

Genesis (Quality: Good)

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Date: 24 July 2011

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[0 : 00] That's what we read in the book of Genesis chapter 28 and the last three verses, verses 20, 21 and 22.

The last three verses of Genesis chapter 28. Jacob vowed a vow saying, if God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, so that I come again to my Father's house in peace, then shall the Lord be my God.

And the stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee.

And this vow of Jacob came from the experience that he had passed through of the Lord's gracious appearing to him in that vision in the night.

And now what do you find with the case of Jacob? He'd had to flee from his brother's wrath. We read in the previous chapter, and Esau hated Jacob because of the blessing wherewith his father blessed him.

[1 : 31] Jacob took that blessing and received that blessing by deceit. By the deceit of both his mother and himself in going along with it.

They contrived in their own hearts, forgetting the promise of the Lord. Then the blessing should indeed rest upon Jacob.

They put their hand to the Lord's work. May the Lord ever preserve us in this. In putting our hand to, for he has said, I will work, and who shall let it or prevent it, or turn it aside.

No, his purpose is. He is not slack concerning his promise, as some men count slackness. But there will be a performance of those things, and believers say this, a performance of those things that concern your pathway, that will be to the glory of God, and for your soul's good.

As the one did Esau say in his heart, the days of mourning for my father are at hand. Then will I slay my brother Jacob.

[2 : 47] Murder was in his heart, for how he had been deceived. He felt he'd been wronged. But dear friends, we know then, Almighty God overruled all these things for good, that there might be the fulfilling of the words regarding the election by grace.

Jacob have I loved, but Esau have I hated. Now then, such a word should make us fearful and tender in the sight of the Lord, and should indeed have made Jacob tender in the sight of his God.

But I believe we can see in a measure now, that Jacob fell into the Lord's hand.

He committed his way unto his God. Those things I'd like to speak of later will make this clear, I do hope. I want to be fined.

And these words of Esau, her eldest son, were told to Rebecca. She feared, there was no doubt about it, since Jacob was the favourite with Rebecca.

[4 : 18] Well, perhaps there was this, and the tenderness, and Rebecca was, remember, was very tender. Then the Lord had brought her out, and made her, they had given her as the wife for Isaac.

Then there she knew, then the Lord's blessing was to rest upon Jacob. And she feared for his life, and sent for him, and said, Behold thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

Now therefore, my son, obey my voice, and arise, flee thou to Laban, my brother, to Haran. This was good advice that she gave.

The advice formerly that she gave, regarding deceiving, his father was not, good advice. Mothers, even fathers, can sometimes give advice to their children.

And if it is done in the fear of the Lord, it would be good advice. But, we have to remember then, that though we may give advice, and write instruction, teaching, to our children, it should come down to this place.

[5 : 37] What is the Lord's will? And what are the Lord's purposes, concerning ourselves, concerning our children, concerning the younger ones, concerning the Lord's people, the flock of Christ, here below, his church.

Yes, it should be looking, as Saul of Tarsus did, unto the Lord, when the Lord met with him, on that road to Damascus, Lord, what, what thou have, me to do.

And that was his, a concern. I feel now, that we have, both Rebecca, and Jacob, concerned about this. And, we do not actually, read it as such.

We know, that the blessing of, of Isaac, rested upon, Jacob, but as we might say, that his mother's prayers, went before him.

So, he arose and went. And, what happened? He came to this place, where, he couldn't go any further, and the darkness was coming on.

[6 : 54] He's found a place of rest. And, think of this, he'd been given a little refreshment, no doubt, by his mother, to take that journey. He was alone.

He was in exile. Now, I often think, of those that live, we might say, a lonely pathway, and yet, they're the Lord, so not alone.

And, Jacob, most certainly, in this time, was not alone, that the Lord was with him. I know, he, there came this time, thence, he dreamed, this vision.

He took the stones of that place, and put them for his pillows, and lay down in that place to sleep. He made a bed, whatever it was, not as comfortable as ours, but the Lord, if he gives sleep, and rest, in a natural way, or wherever our bed might be, it would be very comfortable.

And, with Jacob here, at this time, the Lord, appeared to him. And what, what a vision this was. And behold, a ladder set up on the earth, the top of it reached to heaven, and behold, the angels of God, ascending, and descending on it.

[8 : 22] Behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac. How many times do we find, in the word of God, that Abraham, is spoken of, as the father, of the patriarch?

It is, in this way, that the covenant, was, first made, in, in that way, of the nation, and state, of Israel, of the coming, of the Lord Jesus Christ, in a very, specific, and particular way, with Abraham.

And then, there, not only the land, and the people, should be, as a great multitude, but in thy seed, shall all nations, of the earth, be blessed. And we know, then, the eternal covenant, then, the thing that was in order, then, in all things, and sure, was before the beginning, of time.

Then, there, the dear son, it was so purposed, that he should, lay down his life, for sinners. These are great mysteries, indeed. Who are we, to reason them out, or to fathom them out, but to believe?

Then, there, God sent his own son, and the Lord Jesus Christ. Here, we have a glimpse, again, of Jesus, in the Old Testament.

[9 : 52] To thee, will I give it, and to thy seed, and thy seed, shall be as the dust, of the earth, and they shall spread, abroad to the west, and to the east, and to the north, and to the south.

And in thee, and in thy seed, shall all, the families, of the earth, be blessed.

So we have that, promise, we have the glimpse, we have the, covenant renewed, we have, Jesus set before us here.

And now, in a very particular way, there's Jacob's promise. something, then, must hold him up, in the intervening, approximately, 20 years, before his return.

All the trials, and tribulations, all that he had to pass through, the, the reminders, of his sin. What did I say, at the beginning?

[10 : 55] Jacob, and his mother, Rebekah, put their, sought to put their hands, to the Lord's work. And I am, he said to Ruth, sit still, my daughter, sit still, until they will see, how the matter will fall, for the man will not be in rest, until he fulfilled the thing, this day brought it to pass, it was to be that day, when it could be, at the far hence, but sit still.

And oh, what does this mean, for a living soul? To prayerfully sit still. To carefully, sit still.

To watch the Lord's hand, in sitting. It means, that they are not, to put their hand, to the ark of God, as one did, and he was slain there.

And David's heart, was so much grieved, at that time, he couldn't bring the ark, any further. Oh dear friends, you know what this means, in your life, in your experience, and mine.

It is, that blessed watching, of the Lord's hand, in, in so, many, many ways. The unfolding, of his purposes. Jacob, had to see, the unfolding, of the Lord's purposes, his purposes here.

[12 : 23] He had to walk out, this pathway. And in the promise, that had been given, to him, and we're going to speak, of it now, of what that promise was. Behold, I am with thee, and will keep thee, in all places, whither thou goest, and will bring thee again, into this land.

For I will not leave thee, until I have done, that which I have spoken, to thee of. I think this one, is just a little explanation, here. Did it mean, that when Jacob, was brought back, the Lord, would leave him?

No. This particular instance, and this particular, period, in Jacob's life, was to have, the fullness, of the promise, of almighty God, resting upon it.

Are you that promise? Are you that token? Believest thou this? your hand, the Lord, speak, in that way. I will be with thee.

Yes, and that is once, your soul desires, the Lord's gracious presence, and help, that his presence, may go before you. Oh, no wonder, Moses, the man of God, was so concerned, about this, because of the awful, place and position, and situation, he was placed in.

[13 : 47] He had to pray, if thy presence, go not with me, carry us, not up hands. And of course, Moses knew, what it was, to be held up.

He also knew, what it was to fall, but we're not going, to that now, but the Lord, was with him, full well, no, full well, to the end. And so, with Jacob here, the Lord, was going to be with him, in all, that was to come, all that was to, be brought to pass.

Now, when Jacob, woke up, Jacob, and went, and he was asleep, he said, surely the, Lord is in this place. And I knew it not, when I, laid down my head, to sleep, I thought I was alone.

I was afraid, of those wild bees, I tried to commit, my way unto the Lord. Oh, we can see Jacob there, tenderness of spirit. Oh, that he'd pass through now.

Do you know, there are those times, when, the, the Lord permits, these things, to come in our lives, to teach us, our needs, of dependence, of resting upon the Lord.

[15 : 01] Of, not looking to, an arm of flesh, not looking to ourselves, but looking unto the Lord. the path, the path, of teaching, that Jacob, had to pass through, was not pleasing, to the flesh.

Neither, will it be, to you, or I. But, blessed be his name, if it is the right path, it will be a good path, will it not?

It will be, the path, of blessing, Jacob. Jacob, he had months, to walk through, but it was a path, of blessing. And he was afraid.

I think you and I, would be. And said, how dreadful, is this place? He'd seen, God. He'd seen the Lord, there, at the top, of that, like unto a ladder, that was set up.

He'd seen the angels, of God ascending, and descending there. Seen all those things. He'd heard, at the Lord's voice. He trembled.

[16 : 21] And he said, this is none other, but the house of God. And this, is the gate of heaven. Is there, are there those times, when the Lord's people, are given a glimpse?

Or are they here below, into heaven? But there, we might say, then, the windows of heaven, are open, the gates are open, we'll catch a glimpse, of that glory inside.

That is, prepared, for, the Lord's dear people. Prepared, for those, who are, redeemed, by the precious blood, of Christ, washed their robes, in the blood of the Lamb.

And, made them, white. He woke up. And, he was afraid. He pondered, over these things.

And, it seems, possibly, that it was, not yet morning. From the 18th verse, we read, Jacob rose up, early in the morning. And now, what did he do?

[17 : 28] He took the stone, and then, he had put, for his pillows, all those stones there, we read that, he took those stones, earlier on. And, set it up, for a pillar, for a memorial, unto the Lord.

And now, what did he do? He poured oil, upon the top of it. You say, well, what of that? It was the only sacrifice, that he could make. Of what had been given to him.

Oil was, very precious, sought after, treasured, prized, in those days, in the, eastern countries. Just consider, once, that love, the compassion, of the good Samaritan, to the, one that was taken, by the thieves, and left half dead.

He poured in, the oil, and the wine. We need the oil, of his grace, to be poured into, our very souls. So this was a sacrifice, unto the Lord.

It was, the offering, that he sought to make. The offering, of, submission. The offering, of, obedience.

[18 : 46] The offering, of, we might say, returning love. Because we can only love, the Lord, if he first, makes that love, known unto us, in our hearts.

We love him, because he first, loved us. And now, he called, the name of that place, Bethlehem. Well, where God, appeared to him.

The name of that city, was called, Luz at the first. Now, we come to our text, in particular. And Jacob, vied, a vow. It is indeed, a solemn thing, to vow, a vow.

A vow, is before the Lord. You think of the, marriage vows, they're in the sight, of almighty God. So, lightly esteemed, in our day.

But it does not, uh, make any difference, at all. And sometimes, even now, they used, event, mark, uh, the very, institution, institution, of marriage.

[19 : 56] Now, when there are those, who would seem to, uh, be of like, a marrying like, we know, the word of God, is very clear, upon these matters.

Very clear, indeed, in the condemnation, of it. And Jacob, vowed a vow. So, this was his promise, in the sight of God. It was not a promise, made to a man.

This was a vow, or a promise, that Jacob, would need help, in keeping. We can make a promise, we can break it.

The Lord doesn't. Oh, if the Lord gives a promise, it will be fulfilled. He's not slack, concerning his promise, not forgetful, not unkind, not unmindful, of those promises, that he has made.

But man is. And, uh, we might, uh, make a promise, using a very simple, illustration, to, help somebody, or to, meet with somebody, or to, telephone them, or write to them, and we forget.

[21 : 11] Uh, and, uh, in that way, if we do not carry it out, that promise is broken. But a vow, in the sight of God. Now, what, uh, did he actually say?

Notice the language here. If, if, if, God, will be with me. Was he doubting?

What God had spoken? No. Uh, it, seems to imply, and in, in, in fact, to us, that, uh, there was a doubt there.

Then, whether the Lord would perform it or not. Whether it would be brought to pass. the F was in Jacob's heart.

Oh, do we know sometimes what it is that there, uh, we have the word of God, we have the great and precious promises, we have the truths that are delivered, and you doubt, if that's for you.

[22 : 21] Is what tries you, is it not? That's when that promise is yours, is for you. If that word is for me, if that promise is mine, if, that God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

We might say that Jacob wanted the Lord in everything in his life, he wanted the presence of the Lord to be with him, to go before him, he wanted the Lord to be with him to the end.

Do you, do we, truly? Yes, uh, like the, uh, hymn writer spoke, uh, uh, regarding the, uh, exercise of the Shunammite woman, it is well, while life endure, and well, when called to die.

It is in every circumstance, every need, that we need the Lord, but it is not always, known and felt. Oh, Jacob meant it here.

Oh, he meant it truly from the bottom of his heart, we might say. There must have been those times, when he wondered. When he wondered.

[23 : 42] And so what do we find in, uh, uh, in the years that followed, he himself was deceived. Uh, his wages changed, and we know how, uh, uh, then, uh, there when, uh, and we want to go through these things now, but, uh, there was, he served seven years for the love, uh, that he had.

Uh, we'll just, just read it just for a moment. Uh, uh, we have that Jacob marries, um, Leah and Rachel. Laban had two daughters.

The name of the one was Leah, and the name of the younger was Rachel. And Leah was tender-eyed, but Rachel was beautiful, and our favorite. And Jacob loved Rachel.

He couldn't help it. Fall in love. Uh, uh, Jacob did, and Rachel no doubt.

And, uh, what did Laban say? It's bad that I give her to him, that I should give her to another man, and buy with me. And Jacob served seven years for Rachel, and they seemed unto him, but a few days for the love he had to her.

[24 : 56] And at the end of the seven years, uh, Jacob said to Laban, give me my wife, for my days are fulfilled, uh, that I may go in unto. And, uh, there was a great feast that was made that night, and it came to pass in the evening, uh, that he took Leah, his daughter, and brought her to him, and he went in unto her.

And, uh, what did we find? That when Jacob, uh, woke up in the next morning, behold, it was Leah. He'd been deceived. But these things were in the Lord's hand.

Well, once was Jacob's thought, more was the burden of his soul. Another lesson that he had to learn. And do we not have to learn so many, many lessons in their lives, many of them?

We might say we have to learn them over and over again, do we not? Over and over again. We need the Lord to hold us.

We need the Lord to keep us. And now we see, in Jacob's prayer, in Jacob's vow, he wanted the Lord to be with him, to keep him, to preserve him.

[26 : 11] He felt his need. He'd had a solemn lesson. And he wanted the Lord to be with him, in, um, uh, uh, in every way, uh, to keep him, and, uh, to supply his daily wants.

And we know, then, if we read the account, the Lord so much blessed and favored him abundantly. He didn't seek for this. He wanted the Lord just to hold him up, and then to bring him again, according to the promise of God.

So I come again to my Father's house in peace. Then shall the Lord be my God. This was not, uh, shall we say, uh, uh, striking, uh, this agreement, uh, with the Lord.

No, it was in this way. Then shall I know that the Lord has spoken. Then shall I know that the Lord will perform. And then shall I know that the Lord will be with me.

Then shall I know indeed, that he is my God. Then shall I know. Oh, have you sometimes been brought to this in your experience?

[27 : 25] Then shall I know that Christ died for my sins. Jacob wanted this assurance. And I believe I can say that there are many here that want this assurance.

not just that Jesus died for sinners at Calvary upon the cross, but that this same Jesus died for you and for me, for your sins and for mine.

Yes, the assurance, the knowledge of these things, the hope in them. Uh, then, uh, uh, uh, we might say that hope that has taken root and now it springs up and it bears fruit and it's all to his glory.

And there it brings it as springs forth and flowers. That hope. That hope. And then, is given from God.

And this was Jacob's hope. In the promise of the Lord, the Lord's gracious appearing, uh, to him. He wanted, he needed, he felt his need.

[28 : 42] He'd been brought to this place. Let us remind you again, only a short time before, he and his mother, had, uh, stolen, uh, that blessing, gained that blessing, uh, uh, uh, through conspiracy, uh, through their own hands, uh, through their own, uh, conspiring.

We can say, well, they did not make it a matter of prayer. What do we mean by this? We can make something a matter of prayer, and those prayers are dead.

Because, we make it a matter of prayer, and we want no other answer, than what our flesh desires, what our own heart wants.

That's the answer we want from the Lord. We want, uh, the Lord to work, with us, and not, for us.

And we want, uh, the Lord to work, with us, to work out, our own ways, our own schemes, our own plans, our own lusts, our own desires, whatever it might be.

[30 : 06] But, oh, to be brought to this place then, that Jacob was brought to. He wanted, the Lord to work, for him. Well, all those intervening years, we can go through them, and then there came the time, when the Lord said, return.

That time, that the Lord spoke of here, in this, in this 28th chapter. And the Lord will bring him back. And in going back, he needed the Lord more than ever.

You might say, well, uh, surely this was not so. Well, I only put it in that term, because, the Lord was bringing him back. His brother Esau was coming, those 400, uh, uh, men with him.

Armed and ready for warfare, perhaps they were. Jacob, trembled. Faith, staggered at the promise.

Was he to perish, at the hand of Esau? was the promise, of God, to be brought to nothing. Do you know, there are those times, when, uh, the Lord's people tried over this.

[31 : 25] And the Lord's words, may be brought to nothing. His promise, may be empty. It's what tries them. I feel that we can say, that with Jacob here, and also when he wrestled, uh, with the angel of the Lord, that night, to the breaking of day.

This is what, he trembled, over. And we have examples, in the word of God, I just think for a moment, of, Eli, old Eli, virtually blind.

Heavy old man, sitting upon that seat, uh, uh, by the, uh, before the temple, waiting for news. Waiting for news, of how the battle was, because, he couldn't do anything, about it.

They'd sent, for the ark of God, and his two sons. He trembled, for the ark of God. And sometimes, that's all we can do, is tremble, uh, for the ark of God.

That is, uh, the Lord's house, his people, his ways. Uh, all those things, we tremble for them. He couldn't do a thing, he was helpless.

[32 : 41] Eli. And we read, that tidings were brought, to him. And what were those tidings, both his sons were killed, in that battle.

He knew it would happen. God had foretold it, a solemn thing indeed. There was no hope for them. Although they were in the priest's office, they'd put themselves, into that place.

You know, they behaved, very awfully, uh, there in their office. And Eli was at fault, for he'd not restrained, uh, his sons.

But our want, had the effect, upon Eli's, very soul. When he trembled, for the ark of God, he heard, that he had been taken. The shock, made him fall over backwards.

And because he was a heavy man, his neck was broken, he died. To be with the Lord, in glory forever.

[33 : 55] Oh, there, as, uh, one, like unto us, in need. A sinner, indeed. There was that hope, that was given.

And that hope, that maketh not ashamed. Oh, to have that blessed hope, and the shed blood, and the loving obedience, of the Lord Jesus Christ, in that covenant of grace.

To be enabled to say with David, yet he hath made with me, an everlasting covenant, ordered in all things, and sure.

And this stone, which I have sent for a pillar, there, there, shall be, God's house. Yes, if the Lord, should bring him back again.

Then, uh, there, at some time, oh, the true worshippers, would come up, and worship, uh, the God of Abraham, Isaac, and Jacob.

[35 : 02] Yes, there, he had set up, that stone, or stones, for that pillar. Pour down the oil, upon it, we might say, that oil of, anointing, and the oil of dedication, not in Jacob's hand, but in the Lord's hand.

But offering unto the Lord, that came from, a broken heart, and a contrite spirit. We can say, that with Jacob, the Lord made his heart, very tender.

That's what we need. Oh, that's what we need. And this stone, which I set for a pillar, shall be, God's house.

And of all that they shall give me, I will surely give the tenth unto thee. And we have here, that tenderness of, Jacob's spirit. How he is brought to realize, he was not making, and I'm speaking, rightly here, he was not making a bargain, striking a bargain with God.

His heart was made tender. You see, in our lives, and in our paths, what we have, is not ours, you know. We're only stewards, over what the Lord has given to us.

[36 : 26] It's not ours. And here we have, one of the instances, of tithing, that is brought before us, in the word of God.

And now there are some, that make a habit of, tithing that tenth, of their goods, and of their income.

And on, then, they would, be seen of men. I just think, for a moment, of the, widow woman, as Jesus and his disciples, were, sitting over against the treasury, watching the people, casting in their money.

And, this, there were many, that cast in, of their abundance, but there came a widow woman. She only cast in two mites. But it was all, her substance.

And, the Lord remarked, to his disciples, about this, pointed her out. She had the Lord's smile, and approbation. Oh, these others have cast in, of their abundance, but this woman, have cast in all, given all.

[37 : 44] She had a good conscience. And, this is what, we have this fire, then, of Jacob. And, we believe, that he was enabled, to, carry it out.

And, if there is, then, a fire, that you and I, have made, oh, how we should need, the Lord, to hold us up in it. And, do we need, the Lord, to give us, a tender heart, spirit, conscience, before him.

And, Jacob, by the way, is saying, if, God will be with me. I'll just briefly, go through, one or two points, further, in our word.

Jacob knew, that he would need, the Lord. Jacob knew this. If, God will be with me, I should be safe.

If, God will be with me, I should be content. If, God will be with me, I should be happy. But, if the Lord, should leave me, I should be the most miserable.

[39 : 03] Because, was it Jacob's plea? the promise, the Lord, the Lord, the Lord has given, for he has said, I will never leave thee, nor forsake thee.

Do you have to pray, plead that promise, Lord, leave us not, leave me not. Be with me, be with us, unto the end, be with us, in all those concerns.

Yes, the Lord's people have this. Then, the Lord will be with them, in the house of God, in the matters concerning his house, whatever it might be.

the work that the Lord has prepared for them. Think of those that are younger, who feel the need of the Lord's gracious presence, and help, to be kept, to be in the way that the Lord would have you to go, and to supply your needs.

We often think of, our youth, the difficulties, that when there were then, when we think now, of the youth of today, oh, we do not know, what lies before any of you.

[40 : 27] For those of us, that life's journey, that we might say, in the evening time of our lives, you are spared, at the beginning of it. But ones, that may come into your pathway, I will say, that you will need, this blessing that Jacob had, and you will also have to plead it, oh, that the Lord will be with me.

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, I know in our day, we have an abundance of good things.

We have to admit this, don't we? And yet, there are those, in other countries, especially where there's been, the long period of right, that are starving. The Lord's people, yes, they've never been forsaken, the Lord will ever hold them up, but, do we not need to have that, right compassion, for them.

And will give me bread to eat, and raiment to put on, so that I come again, to my father's house in peace. There might be those times, when we have to, venture forth, into the unknown path, and way, and Jacob certainly was, although he was going to, his relations, he was, his mother's, relations there.

And, there'd have been strangers to him, no doubt. Heard of them. And, what would he find, a strange country? Would he be welcome? Would he be loved?

[42 : 22] Would he find that right place there? To desire, to seek, and to have, the Lord's presence, is a great blessing.

Not to be despised. And Jacob felt his need of it. And the Lord had promised it. You see, the promises that God is pleased to give, sinners have to plead them.

The promises for them, they have to plead it, and they have to walk it out. And Jacob had to walk it out, for, more or less, twenty years. He had to walk it out, for all that time.

He had to prove, the goodness of the Lord, unto him. And, he was not, let down, he was not deceived. So, I come again, to my father's house, in peace.

Then, shall the Lord be, my God. And this stone, well, have we those stones, of remembrance, in their pathway.

[43 : 34] The goodness of the Lord, you can look back, you can see those times, when the Lord has helped you, and be with you. Wherefore, dost thou don't? I don't.

Oh, I'm not setting myself up, when I, ask such a question, is that, wherefore dost thou don't? Wherefore, dost thou fear? Oh, they have little faith, whatever it might be.

Only the words of the Lord, are just as bad as you. Are we, fear? Are we tired? Are we disbelieved?

Are we mistrust? Then, shall I know, that the Lord, has gone before me.

Then, shall the Lord, be my God, and this stone, which I set for a pillar, shall be, God's house. Do you love the house of God? Do you love his ways?

[44 : 32] His word, his people? And of all that thou shan't give me, I will surely give the tenth unto thee. Now, what little time we give.

I'm going to find fault now, with myself. Waking hours, a tenth unto the Lord.

Now, I'm not saying, that we should, have that tenth, reading, prayer, and meditation. There should be those times, that are set aside for it.

But I just look at the case of others, where perhaps, they're doing the Lord's work, in looking after, the old, or the frail, or whatever it might be, doing what the Lord has, given them to do, and they do it, without any, seeking for any reward, whatever it might be.

They do it, as unto the Lord. And of all, that thou shan't give me, I will surely give the tenth unto thee.

[45 : 51] Now, if the Lord prompts you in some way, do it. Do it. You'll have a good conscience. Now, if it is that the Lord's prompting, your heavy smile, going back to the widow woman, casting in her two mites, into the treasury, the Lord looked upon her, mentioned her, spoke of her.

The others, received, hardly a glance, we might say. The smile of the Lord, rested upon that woman. And she didn't seek for it.

Neither were you. Exempt for his blessing, and his favour. You might walk in the fear of the Lord. So then, if there is that prompting within, do not ignore it.

If there is that, the Lord has laid upon your spirit, turn not aside from it. This was laid upon Jacob's heart, and you must venture in that way.

Whatever there, there might be the fulfilling of it. But he knew what it was, for the Lord to be with him. Now, do we not, want the Lord to be with us, to the end?

[47 : 16] We want the Lord to hold us up, in everything. We want the Lord to keep us. We want his smile, to rest upon us. Not for our own works, not for our own righteousness, not for our goodness, but for his name's sake.

That his name might be glorified, that we might receive, a little blessing. Yes, we do not seek great things for ourselves, but we seek that the Lord would be with us.

And we pray that in mercy, he might pardon all our sin. All that's been spoken amiss, in his dear name. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.