [inaudible] indicated where he had been buried. And I went and paid my respects to his grave and his memory. And on the tomb was flat on the ground henry Allen ironside [inaudible] his birth year and the date of this going to glory. Mentioned he was from Chicago USA, and then she had these word. Forever with the lord. Great man of god. He was the one who one day in teaching you never know what one sentence will do. But one sentence that he said that aroused my desire to read the word at least once a year. He says that when he was 8 years of age, he decided that he would read the bible for every year that he had lived on earth. Well he was behind 8 years if he began he had to make up those 8 years. He caught up. At the age of 13. 13 years of age. He had read the bible 13 times and that was the year he was saved. From then on, he would be about 76 if he had read the bible once every year. That’s apart from all study. That doesn’t count. This was to be read devotionally. And so we’ve done that too. Of course I’ve had to catch up some. I haven’t read the whole bible; I haven’t even looked into the New Testament before I was saved. We’ve read the bible once each year, then twice a year and now 4 times a year. Somebody said well that must take you hours and hours and hours. If you read it in a bible
that doesn’t have notes like the Scofield and certain other study bibles. And if even better, if it
doesn’t have marginal references, just the text itself. You can read it through in 3 months, if you
read ten pages in the old and 3 in the new. That is if you have the new American standard and its
built that way you can figure out 3 months would be about 90 days. Divide the material into that
number of days and you have it. Tremendous question in the word of god. They must be read.
You ask some folk have you read the book of chronicles? They say oh what in the world for?
Well the first 10 chapter are [inaudible] names and names and names and names. But do you
know there’s no similar documents in the world of 3 thousand years of history of genealogy to
tell us from Adam to David and then later on, to our lord Jesus Christ. Marvelous portion.
Nothing comparable to them in all the world. And they are so full of life and proof. for instance
if you don’t read Jonah from one end of the year to the other, it’s alright to say the bibles the
word of god but for all practical sense and purposes that books not there. It happened one time. A
young son was talking to his dad. His dad had told him to go to a certain denominational college.
He came home and he said my bible teacher in college, [inaudible] downgrading the book of
Jonah. He says it’s a myth, it’s a legend, it’s a fable and so on. And oh the father was irate. He
said well dad, let’s look it up in your bible and check it again. So the father began looking. And
he looked through and his face go redder and redder and redder and redder. He said son I can’t
find it. He says I know you can’t father because I tore it out about a year ago. And he didn’t even
know it wasn’t there. So for all intents and purposes it might not have been there. Now don’t
follow that please. Please. So I remember doctor ironside. [Inaudible] book on Nehemiah
[inaudible] Ezra and Esther. The gates it’s been titled that the gates of Jerusalem. I’m calling it
the gospel message in the gates of Jerusalem. Now Jerusalem had 12 gates. In the 8th chapter in
the 16th verse. If you turn to it you will see a mention of the gate of Ephraim. The gate of
Ephraim. Chapter 8 and verse 16. And the street of the gate of Ephraim. The end of verse 16 of chapter 8. That is the 11th. You see there’s 10 in the third chapter. Now there was 12 altogether. 

8:16 the gate of Ephraim and then the chapter before the end is the 12th chapter and verse 39 in 12 and 39, you read concerning another gate called in the new Scofield, the gate of the guard, the margin will say that’s one good thing about the translation or this reference book. It was always tell you in the margin what the KJV is that’s the King James Version. The prison gate. The gate of the guard or the prison gate. So the gate of Ephraim and the gate of the guard are not found in the third chapter. There are only 10 of them mentioned in chapter 3:12 there were all sold [?]. It’s interesting that in the New Jerusalem there are going to be 12 gates and all is going to be perfection. Revelation 21st chapter. You may wonder why in the revelation you have such mention of jewels, priceless gems and the like. Brilliances. What is the reason for that? Pearls. And streets of gold. My dear friends. It’s going to be so indescribable that the only way we might understand something of it is by means of these jams that are practically priceless and permanent and enduring and ever a delight and a joy to our hearts and eyes. Remember what she said. A thing of beauty, john Keats said, a thing of beauty is a joy forever. Revelation 21:12 and had a wall great and high and had 12 gates. And at the gates 12 angels and names written on the gates which are the names of the 12 tribes of the children of Israel. 12 was an interesting number. 10 is the number of responsibility toward god and man. Like the 10 commandments. Responsibility. We have 10 toes responsible to walk where god wants us to walk. 10 fingers to do what god wants us to do. 12 appears to be the number of complete administration. There were 12 tribes, 12 sons of Jacob, and 12 gates, 12 apostles. Now the 10 gates in Nehemiah 3 have application. Now we have been in the previous 4 mornings, we have been treating the book of Nehemiah as we should always treat every book of the bible originally. In its literal historical grammatical
context. We are to say when it says Nehemiah had these [inaudible] they came from Jerusalem not from some area we know not where. Jerusalem Jerusalem. The bible knows how to use language. Let’s honor to the Holy Spirit he is the greatest master of language in the world. And when the Holy Spirit wants you and me to understand something other than the literal he’ll say, if it’s other than literal Jerusalem he'll say the New Jerusalem or the Jerusalem which is above. Always gives you addition. for instance in 11th chapter of revelation we read that these 2 martyrs their bodies [inaudible] bodies are lying unburied what an indignity in the near east more even than here in [inaudible]. But it says their bodies lie in the streets of a city which spiritually. That’s that word. That’s symbolically. Which spiritually Sodom in Egypt. But it goes on. People would be using their sanctified or unsanctified imagination to find out what it was. But the end of the verse shows us where also their lord the lord of those martyrs where also their lord was crucified. So we know that it’s Jerusalem. Sodom in Egypt. How do you know? Because in the first chapter in Isaiah he says oh you rulers of Sodom. He judges them tomorrow. You official. You’re just like Sodom and Gomorrah. What’s Sodom? That with corrupt nature from the ground up. And Egypt is that symbolizes that which enslaves the people of god. You see, proper nouns can be used in a symbolic way. But the bible will let you know that. Oh you have 5 [inaudible] Jezebel there. It means that Jezebel liked women there in that church. Because the literal jezebel, queen jezebel, was dead years and years ago. You remember who she was. Not so much the just the queen, but she was the one who was the head of that home. You remember her husband was Ahab. So there are many blessings, most blessings understand the word literally. But there are some spiritual blessings to be learned also by way of application. For instance, psalm 23:1. I’m sure many, your grandmother possibly would never have thought in her wildest dreams that psalm 23:1 read [inaudible] a psalm of David, the lord is my shepherd I shall not
want. That was certainly by David because the lord was his shepherd. But don’t you tell me that
now in Christ Jesus we cannot see Christ Jesus as the lord our shepherd and we have no want.
But by so much it doesn’t mean that you and I have a right to say that has no application in the
spiritual hymn book of Israel in the time of David. I know we read the 6th verse, and I shall
dwell in the house of the lord forever. We change house of the lord to mean heaven. It didn’t
mean that to David. The way to heaven had not yet been made clear. The way of resurrection
wasn’t. 1 peter 1, the god of father our lord Jesus Christ who has begotten us again unto a living
home. When? The resurrection of Jesus Christ from the dead. We know that before the lord Jesus
Christ was raised from the dead, no one in the world had ever been raised from the dead. Oh
there were resuscitations, but they died again. Lazarus was not in the resurrection. The
[inaudible]. He would just raise for a while and then died. He didn’t have a body that he would
be in eternally. And do you notice at the end [inaudible] very [inaudible] statement that when the
vail of the temple was [inaudible] from the top to the bottom, graves were open and there was
a [inaudible] graves were open. And some not all of them but some of the godly arose and came
into the city. Do you remember that, any of you? But that’s not the end of the verse. Christ could
never be the first fruit if they rose and came into the city at that time. You read the, it’s only
[inaudible] to the end of the verse. No one’s going to throw you in jail before you finish. And
they came to the city after his resurrection. After. First fruit means not second fruit or third fruit
but first fruit. 1 Corinthians 15:20 but now has Christ been raised from the dead after he through
the spirit indicated every other possibility. It can’t be. We’d be found false preacher or prophets.
We’d be of no hope, we’d be of all men most [inaudible] but now has Christ been raised from the
dead, and become the first fruit of them [inaudible]. So I’m not going to make an [inaudible] plea
for application. We do have to allow our sanctified imagination. We can’t get hysterical about it
of course. One fellow says you know when I say things like that my wife gets historical. He said do you mean hysterical? He said no I mean historical. She starts bringing up the past. We can [inaudible] Nehemiah 3 have application of biblical truth, not literal interpretation. Now let’s read in chapter 3 verse 1. The gates in the order of their appearance in the chapter are [inaudible]. Beautiful message of the gospel message of our Christian life. The first one is [inaudible] Eliashib the high priest notice who it is. Rose up with his brethren the priest and they builde the sheep gate. They sanctified it, set up the doors of it, even unto the tower of Meah which means a hundred. They sanctified unto the tower of Hananeel. The sheep gate. It was through that gate beloved that the sheep were led to be sacrificed. Isn’t it interesting that they have the high priest in connection with this gate. The sheep were led to be sacrificed. The truth here is that nobody can begin the Christian life until that one appropriates. Takes to himself the truth of salvation of the cross. And that’s what we have here brought to mind. That he was led as a lamb for the slaughter the sheep before her [inaudible]. So he opened not his mouth. Have you noticed the beautiful correspondence in Isaiah 53? All we like sheep have gone astray. We turned everyone to his own way. The lord laid upon him with terrific impact the original says. The iniquity of us all. We were sheep therefore he has led us as sheep he took our place. The Lamb of God. We were sheep that have gone astray. Remember what spurgeon said, if there’s one chance in 5 hundred for a sheep to go astray it will find it. Its quick witted on one thing, on how to go astray. But it doesn’t know how to come back. A dog will come back, a horse will come back. Other animals will come back when they’re lost, but not a sheep. Its first to go astray and the last to know anything about being gathered back. Yes we’ve gone astray. We’ve got to realize the cost of our salvation. Wonderful words john gives us in john 1:29. Behold the Lamb of God has taketh away the sin of the world. All our sin was laid upon him.
When the lord Jesus was in ministry here on earth, he had no sin in him or on him when he was on the cross he still had no sin in him. The sinless son of god. But he had all the sin of the world on him. And that’s what crushed it. He knew why, but he asked my god my god why hast thou forsaken me because he wanted you and me to be alerted as to why. 1 peter 3:18 this blessed one he came that sin offering for us. He that just died for us the unjust that he might bring us to God. Were redeemed now not with corruptible [inaudible] with silver or gold from our vain manner of life handed down from our fathers but with precious blood. As with a lamb without blemish or without fault. Even the blood of our lord Jesus Christ who [inaudible] ordained for us from before the foundation of the world. That happened these last times manifested for our sakes. Oh he was that one, that blessed shepherd. John 10:9 what the highest office or service that a shepherd can do for the sheep. To die for it. Oh it’s been known in this northwest country. And there’d been some very very inclement winners that oh and they couldn’t get out to the [inaudible]. When it was all over they go and look. And there the sheep was being faithfully and securely cared for. But half the way into it, to guard it, to keep them from going out, would be the body of the shepherd. He laid down his life for his sheep. I laid down my life for the sheep. At this truth, every one of us must begin in order to find life, in order to find peace, in order to find salvation in order to be assured of an eternity in the presence of our god and our lord Jesus Christ. Now in my over 50 years of ministry, I preached in many places on many things. But I’d rather know 500 ways of preaching on the cross of our lord Jesus Christ than a thousand ways and more of other things. It’s not how much of the bible you know [inaudible] what counts is do you know the lord Jesus Christ the savior. Here’s where we've got to start. Where? At the sheep gate. Now look at verse 3. We read and the fish gate did the sons of Hassenaah build, who also laid his beams, and set up the doors, his locks and his bars. Fish gate. The great privilege and
duty of the saved one is immediately to bring others to Christ. Yes. Man once was finding fault with the way moody preached the gospel and tried to win souls. And he says my dear friend, what is your method? Well he says I don’t have any. He says well I like my poor method better than your no method. He’s right. This gate speaks to us of soul winning our lord Jesus said come. Follow me. And then watch. I will make you fishers of men. There’s something very very intriguing about fishing. Something you know already. Something very very stimulating and all. You have to enjoy it or you won’t do it. And Matthew 4 notice here verse 17 to 20. He says you will enjoy you all been fisherman. They knew what it meant to be persistent to be patient. To be at it and to enjoy it. And then notice what our lord Jesus says in Matthew the 4th chapter. Look at verse 17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee. That sea is so important, did you know it has 4 different names in the bible? Sea of Galilee, sea of Siberia, sea of [inaudible] and another one that doesn’t easily come to mind. It has 4 names. [Inaudible] is just the Greek for Chinnereth is the Hebrew. Chinnereth C H I N N E R E T H means harp. If you look at the Sea of Galilee it is exactly in the shape of a harp. Four different names for it. So our lord Jesus was there. He saw two brethren, Simon called Peter, and Andrew. Oh that was a real combination. Peter and Andrew his brother. Casting a net into the sea: for they were fishers. Well they knew that. Trade from long ago. He saith unto them, Follow me, and I will make you fishers of men. The occupation you’re in is [inaudible] it is supportive of your life. Oh life is more important than just that. I will make you fishers of men. And they straightway left their nets, and followed him. God expects us to catch fish for him. That’s the obligation of everybody. I don’t know where they got that idea that it’s just the preacher’s position. A gentile probably believer. One said to a Jew, an unsaved Jew. He said you know your services are not like our church services. He says
well I assume no. what is it that you find so different. Well the gentile said, you go into your synagogue and everybody is saying something. It’s so lacking in quiet. Well that’s because they all read the scriptures and read the prayers themselves. And by the way they’re marvelous.

These failing in it that deadly failing that Christ isn’t there. But it quotes psalms, it quotes other portions of the Old Testament, it’s marvelous. Marvelous. Of course he says well how do you do it? And the Jew answered his own question he says I know what you do in your churches. You have your pastor do all the reading in the scripture, all the praying and all the preaching. He does it all and you sit there and your he’s got to be highly elated that you let him do it. No. this Christian life is the obligation of all of us. How else will a lost world be reached? That’s a big world out there. You think god expected only the missionaries to do it? We don’t have enough regroups. How long do you think a missionary can live? They can’t live 2, 3, 5 hundred years any more than we do. Got to be all of us. It’s a whole world to be reached. God tells us in proverbs 11, he that winneth souls is wise. That expression winneth souls in the Hebrew is beautiful. It’s the picture of a man all prepared, he has all of the paraphernalia, he’s stalking [inaudible]. That’s the way we should be after it. And Daniel 12:3 he that wins souls. This is the life verse of Dr. Talbot and he certainly followed it. One day he heard about Moody’s resolve. That no day should pass that when he would talk to one soul about the lord Jesus Christ. He was wonderful in that too, Talbot was. And when he preached at any church and he went around the world too. He made it his business every lords day evening to preach an evangelistic service. Yes. He that winneth souls is wise. And what else? They that turn many to righteousness shall shine as the stars forever and ever. Now notice those who are not interested. You notice some folk say leave me out of this brother. This is where I came in, here I get off. And next unto them the tekoites. Remember we talked about them repaired that they’re nobles but not their necks to
the work of their lord. They couldn’t be bothered. Why necks? Why didn’t it say hands? Because it’s a picture of fellow yolk men. Yolk. Get under the burden. Yes. So we have the sheep gate, we have the fish gate. Look at verse 6. We have the old gate. Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid his beams set up its doors, and its locks and its bars. The old gate. This gate was the way of the entrance to the old path. It could speak to you and me of getting back to the old thing. Today if anything is owed it’s no good. And yet people are paying priceless things for antiques. One fellow was being rived about being bald. He says well you don’t put marble on cheap furniture. But the other fellow came back he says but yes its antique furniture. But I have news for you this marble today is on furniture each way. But it pays to go back apart from furniture. It pays to go back to the old past. With some folk, all that’s been done before. Of course. Of course. Human life has a way of coming back and back because were made of the same. Just because we wear modern clothes doesn’t mean that were of a different type of life than others. We still need to eat, we need to sleep, we need to breath. We need to worship god. We need to love him and to be loved and to love our families and our companions. Submission to the known tried and true revealed will of god. You know some folks think it’s very clever they say oh forget about the beaten pass. Get off the beaten pass. Well in science you have to. You have to experiment. There has to be a certain element of launching out into the unknown. Beaten pass. You know what I told my students, don’t you look down your nose at the beaten pass when you find the beaten pass [inaudible] some people went through there and had good enough sense not to get their noses bumped on every tree so they went around the beaten pass. That’s how that pass got beaten. Remember that young people. And all of us. Look what Jeremiah says the 6th chapter and the 16th verse. Beautiful. Oh Jeremiah is one of the worthy. I had marvelous marvelous blessings in writings the
commentary on it. My publisher who shall remain nameless [inaudible] they’re going to do something about it. It was supposed to be in the volume with 2 others and one of the men changed his position from a school in Canada that went to London. Dear brother lost his precious wife. They’re looking for someone to write a commentary on Isaiah and the one in Ezekiel is still in process. Look at 6:16 thus says the lord stand in the way and ask for the old paths. The old paths. Everything new doesn’t mean it’s good. You know the Ephesians. They sat around and did nothing except talk about something new. New. Bread is the good way and walk in it and you shall find rest for your soul. Be submissive to the truth as it has been given as it has been held as it has been believed. As it has blessed the soul. He shall find rest in the soul. They said were not walking and that was the trouble with Israel. That’s why they went into the Babylonian captivity. Abide in the truth which was from the beginning. Some folk always want something spanking new. Well the apostle john didn’t talk that way. That was just from the beginning. Is what he talks about in the first epistle the first chapter and the first verses. And then in verse 13, were still in the third chapter, 10 gates here. The 13th verse we read of the valley gates. The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, set up the doors, its locks, and its bars, and a thousand cubits on the wall unto the dung gate. Now this gate the valley gate must have been the gate by which they went out into the lower pass. And it could well suggest, were not dogmatic on any of this, but this gate could suggest humility. Lowliness. Not the kind of humility of a fellow who said I’ve just finished my book on humility and how I attained it. Or I can teach you humility [inaudible] lesson. No you don’t. It takes a lifetime. This gate may suggest humility taking the lowly path, the lowly place. Pride. He used some very interesting language. You know pride, what’s the middle letter of pride. The same middle letter as sin. I. you know how Paul was in trouble early in his Christian experience. I don’t think he had those
experiences every day after he’s been in the faith for a long time. Romans 5 he says what I want to do I couldn’t. I, I, I. he had a terrific case of I-itis. I. the middle letter of pride is I. the middle letter of the word sin is I. Pride was the great sin of Satan the crime is our English word from it. [Inaudible]. Paul says don’t let a novice be lifted up right off with it [inaudible] experience else he falls into the crime. Into the sin of Satan. It was pride. Do we know that? Yes Ezekiel 28. My you would be anointed [inaudible] Isaiah 14, what did he say? He said I want to send to the heights. I will be like the most high god. Yes. And do you know that king of tyrus in Isaiah 28, I mean Ezekiel 28. The king of tyrus. I am god and there is none other. The lord said you may be the king of tyrus, but in gods estimation you’re just a flat tire. As always here the great example of our lord Jesus. Who being in the form, that means in the actual possession of the very essence of deity will being in the form of god the more faith. Who being in the form of god thought it not a thing to be grasped at. But in the greatest [inaudible] of all became a man, humbled himself became a man. He emptied himself. Not made himself with no reputation that isn’t too good today. Today to make himself of no reputation means you go out and act like a hoodlum. That is not true of that passage. He emptied himself of all visibility of in deity and the independent use of [inaudible]. He couldn’t have emptied himself of deity. God cannot cease to be god. But all the visibility. Because when he let it shine forth they fell on their faces backward in the garden of [inaudible]. The very example of Christ. And he became obedient unto death. And such a death [inaudible], the death of the cross. That great [inaudible] says let death by crucifixion be not only far from the spirits of every roman citizen, but even from his thought and his imagination. You know why? I very believe that death by crucifixion was concocted and manufactured in the pit of hell. There’s no death like it. In the first instances they didn’t touch the brain. In the first instances they didn’t touch the heart. it didn’t touch the heavenly [inaudible] and those poor
victims could ride there for days they had to go and break their bones to put them out of their misery. it is a vile and it is a most excruciating pain of death. Oh we need to remember the valley gate. He went to the valley of death for us. James tells us this is to be our manner of life. Look at the fourth chapter of James. There are only 5 chapters in James. Look at James 4. Verses 6 to 10. And here we read of the humility that god expects of you and me. Humility. Of those as somebody has said, if you think you’re humble, right at that very moment you’ve lost it. James 4:6 to 10 self-forgetfulness. 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Now he says I want to repeat what I was talking about at the beginning. Humble yourselves in the sight of the Lord, and he shall lift you up. What do we have to brag on? Lost sinners. Worms. Actually that. Thepsalmist said I’m a worm I’m not a man. I remember the case where it was in a meeting of some plymouth brethren and one fellow was introducing another one. And was he expansive I’ve seen some of them that get so expansive and so verbose in doing it that they turn around and they’ve forgotten your name they talk so much. I never tell them. I never tell them. Just as well they don’t. Yes. Oh one of them said to the other one, he says listen to him. One worn exalting another. The valley gates speaks of humility. Then verse 14. He’s mentioned it at the end of 13, and the dung gate repaired Malchiah the son of Rechab, the ruler of the district of Bethhaccerem; which means the house of the vineyard. He built it, and set up its doors, its locks, and its bars. The dung gate. Through that gate, after all every city has to have some kind of a rubbish and garbage collection doesn’t it? And Jerusalem with people living in it. Your own
system thank god was made so it could throw off those things which are of uncleanness through our breathing even. Through this gate that filth and refuge to the city had to be carried away. And you know how important that can be. Especially when such collectors in so many different cities are on strike. Oh it makes quite a difference. Well that’s where it had to be carried away. For us it speaks of keeping the life clean and Paul in writing to the Corinthian church in his second epistle. And he had some things in mind there from the first epistle. That man that was living in such terrible base immorality. He says such is not mentioned among the unbelieving ones. Oh he had to contend with them. He had to chasen them. He had to speak with them in words of stern rebuke. 2 Corinthians 7:1 he says having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness, notice of what, of the flesh and spirit. Perfecting holiness in the fear of god. doesn’t mean were going to be perfectly holy. No no no. continuing on from one degree to another. We don’t finish it until this life is over. But going on more and more and more. Cleansing were called to holiness in life. In thought. Word. Deed. I remember reading about a certain group of men and their wives who were having a little bit of a time after the Lord ‘s Day evening service. And the ladies went out as is custom is to the kitchen. Left the men in the Livingroom. And they were going out to fix up some things. To get some things ready for the table. And one said oh now that the ladies are gone, he said I’d like to tell you a joke. I wouldn’t tell it while they’re here. Now one of the men was wise enough to say now listen here. Listen here. There’s somebody here indwelling us who is more holy and more particular and more unusually then the finest lady we ever knew. He’s right. Right. All the filthiness. And it isn’t just hear me. It isn’t just restricted to the [inaudible] there are others who need to wash. Ye that bear the vessels of the lord we read in Isaiah 52:11. Ye that bear the vessels of the lord, cleanse yourselves. When they didn’t do that in the Old Testament, they’d wind up dead. Can’t come
before god with filthiness. Now what does he say here, Paul? He says filthiness of flesh and spirit. If you want to see what filthiness of the flesh is, read the first 3 chapters of Romans. My the filth in that first chapter. That’s going to be the death of our country too, you watch. No wonder. By the way some folk were praying in prayer time about that 14 year old girl that was. She’s dead. The viciousness. And even younger ones. Why in heaven’s name don’t they let the children alone? Because they’re devilish. All filthiness of the flesh, first 3 chapters of Romans. And of the spirit. First 3 chapters of 1 Corinthians. And God hates both of them. They’re both and abomination to God. There is such a thing as filthiness of the spirit. Sectarianism. Many other things that are displeasing to the Lord. In a special sense, those who serve around the work of God are to be clean. You know for a long time I wondered in Exodus whatever did Moses mean when he talked in the tabernacle service about the iniquity of the holy things? I said what in the world, that’s like talking about the whiteness of blackness. Or the blackness of whiteness. Or the redness of greenness. What do you mean by the iniquity of the holy things? If they’re holy things what’s the iniquity? They would go in to the labor the priest washed themselves and go in and minister the high priest only once a year the holiest of all but in the holy place with the table of showbread at the north. It was all oriented for the east. The table of showbread, the lampstand and the altar. The golden altar of incense ministers there. And then when they came up they would go by the altar again. As a basin I mean. They would go by the labor and wash. Why? Have they gained contamination in the holy thing? No. what Moses said through the Spirit about iniquity of the holy things means the iniquity that is shown up and you are made aware of as you occupy yourself with the holy things. Do you know what the rabbis called canonical books authoritative books of the Bible? Books that belong there in the Old Testament. They call them books which defile the hands. Now it’s not what we have today in pornography, that defiles not
only your hands but your mind and everything else. But books that defile the hands mean. The meaning there is books that when you handle it, you see how defiled your hands are. They show up the dirt in your hands. That’s the iniquity of the holy thing. Beloved lets be clean. And we can’t do it ourselves, god has got to do it in thought and word and deed. Verse 15 the fountain gate. Verse 15. and the gate of the fountain that’s the fountain gate repaired Shallun the son of Colhozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king’s garden, and unto the stairs that go down from the city of David.