

# Our performing God and His worship (Quality: Good)

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Preacher: Collier, Gilbert (1900-1984)

[ 0 : 00 ] We shall turn again this evening to the first book of Chronicles, the 26th chapter and the 18th verse, first book of Chronicles chapter 26 verse 18, at Parbar westward, four at the causeway and two at Parbar.

I said this morning this is a strange text to take but I make no apology for taking it because I hope by the help of God we shall see how much of the precious teaching of the gospel is in it and how much we can learn in our own personal seekings and experiences from even a word like this which may seem in our judgment to be in the remoter parts of the scriptures.

But God has placed these words here for our edification and for our profit. As we are told by the Apostle Paul in the writing to Timothy, all scripture, not part of it, not the part that we like, not the part that is popular and often read in public, but all scripture and that embraces and includes all these kinds of chapters and verses.

He says they are for our profit and for our edification that a man of God may be thoroughly furnished unto all good works.

Therefore we should take heed to every kind, every part of the word of God. Now I must explain a little more in the meaning background of our text and we shall be looking at two principal things tonight.

[ 2 : 21 ] We shall look at the preparation that we have here demonstrated in this part of God's word of man, David in particular.

Wonderful preparation that he made for this great event that was to take place after he was dead, mind you, in the lifetime of his son, Solomon.

Something that he would never actually see or enjoy in any measure whatever. We would observe the great preparations that he made for that great event that was to come.

That's the first thing. Then secondly we shall look at the wonderful performance that it affords as an illustration of the performances of God and the wonders and the glories of his gospel and how poor sinners are brought into the house of God and into the kingdom of God.

The way they are brought in and God's attention to them in coming into that place. How he balances everything in the right way and manner to bring and lead a sinner in their deepest traits and needs through Christ into the kingdom of God and eventually into the kingdom of heaven.

[ 3 : 57 ] And all through this we shall be keeping in our minds or trying to keep in our minds the vital value and importance of worship.

God's worship. The worship of God. Because that is what David had in his mind and in his heart. This was not to be a wonderful demonstration of archaeological or architectural beauty and glory and glamour.

David only had one thought in his mind and that was worship. It was the house of God. It was the place for his worship.

For his people to worship. Where he would be honoured and magnified. And where his saints should be refreshed and blessed by worshipping God in spirit and in the truth.

Now let us first of all then just go over a little bit of the ground we were traversing this morning. Just to say this parbar as I explained this morning is the precincts that David visualized that would give the great entrance into the temple when it was built.

[ 5 : 23 ] And the causeway was necessarily to be built or to be laid down in order that first of all the material might be traversed, transported for the builders to build the temple.

There was no possibility of the building being started or erected unless there was this causeway. So the causeway is a vital link in the whole complex of this matter that is before and was before David's heart and mind.

Well now, as we said this morning, David had no idea until God told him where the site would be of his temple.

Wherever David might have built the temple we do not know, but we know this. God did not permit him to build anywhere. There was one place for the temple and God had chosen that place.

He chose it before ever the world was made. And he chose the site, and I want you to notice this, he chose the site for his temple where he was to show his glory and to receive the praises and the worship of his people.

[ 6 : 55 ] He chose the site in a place that was impossible of any access or any person reaching or getting there, except such as Ornan the Jebusite, who clambered up this steep mountain to create a threshing floor at the summit, where the wind would blow away the chaff and where it would be an ideal place and position for a farmer to winnow his wheat and to thrash and drive away the chaff being taken away into the wind.

The whole of the area was surrounded with a deep ravine, very difficult to overcome and to arrive at this mountain, which as I said this morning was 2,440 feet high above the Mediterranean Sea.

Now that is broadly that the site, David received the knowledge from God in the time of great trouble, and this is a point I want to make very clearly tonight.

David had to learn where the site was that God had chosen by going through a time of real trouble, when he saw many of his own people stricken down with a terrible plague, dying one after another, and he knew all the while that this was taking place, that the one that was causing it all, that had caused it all, was himself.

He repented and he said, what have these sheep done? It is I that have sinned. Let me bear the stroke of judgment upon my own person.

[ 9 : 02 ] And when he said that, you know, God received, accepted his repentance, and he stopped the angel of the Lord from slaying any further in the land of Israel.

And he told David to go up to this place, to buy the threshing floor of Ornan, the Jebusite, and there to build an altar unto the Lord, and offer an offering that would be accepted by God, and through which and because of which, the terrible plague would be stayed, that was sweeping all over the land of Israel.

And when David built that altar, having paid a full price for the ground, the site, when he had done all this, God said to him, this shall be my house.

So God chose the site, and he told David the whereabouts of it. And as I said this morning, from that very moment, the whole of David's life was changed.

It was focused upon a new object, a new purpose. It took over everything. It held him in an iron grip, and he pursued with all earnestness and diligence that preparation that he was to make for the erection of this temple that he could visualize, and which God had said to him, my house shall be here on this mount.

[ 10 : 51 ] Now let us look at the three points in the preparation of David. First of all, there was material preparation.

Wonderful material. I was mentioning it this morning. A hundred thousand talents of gold, which is an enormous amount of value. can't really conceive what the equivalent sum could be in our present modern terms, monetary calculation.

but a thousand, hundred thousand talents of gold. Where David got that from is an amazing thing.

But I said this morning, it undoubtedly impoverished him all that he had. He gave to the Lord, and for this great purpose, he gave everything.

I verily believe, if we could only look into it, we should find out this, that David gave everything he had. A million talents of silver.

[ 12 : 05 ] But that was not all. It was not just material things. The Pharisees, they put into the collecting box of the temple material things.

Then came a poor widow woman with only a little of her living, and she put all in. Like David did, she put everything in. She put as much as David did.

In God's sight, he doesn't measure things in the terms of pounds or pence. He measures things in the giver and the giving of that person.

He measures it by the grace and by the sincerity and the love that prompts the giving and the gift. That is how God measures our contributions to him.

David did not then only simply provide material things. It was in his power to do it. He says, everything I have comes from God.

[ 13 : 11 ] Then why should not God receive back again what he has given to me? He said, I am nothing, I have nothing, I came into this world with nothing.

So if I have everything, anything now, the Lord God shall have it for his praise and his honor. But my friends, it was not only material things that David made preparation for the house of God.

There was ministerial preparation. If you go through these chapters, you'll see how David provided, even naming the very individuals that he selected out of the tribes of Israel, worthy people, sons of good men, men of God, men that had shown themselves worthy in the nation.

He chose the sons and he chose them for particular service in the house which wasn't even built. You go through the previous chapter and you will see that he provided for the ministry of song.

It's an important part of worship. Always has been, since worship has been set up publicly, has been the ministry of song.

[ 14 : 34 ] Singing of God's people from their hearts, singing praises to God. This is an important part of worship. And David recognized this and went about to make it orderly.

He had 288 singers, all appointed as sons of men in the, among the tribes of the children of Israel.

And that 288 is a very significant number because it's basically the common denominator in that figure is 12.

12 tribes of the children of Israel. Later on there were to be 12 apostles of the Lord Jesus. And we can see 12 gates at the temple at the New Jerusalem.

and that figure 12 is a very highly significant figure. Now David built upon it 12 times 24 were to be the number of those who would lead the singing in the worship of God in the temple.

[ 15 : 48 ] You see it was to be exact and it was to be orderly and men not anyone and everyone could come in who said I can sing. No they were to be named they were to be chosen and then they were to be appointed and their appointment was all for the future not for the present.

You know it took something to receive an appointment of this kind and order. It meant that these men had faith similar to that of David's to have received and accepted this appointment for something that was entirely in the future.

But he has a wonderful then not only were the singers appointed but the porters were appointed every one of them to serve the Lord in the temple.

and that is where our text comes in because David could visualize what would be needed by worshippers that would be coming to this temple when it was built.

He could visualize that there should be a cause way in order that the temple might be reached and that cause way had yet to be built.

[ 17 : 17 ] and he could see this many tribes the children of Israel coming up to worship God coming up to the temple by way of the cause way and therefore he places more people on the entrance of the cause way than he does at the entrance of the temple.

Now that's a significant fact that I want us to observe as we try to extract precious teaching from this word.

So he ordains the porters and you know my friends this may seem to be a very trivial order or appointment just to be a porter but you know in God's sight there's something very precious and important about a porter.

You remember how the Lord Jesus what he said when he was here he was speaking of himself coming to his people like a shepherd comes to a sheep a flock of sheep and to a fold where there are sheep he says the porter openeth and of course he was referring to that great porter greatest of all porters John the Baptist who came and went before the Lord Jesus in his ministry and opened the door for him made straight the way for the Lord he was the greatest porter and the Christ acknowledged it and honoured it then we read in the book of Revelation that John saw the city of God coming down from heaven with twelve gates and at the gates there were twelve angels now the porters you see are changed into angels in the new Jerusalem that heavenly

Jerusalem that cometh down out of heaven from God so you see God does not despise the rank he does not despise the office of a porter indeed it's one of the great offices of the church of God to be a porter to be one that helps to guide to support and to strengthen and to stand always on the watch to never weary or become tired of the great work to which it was appointed David says here in the language of our text the parbar westward four at the causeway two at parbar no doubt they were changed from time to time but that was their position their lot and their portion now then thirdly he prepared meticulously the detail is a very wonderful thing when we come to observe it the detail that David had in his mind about all that would be needed in the preparation of this wonderful temple of the

[ 20 : 39 ] Lord he left nothing out it's a great thing if you like at your leisure to go through some of these chapters in the book of chronicles the first book of chronicles you'll no doubt be amazed as I have been at the detail that David perceived necessary for the preparation and the building of the temple of the Lord nothing was left out there's nothing too trivial for David it must be brought in the least thing and as I was saying I think this morning while he was providing talents of gold and people would have said well that's sufficient surely he was also providing nails the common thing to construct the wood work of the temple he was providing it he could foresee that in the construction of that temple all kinds of things would be needed and he left nothing out joinings brasses nails that simple article so necessary so important we can hardly get on in our domestic economy without it

David thought of it all and he provided nails you think of it my friend here was something that was going to be done it might be many years before it was done David did not know but David provided in detail for it meticulously as if it were to be done tomorrow and that is how you and I ought to behave ourselves and direct our steps we ought to be always seeking to be prepared for what may come to us tomorrow we know not what a day nor an hour may bring forth the great thing is to be ready to be prepared we have this as a great teaching in this part of God's word David was prepared if he had been called upon to build the temple he was ready to build it and my dear friends if you and I are called upon to meet with our maker what a mercy it will be for us if we are prepared for it now I was thinking in the week the head of the president of the

Russian people who was there this day seven days ago was on a parade of his nation's strength and might military power today he has met with his maker the one he denied the one whose ways he sought to overthrow in his own people you see was he prepared it says suddenly at 8.30 in the morning he suddenly died I say this is a very solemn thing we say oh yes well that was Bresnoff but it might be us it might be you it might be me oh to be prepared prepare me gracious God to stand before thy face the spirit must the work perform for all it is all of grace so one great teaching in this word before us remote as it may seem to be to you is this the wonderful need blessed importance of preparation for God for his worship and for his presence now then let us look at the second part of our subject tonight and that is the performance of God as I said

God illustrated very wonderfully by a long process the fixing of this site on Mount Moriah he sent his great friend that great patriarch Abraham the head of that great nation and the man whom the apostle Paul says was the father of us all by faith he sent him on a long journey to Mount Moriah to offer up Isaac as an off-burnt offering in worship to God you know how in a most miraculous way that was substituted Isaac was substituted by a ram caught by his horns in the thicket this is where it was

Parbar Westwood there was the scene ages before of that great man raising his hand to strike his own son the son in whom all the promises of God resided and God said stay thy hand he sees the ram and he leaves the seed and goes back to Beersheba and he leaves the mark on Mount Moriah that can be never erased then we hear nothing more about Mount Moriah until David is sent as we said just now by God to the mount the summit of it to offer an offering like Abraham did to the Lord God and to build an altar and then when God had accepted the offering that David offered on that altar

[ 27 : 14 ] God said then to David whispered into his heart this shall be the house of God but how can we get to it David didn't argue many people might well have done the sight was impossible I've already explained originally when in the days of David it was almost remote true enough that Ornan used it but he used it because it was remote it was the safest place for him to thrash his harvest no marauder hand could rob him of it or at least it would be most unlikely it was one of the safest places for a man to thrash his wheat but he was also impossible as a place where men might go to worship and indeed he was unattainable and therefore we might say it was unthinkable but you know dear friends what is unthinkable and impossible with man is not impossible with God that's the great teaching we have coming out of this with God all things are possible and God knew that there could be a way made there could be this causeway constructed no doubt made of common soil and rock and material dug from the neighboring surrounding terrain but it was to be constructed across the ravine so that there should be a causeway an entrance a road into the mountain and to the temple now God has provided

I don't wish to draw from the scriptures exorbitant figures or types and so on but I would just say this it is impossible for man to reach unto God the only way that man can reach God come to him and enter into his kingdom is through that way that God has laid down for us in Jesus Christ he said I am the way and how did he become the way by laying himself down in our human nature by going into the very lowest by assuming that flesh which was like our flesh without sin with all its weakness and with all its attendant shame and ignominy he laid himself down the son of God from heaven and he becomes the way the cause way of life the way to God my dear friends if you and I ever come to the house of

God to the kingdom of God we must come through Jesus Christ the only way the only cause way to heaven the only cause way to the worship of God God now this sets forth as we read this hundred and ninety hundred and thirty nine psalm David says in that psalm I cannot attain unto it no nothing can be attained in human strength and human wisdom it must be by God's grace and by the living faith of God that he plants in the heart and the causeway then is the only way whereby the temple could have been built and anyone approach that temple now I want you to just look at the detail preparation of David and we see in this an illustration of the wonderful provision of God in his gospel for those who would seek after him this causeway length of it I do not know but it was a very mighty wonderfully constructed causeway that bridged this ravine to Mount

Zion and enabled worshippers to go up to the house of God now you look think visualize that causeway across this ravine sometimes it would be swept by winds and rains no doubt would not be always palatable to traverse this causeway but David could see this he visualized this and he says four at the causeway two at Baba you see the balancing of the preparation and I would say this is a very sweet and precious indication to us of how the Lord deals with poor sinners those that are coming there are all kinds of people who come some of them are lame some are lame on both feet they virtually need to be carried into the gospel of Christ there are some of them blind you think of a blind person walking alone along the causeway they would be courting disaster for sure as anything but with a porter to take their hand and step by step to move them along that causeway until they could come to the precincts par bar you can see the wisdom and the wonderful provision that God makes in his gospel

David made it for the literal temple but God makes it in a far more wonderful way for all who come unto God by him by Jesus Christ then there would be those who were fearful they would come to the entrance of the causeway they would run back they would say in their own hearts and minds I'm not fit to go across that causeway I should be exposed to every view every eye would see me if I went across that causeway I cannot go I cannot venture and then a porter comes and word or two of encouragement perhaps a hand is laid upon the shoulder or the arm and they say come my friends come and welcome to

[ 35 : 07 ] Jesus Christ he is the way the only way be not fearful be not afraid and so the porter would encourage then there would be no doubt people who would come and doubt whether they would ever really be accepted if they went across the causeway would those porters at the doorway the precincts receive them and they would shrink and hesitate and hold back and then a porter you see there were four of them always in attendance that porter would come and with a few words and a few kindly attentive helps would guide their feet across that causeway four at the causeway two at par par you think of our attitude so often we're just the reverse you know we think oh yes the house of the lord is the great place we'll all gather there but what about those people outside what about that longing soul what about that soul that is careful anxious and longing and needy we ought to put the same balance the same proportion into our thinking and our attitude towards others as David did in this matter of the temple and as God does as he illustrates

God's own way and work of bringing souls into the kingdom of God he thinks of those that are outside more than those that are in that may seem a strange thing but it's true you see once in him in him forever thus the eternal covenant stands there's safety in Jesus Christ we can never go out again if we are once in him and therefore there is a measure of wonderful safety those that are in Christ but what about those that are the other side of the causeway will they ever reach it will they be lost will the terrible tides and winds and tempest prevent them from making a final ground now all this reveals to us so much

I feel of the Lord's wonderful provision and performance for his people and it also teaches us a great deal we need a right proportion of things in our own attitude and outlook towards the world and towards the worship of God you see David set up worship as a very high priority in his life I was speaking about this this morning I won't go further into it tonight but what a tremendously important thing it is to put a high value on priority to put first things in their rightful place and to give honor to where honor is due if we follow that course you may depend upon it with absolute certainty that all your affairs my friend in providence and in every other respect will fall into their rightful place and though you may feel you have to wait sometimes to see the unfolding of God's purpose they will be performed in due season

Christ promises this when he says seek ye first the kingdom of God and all these things shall be added unto you at parbar westward four at the causeway two at parbar we ought therefore to be more and more concerned with our coming into the things of God we ought more and more to seek for grace to come and to make real progress toward the kingdom of God and his worship we ought to put more emphasis on this than on arriving people you see they go through life they say well we hope when we come to die we shall go to heaven but they never make any not an atom of preparation nor do they even ponder and stop to think and to ask questions am I in the causeway and the

Lord says you see through David he says this the all important thing is to be a comer now are we comers do we want desire with all our hearts to be among the people of God who worship God in truth and reality who come into his kingdom who find that he is the head over our souls and our bodies and everything can we say as David did at Parbar Westwood four at the causeway two at Parbar amen amen I pray today services by seeing in 144 and tune 282 19144

[ 41 : 26 ] Jesus my answer heaven is gone he who might fix my hopes upon his track I see and I'll pursue the narrow way from him I do in 144 to 200 minutes from history from his book he ire is still so now if I see and I assume

I have added R ■■■■■liSt drib■ ■■■■■ insisties.

Amen. kolumn Costa are glad to kolumn eye last time Longen Romaniny

The needless soul are out of the way.

The needless soul shall take me to the other's eye.

[ 45 : 00 ] The needless soul are in me. The needless soul shall I miss thee.

The needless soul shall I miss thee.