

4859U

A STUDY OF HOSEA - 1968

THE DOOR OF HOPE

Speaker: Bro. Maurie Stewart

Exhortation: #2

Reading: Psalm 74:12-15 and Psalm 87

My dear brethren and sisters! As we momentarily await the fulfilment of that glorious prospect uttered in the 4th chapter of 1 Thessalonians, 'The Lord himself shall descend from heaven and with a shout, with the voice of the archangel and with the trump of God', and we, b&s, shall experience that wonderful miracle of resurrection. Of assembling with the worthies of old before the mount where the covenant was first uttered to Israel. As we momentarily await that glorious advent, God in His tender and in His abundant mercy, has permitted us this morning, to experience in some small way, the joys of Isaiah 26 and verse 20, 'to come My people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were from the turmoil of this world, and concentrate your hearts and minds upon that glorious vision which lies ahead. Participate in that which is a picture of the marriage supper of the Lamb which is soon to take place!

B&S, we are the most fortunate people in all the world this morning, and our minds are drawn to Psalm 74 and in 4 short verses, the word of inspiration takes us through the complete plan of salvation; for we read at verses 12 through 15, 'For God is my King of old; working salvation in the midst of the earth. Thou didst divide the sea by thy strength; Thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat, to the people inhabiting the wilderness. Thou didst cleave the fountain and the flood: Thou driedst up mighty rivers'.

'For God is my King of old', says the Psalmist of Israel, 'working salvation in the midst of the earth'. Not only is this salvation been worked in your life and mine, b&s, but it has been our privilege in the last few years, to see the hand of God working for the salvation of the entire world, to bring to pass that glorious fulfilment of His eternal and everlasting purpose; that 'as truly as I live, all the earth shall be filled with the glory of the LORD'. As we approach these days of Gentile darkness, we see the impending doom coming upon the nations of the world. In the last few months, b&s, we have seen the increased intensity of the time of trouble, increasing the anxiety and peril throughout the world. Men's hearts are truly failing them for fear and for looking after the things that are coming on this earth. Through it all the precious word of God comes to us, morning and noon and night saying, 'hold on my child, this is the way, walk ye in it, I will never leave thee nor forsake thee'. 'Have this mind in you which was also in Christ Jesus', get this

vision of the future firmly implanted, let it be a driving source in your life. If there was ever any question in our minds, b&s, about the truth of the scriptures, all we have to do this morning, is to look at the headlines in the newspapers, to listen to the wireless, to hear the news as it comes to us in any form, to realize that the Most High is ruling in the kingdoms of men, and it is soon that He is going to establish that glorious kingdom of God in the earth.

As we contemplate these things, and as we see the hand of God moving in such wonderful ways throughout the world, as we see these prophecies coming to pass, that have been the subject of our Sunday School lessons, even in our youth, and as we watch this development, b&s, if we will only stop and think, we begin to get the truth of what is expressed in verse 13, and it gives us a picture here of the extent that God has gone to bring you and me into covenant relationship with Him. We've been bought with a price, b&s, and many times I feel that we fail to realize this! I feel that we fail to realize from Sunday to Sunday, what is happening when we reach out to take hold of these emblems, this bread and this wine! We are on hallowed ground and as those doors were shut this morning, we isolated ourselves, b&s, from this world. It's a picture of that day when we're going to be called out of this world, to the judgment seat of Christ. It is a further picture, b&s, when we will be called out of mortality into immortality; these are not things made with mortal hands.

As our minds are directed to this 13th verse, our minds are taken back to the time that God brought Israel out of Egypt, he says, 'Thou didst divide the sea (how?) by thy strength', **by thy strength**, 'Thou braketh the heads of the dragons in the waters'. Now this word 'divide' (6565) comes from a Hebrew word 'parar' and it means '**to break up**', it means '**to cause to cease**', it means '**to disannul**', '**to make of none effect**', '**to utterly make void**'. Our minds go back to the first chapter of Isaiah, don't they? b&s, to exactly what happened when we came through the waters of baptism and we read beginning at verse 18, 'Come now and let us reason together, saith Yahweh: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool'. Because sin is the operative principle that brings death, sin has been removed from our lives; it has been disannulled, it has utterly been made void, it has been made of none effect, and this is what we have before us this morning!

Do we realize what actually happened? do we realize, b&s, that one of the mightiest nations in the world was destroyed by the power of Almighty God; their strength was made void, their striking power was taken completely away. The mightiest nation in the world at that time was destroyed for one reason, **God was delivering His people!** God was beginning the fulfilment of the memorial name, 'I will be manifest in a multitude', and what did He do? He broke the heads of the dragons in the waters; and this word 'break or breaketh' (7665), it is to break, it is to break the power as a destruction of the Egyptian host, He broke the Egyptian host and it has its grand counterpart, of course, in Genesis 3 verse 15, pointing forward first of all, to that mighty event that was accomplished by the Lord Jesus Christ, as He first broke the power of sin inwardly and then He broke it outwardly, b&s, by willingly giving His body to be destroyed upon the

cross of Calvary. So that when an individual saw Christ's body lifted up on the cross, they saw the exact counterpart of that brazen serpent lifted up in the wilderness. They saw that which had the power to destroy, with that power removed from it. As they looked upon the body of Christ, they saw in miniature that which He was going to accomplish as the final culmination of God's eternal plan. But at the end of a thousand years, sin will be completely destroyed from the face of the earth, and we're about to witness the second stage of this, b&s, as we as the immortal host of God stand upon the mountains of Israel and we see the destructive power of Russia completely annihilated by what? by the same power that is spoken of here in verse 13, 'Thou didst divide the sea by Thy strength' and God tells us in the closing verses of the 38th chapter of Ezekiel, the glorious sequel of this. He says He's going to rain great hail stones, fire and brimstone, and the purpose of it will be, 'thus will I be magnified in thine eyes, O Israel'. Our redemption, b&s, has not been a simple operation at all! we are bought with a price, just as Israel was bought with a price as they were brought out of the land of Egypt!

When we come to the 14th verse, 'Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness'. It speaks of a further destruction that will be accomplished, not in Jerusalem this time, but it is pointing forward, b&s, to that glorious day, when that which is against God even the Roman Catholic power will be completely obliterated from the earth.

In the 15th verse, he says, 'Thou didst cleave the fountain and the flood: Thou driest up mighty rivers'. What's he speaking of here? He's speaking of Joshua's entry into the land of Canaan, when that land on the river Jordan was turned back when that which was a symbol of the Lord Jesus Christ, the ark of the covenant, when it was carried into the waters of the Jordan and that Jordan river which flows from the Sea of life down to the Sea of death, that progression, that downward progression which stopped and it turned back to the Sea of life. This also gives us a picture of the widow of Nain, doesn't it? as she was carrying her only child from Jerusalem down to Jericho, another picture of life to death. The Lord Jesus Christ steps into that funeral train and He says, 'young man, I say unto thee, Arise', exactly, b&s, what happened to Israel in Egypt, exactly what happened to you and to me when we came through the waters of baptism, going from the Sea of Galilee down to the Dead Sea in the river of life called Jordan. Exactly what happened to the widow of Nain as they too, were going to Jerusalem down to Jericho; and God says to you and me this morning, 'Arise, take up thy bed and walk', 'young man, I say unto thee, Arise'. What a price has been paid, b&s, for our eternal redemption!

The psalmist enlarges upon this in the 87th Psalm when he tells us that we have not followed cunningly devised fables, b&s, but he tells us that 'God's foundation is in the holy mountain', it's in a **holy** mountain! it's not in the mountains of Babylon, it's not in any mountains of the world, His foundation is in the holy mountain. 'Yahweh loveth the gates of Zion more than all the dwellings of Jacob (Jerusalem) the city of the great King'. He goes on in verse 3 speaking, 'Glorious things are spoken of thee, O city of

God'. Then in verse 4 he says, 'I will make mention of Rahab (this is not the Rahab of Joshua, this is Rahab speaking of Egypt as we see in the 10th verse of Psalm 89, 'Thou hast broken Rahab', he says, but here he's speaking of Egypt), he's speaking of Babylon, he's speaking of Philistia, Tyre and Ethiopia, and what is he saying, b&s? He's saying here that bought the true citizen of Zion out of Egypt, and He's brought them out at great expense, even that which we will remember this morning, in the body and blood of the Lord Jesus Christ. Because He's brought them out of every nation and kindred and people and tongue, it can be said, 'that this man was born there'. This man was born in Zion, now conversely, conversely we have those who are actually born in Zion that have no part in Zion, and this is something for us all to remember, b&s, those that were actually born in Zion have no part in Zion, and we've been studying about this the last few weeks through the prophet Hosea; these people were destroyed for lack of knowledge; these people had become a stench and an abomination in the eyes of Almighty God, and why? even though they were born in Zion, their heart was not there! This was mentioned by our presiding brother this morning, heartfelt religion and we have been emphasizing this point throughout this prophecy of Hosea. Here is a group of individuals that have been taken out of Egypt, taken out of Babylon, taken out of Philistia, taken out of Tyre, taken out of Ethiopia, and Egypt in the scriptures of truth speak to us of **pride**, Babylon speaks of **superstition**, Philistia speaks of **enmity**, Tyre speaks of **cunning**, Ethiopia speaks of **military might**. All of these different aspects out of every nation, kindred, people and tongue, and yet it can be said, 'that this man was born in Zion'.

This man was born in Zion, he's been delivered out of Egypt. As we'll see in the next few studies, Hosea cries out that 'Out of Egypt have I called (note those words) my son'. My son, what does it imply, b&s? **My son** implies a begettal, it implies that there is a Father in existence, 'this is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent'. 'Ye must be born again', says the Lord Jesus Christ, this is the teaching, but His foundation is in the holy mountain! 'Yahweh loveth the gates of Zion more than all the dwelling places in Jacob'. He's speaking here, of course, of the many dwelling places where the ark of the covenant had been going from place to place, and now it had come to a permanent resting place in Zion. So God says, 'I will make mention of Rahab and Babylon and Philistia, Ethiopia and so on, and of Zion it shall be said, this and that man was born in her, and the Highest Himself shall establish her'. But there's a day coming, b&s, and this is the thing that is before you and me, and it's made very evident to us in Psalm 87, it is in exact accord with what we read in Psalm 74, that we have been called out, in other words, 'Thou didst cleave the fountain and the flood, Thou driest up mighty rivers', Israel was going into the land of Canaan, the Jordan was turned back; life was before them!

We have the same thought here, 'that now the LORD shall count, when He writeth up the people, that this man was born there', what is He speaking about in Psalm 87 verse 6? He's speaking of an individual that has been taken out of Egypt, been taken out of Egypt and now he comes into the city of Zion, he comes in as a citizen of Zion. But we're told now that the LORD shall count, when He writeth up the people, that this man

was born there, because as we read this morning, 'for God is my King of old working salvation in the midst of the earth', Psalm 74 verse 11. This counting, b&s, is a picture of the judgment seat of Christ; it's a picture of that day which is soon coming, to you and to me as individuals, that we're going to hear those words, 'come My people, enter thou into thy chambers, shut thy doors about thee and hide thyself as it were for a little moment'. But with this comforting assurance that we're taken out of the time of trouble, but looming before us is the judgment seat of Christ. Now He says, 'as this man counts, 'He writes up the people', and He's asking the question, 'that this man was born there'.

I'd like you to turn to the 3rd chapter of Malachi for just a moment. We have great comfort, b&s, because as we assemble around the pages of truth this morning, we come here feeling our utter unworthiness, do we not? We left with joy in eager anticipating to the second coming of Christ and then that question looms, 'will I be accepted?' how will I stand before my Master? I have seen the salvation of God in the earth, I realize that I've been called out of Egypt, but have I followed the example of Israel of old, as I've been taken out of Egypt, or have I walked in the way and manner that will be pleasing to Him when He returns? In the 3rd chapter of Malachi we have a replica, b&s, of that which we are doing here this morning. I'm sure that no one forced us here, I'm sure that we came to this table this morning, in the words of David when he said, 'I was **glad**, I was glad when they said unto me, let us go up to the house of the LORD!' and I'm sure we came in the words and the thoughts and the feeling of the Lord Jesus Christ when He says, 'with **joy** and with **desire** have I desired to eat this Passover with you before I suffer'. Joy from our Lord? joy? desire? last week He was facing Calvary, that's right, but with desire have I desired to eat this Passover with you! B&S, that glorious vision of what lay ahead was so permeating His heart and His mind, that the things of this life meant absolutely nothing! and He says 'with desire', now it is with this desire that we have come together this morning, we realize that our redemption draws nigh; we see the salvation of God in the earth, do we not? So we read at the 16th verse, 'Then they that feared Yahweh spake often one to another and Yahweh hearkened and heard it, and a book of remembrance was written before Him, for them that feared Yahweh and that thought upon His name'.

This is what we've been doing this week, b&s, I'm very envious of you in Australia that you do this most every week; what a joy it must be to assemble in an atmosphere such as you have here, week after week after week, b&s. If you remember nothing else from me, remember this one thought please, I plead with you, cherish that glorious tradition and that glorious blessing which is yours! Cherish it! hold fast to it, appreciate it, b&s, you can never appreciate it until it's taken away from you. These glorious opportunities of the assembling around the word of God and the sweet fellowship you have one with the other; when you have on every side students of the word of God, who are sincere in their desire to teach and learn and to walk shoulder to shoulder in this race for life eternal. B&S, the atmosphere in Australia is something to be envied by every Christadelphian in the world. Appreciate it, take it from me, you have a treasure that cannot be measured in dollars and cents. We also have the assurance, b&s, that as we assemble like this, day after day, and as our minds and our hearts are saturated with

this word of God, it not only creates a desire to stay out of Egypt, as we read in that 74th Psalm this morning, but we have this assurance in the 17th verse of Malachi 3, that 'they shall be mine', saith Yahweh, 'in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.'

These are the words of Almighty God speaking to us, this morning. It's no wonder that in the 84th Psalm which is dedicated to the sons of Korah, it says at verse 10, 'For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness'. The house of my God speaks of a permanent structure, doesn't it? b&s; the tents of wickedness speak of the flesh and that which is transitory, that which is torn down, that which is moved. In this 87th Psalm we have the counterpart of that spoken in the 74th Psalm where we read at verse 7, 'as well as the singers as the players on instruments shall be there: all my springs are in Thee'. We're transported into the future age, b&s, we're transported into that glorious day when this mortal shall put on immortality and this corruptible shall put on incorruption, when we shall be singing the praises of our heavenly Father before the throne of grace, these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God, serving Him, day and night.

Then when we come to that last sentence, 'all my springs (4599) are in Thee', our minds are transported to the concluding words of the scriptures of truth in 22nd chapter of Revelation. What a joy there is for us, what a joy there is before us, b&s, just as the river Jordan turned back when the ark of the covenant symbolic of the Lord Jesus Christ, was carried into its stream, so we're told in this 22nd chapter, that that which is the ultimate of the waters of Shiloh, which brought life-giving water from the outside, under Mt. Zion and into the inner Jerusalem, that which finds its glorious counterpart in that **water of life**, which if a man drinks thereof, he shall never thirst again. It finds its grand conclusion for us in Revelation 22 verse 1 (and these are the springs, b&s, of the closing verses of this 87th Psalm.) We read verse 1, 'He showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life or the wood of life, which bear 12 manner of fruit and yielded her fruit every month: and the leaves of the tree were for the healing of the nations'. We're seeing ourselves, b&s, we are those trees, we are that wood of life that's planted by each side of that glorious river; the grand culmination of the waters of the pool of Siloam, that which was 'sent', that which comes from God, that water of life, which the Lord Jesus Christ told the woman at the well, if she would drink of this, she would never thirst.

We read in the Revelation 7 verse 16, 'they shall hunger no more, neither thirst anymore; neither shall the sun light on them nor any heat', and what are we talking about? We as those trees, the counterpart of that spoken of in Psalm 1, where the psalmist of Israel once again, says, 'that he shall be like a tree planted by the rivers of waters, that bringeth forth its fruit in its season; his leaf also shall not wither and whatsoever he doeth shall prosper'. But you see, we as those trees, b&s, as the grand

fulfilment of that first psalm, the nations of the world are eating those leaves. They're eating those leaves and those leaves are for what? the **healing** of the nations. It's a glorious picture of Yahweh Ropheka, the great Physician extending to His bride, who is one with Him, even as He is one with the Father; and it's pointing forward to that day, when we, no longer the cherubim, but now the 24 elders, administering the priestly functions in that kingdom that is to come, when we're coming down like rain upon the mown grass, as showers that water the earth. Those days in which the righteous shall flourish; there shall be abundance of peace so long as the moon endureth'.

This is our future, b&s, we're not to take it lightly, are we? we're to remember that as God brought Israel out of Egypt, as that mighty nation was destroyed, so in greater proportions our redemption was also obtained because as we look on the bread and the wine this morning, we realize that God gave His only begotten Son, 'that whosoever believeth on Him should not perish but have everlasting life'. This is the price wherewith we are bought, b&s, and what a corresponding responsibility. You know, it takes very little imagination this morning, as we look upon these emblems, to see the cherubim on either end of this table. Looking down into the blood splattered mercy seat, to see between that cherubim, the Shechinah glory of God, blazing forth and saying, 'there will I meet with you'. We hear the Lord Jesus Christ, don't we? saying, 'where two or three are gathered together in My name, there am I in the midst of thee'; but He said something else too, b&s, He said, 'follow me', then He said, '**follow Me, come unto Me**, all ye that labour and are heavy laden, and I will give you rest'. We hear His words coming stronger to us as we look at these emblems for we hear Him saying that 'except a man take up his cross **daily** and followeth after Me, he is not worthy of Me', and we begin to realize, b&s, that not only have we been purchased with a price, as we look at the 74th Psalm we realize that not only did God destroy the nation of Egypt for Israel's redemption, not only did He give His only begotten Son for our redemption, but now in exact proportion, God says you have a responsibility on your shoulders, because He says, you see, Egypt was a symbol of that which could bring your death. My Son overcame that which could have destroyed you; now He says through the apostle Paul, 'follow the Lord Jesus Christ in exactly the same way, crucify the flesh with its affections and lusts'. This verse which we have used so many times in Australia and yet it looms larger and larger as we come to the time of the end, that which is found, b&s, in Philippians 2, as we come to the emblems this morning, it means so much to us because of the fact that the very theme of the 74th Psalm of which we've been thinking this morning, is incorporated and concluded in this verse.

He says in verse 4 of Philippians 2, 'Look not every man on his own things, but every man also on the things of others'. You know, b&s, if I might digress for just a moment, in relation to this verse, Dr. Thomas once said, 'that there is only one individual that we had to worry about getting into the kingdom of God, and that individual was ourselves'. I thought that was a very selfish statement when I first read it. But let us go back and look at this 4th verse; 'look not every man on his own things, but every man also on the things of others'. If I'm interested in getting myself into the kingdom of God, what is going to be my attitude towards you?' What was the attitude of the Lord Jesus Christ?

He never thought of self, He was constantly thinking of others; and then the 5th verse, 'Let this mind be in **you**, he says which was also in Christ Jesus. Who, being in the form of God, thought it not robbery (or a thing to be grasped at) to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself; He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things **without murmuring and disputings**, That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation; among whom ye shine as lights in the world. Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain'.

B&S, this is the meaning of the emblems that are before us this morning. With these warning words of the apostle Paul we conclude!