

Edmund Jezuit - The Ebenezer Stone

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Good morning. It's Brother Edmund, and the topic that he's chosen to address us on is the Ebenezer Stone. The Ebenezer Stone. Brother Edmund Jezuit.

Thank you, Brother Richard, and good morning, everyone. Our subject this morning is suggested to us in 1 Samuel 7:12: "Then Samuel took a stone and erected it between Mizpeh and Shem and called the name of it Ebenezer, saying, hitherto hath the Lord helped us."

Now, the circumstances surrounding this unusual incident is important to us because it provides many lessons for the Lord's people, and you remember the Apostle Paul authorized us to use the nation of Israel as a source of spiritual lessons for us. Remember, he informed us that the things that had happened unto that nation of Israel were for our benefit, for our instruction.

The Scriptures often refer to stones in a variety of ways. For example, in the early beginning, we remember that God wrote His Law on stone. The Apostle Peter calls the members of the church "living stones."

The prophet Isaiah refers to our Lord as the "precious cornerstone," and then John the Revelator speaks of a white stone in which there was a name inscribed. Solomon's Temple was built of stone. The Great Pyramid is constructed of stone. The altars of the old days were constructed of stone.

And even the human heart is likened to a stone. You remember Nebuchadnezzar's image, the dream that Nebuchadnezzar had. There was a stone that wrecked that image. And all the grievous sins committed by Israel were punished by stoning one to death.

Now, on occasion, there were huge or large stones that were often set as markers to commemorate some very important or a remarkable event. For instance, when Jacob had an interview with God, he commemorated that remarkable event with a stone. Genesis 28:18: "Jacob rose up early in the morning, and he took a stone that he had or a pillow and set it up as a pillar, and he called the place Bethel."

And then you remember when Israel was crossing over the Jordan River, after they were safely on the other side, Joshua told 12 men to go to the middle of that riverbed and to select 12 stones and to take these 12 stones and pile them up on the shore, and this would be a memorial for Israel, reminding them of the miracle that God had performed on their behalf.

Now, stone has characteristics that make it suitable for several things. First of all, we realize that stone is very stable, very solid, indestructible. No two stones are ever alike. Stones provide a very indestructible building material, and also it is used and has been used as a lasting marker of some special event, and so it was Samuel in this instance, that erected this special stone, and he called it Ebenezer. This word, Ebenezer, means a stone of help.

And it was this Ebenezer stone that marked a great event in Israel's history, and Samuel assigned God all the credit because of the help they received from God, and he declared when he set up that stone, hitherto hath the Lord helped us.

Now this beautiful expression by Samuel, I think, has been echoed in the hearts of all of the Lord's people down through the ages as they erected their Ebenezers to the Lord as they walked with him, and so, as we embark on this New Year of 1986, may we reflect on some of the 1985

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Ebenezers. May we recount the many "Hitherto hath the Lord helped me" experiences.

And we're going to need those Ebenezers in memory to maintain our faith so that we will be able to stand in these evil days when our experiences will be in 1986. We don't know.

As the hymn writer expressed it, I know not what awaits me. God kindly veils my eyes. I'd rather walk in the dark with God than go alone in the light.

And so the Ebenezers of 1985 are going to help us erect Ebenezer's in this coming year.

The third chapter of 1 Samuel opens up with a declaration that the child Samuel ministered unto the Lord before Eli. This means that Samuel was really serving the Lord under the direction of Eli, who was the high priest, and in the same verse we also read that the word of the Lord was precious. In those days there was no open vision. Now, evidently at this particular time, there was no prophet of the Lord, one that could speak with authority for him.

And since there was no special spokesman for God, there were no visions or any revelations to the people. However, at this particular time, Eli the high priest, really was the representative of God for Israel. Eli's age about this time was about 80, and the record states that his eyesight was failing him, and consequently he had to rely on others to help him in the services of the tabernacle, and so it was arranged that young Samuel would be one to help his friend Eli in the various chores that had to be done in the tabernacle arrangement. Now, apparently, Eli had his sleeping quarters close by to the tabernacle, and young Samuel was even close by to Eli's sleeping quarters.

And so one night, as Samuel was laying there in bed he heard his name call, and thinking it was Eli that was asking for some service, he ran to Eli, asking him what did he want? And Eli said, I didn't call you, Samuel. Go back to bed, and so Samuel went back to bed, and no sooner did he lay down again the voice was calling him by name.

And again he responded, and again Eli told him that he hadn't called him, that he should go back.

Well, then there was a third time, and the voice calls for Samuel, and again obedient Samuel responds. Well, now, Eli began to realize that it was the Lord that was speaking to Samuel, and so he instructed young Samuel to go back. And if this voice should ask for his name again, why, then he should answer, saying, speak, Lord, for thy servant heareth.

And the voice did call again, and there was an angel of the Lord that stood before Samuel, and Samuel answered exactly as instructed by Eli, and then came the message to Samuel respecting Eli and his family, and it was a frightening message, a terrible message.

And poor Samuel was really sick at heart when he heard the message as he listened to this stern denunciation by this angel against Eli and his family. The message foretold the sad end of Eli's two sons and the death of Eli, and also that Eli's family would no longer serve in the priestly line, that with Eli's death, that would be the end of the priesthood as far as his family was concerned, and it was a just verdict on God's part because Eli's sons misused their position as priests. They certainly were not instructors of the people as they should have been.

But what a message entrusted to a young boy who was only about 12 years old. How could he repeat this awful message to his friend? He loved his friend. He had respect for him.

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Morning came, and Samuel went about with his chores in the tabernacle. But this was on his mind. How is he going to announce this to his friend Eli? Why, it would crush him.

By this time, Eli began to detect there was something wrong with Samuel, and he knew there must have been some. Something that was heavy on his heart. He could tell by his attitude, and so Eli took the initiative, and he asked Samuel, samuel, what did the Lord tell you last night?

I'd like to know. Don't hide it from me. Tell me everything. He wanted to know all the particulars. He knew this was a message from the Lord.

Just think what a trial this must have been for Samuel. Just a young boy. Eli was his close friend. He was like a father to him, and here you have to give him this message of judgment.

I think in this experience we recognize here a lesson of responsibility.

Sometimes a matter may require a boldness of speech, and yet we may attempt to avoid it by introducing perhaps other kind of approaches to justify ourselves. Sometimes we may be overly sympathetic. Sometimes there may be a friendship involved that we may jeopardize that, or we may fear the consequences of. Or sometimes we may even take an important matter and develop that in our mind as being unimportant. Sometimes we may even avoid responsibility just to maintain peace. Now, carrying out responsibilities are not always pleasant, and at times it will affect our association and our fellowship with the brethren.

Samuel could no longer hold back this dreadful message. He had to deliver it to Eli. The Lord expected him to do that, and so when Eli heard the Lord's judgment against him and his family, he answered Samuel in such a way that sat. Samuel was surprised.

In fact, it was a pleasant surprise on Samuel's part. It relieved Samuel of the burden that he had on his heart, and Eli's answer is found in verse 18, and they're beautiful words, not even a trace of rebellion.

Verse 18. It is, Lord, let him do what seemeth him good.

Now these words certainly reveal the kind of character that Eli really was. Submissive, faithful, and yet we discover a flaw in that commendable character, and so serious was this flaw that it caused his rejection by God.

Now there are some who may fit Eli's profile, willing to take without murmuring the many experiences that the Lord sends upon them.

But the Lord requires stronger characters. How much more Eli would have pleased the Lord if he would be on the initiative and demonstrate a greater firmness of character? Strong characters, I think, are appreciated by most people, even though in some respects they're more difficult to deal with. Nevertheless, this firmness of character was lacking in Eli's makeup, and this is something that the Lord appreciates, a firmness of character.

Eli's lack of character influenced him in the role of a father. He allowed his love for his sons to blind him to the responsibility he had toward them. Here was Eli, a priest, an instructor of the people, failing in the role of a father. We must recognize and respect the priorities that God has set up for us.

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We have seen some who, like Eli, authorized servants of God, perhaps an elder, perhaps a deacon, actually neglect the position of a father, and often their service to the Lord's cause is performed with zeal, so much so that it is greatly appreciated by the Lord's people, and yet their first obligation, their children, is often neglected.

Acceptable services to the Lord must be based on proper priorities, and Eli in this case disregarded his priorities, and the Lord was forced to disqualify him.

In 1 Samuel 3:19, there we're told of the growth of Samuel. He gained favor with God, with his friend Eli, and all of the people of Israel, and Israel began now to recognize the fact that Samuel was now directed to be a prophet, and so he was recognized in Israel as such prophet. In Israel, the Spirit of the Lord was upon him.

About 20 years after God's prediction of the calamities that would befall Eli and his family, the tragedy occurs.

And in these 20 years, apparently there were no reforms of any kind in Israel. Eli was now reaching the age of 100. During this time, he just permitted things to go unchecked. His sons were still in control. They were dishonest in the things of God, immoral in their conduct.

And yet Eli was able to cover all of these sins of theirs with a cloak of tolerance and improper love toward his family.

In these 20 years, there's no mention made of Samuel. Scriptures don't tell us where he was and what he was doing. But during these 20 disgraceful years, Eli's sons certainly brought great injury to the nation of Israel.

And Eli was responsible for permitting his sons to continue in office.

Now Israel lost sight of their covenant, and by their action, the things they had done, God was bound to reprove and to punish them, and that punishment came because we read there was a fresh invasion of the Philistines upon them as the Israelites went out to battle them, and of course, they lost the battle, suffered a defeat, and they began to realize there was something wrong, the fact that they did lose the battle, and so the elders of Israel had a council of war.

And at this assembly they discussed the cause of their defeat, and they were looking for means, some ways that they could right themselves and become victorious in their battle against the Philistines, and so they reached a decision. What were they going to do?

Verse 3, chapter 4: "Let us fetch the ark, that when it cometh among us, it may save us out of the hand of our enemy." Now, apparently, they were looking for something that they could have some faith in or that would help them in providing a victory, and they perhaps in their mind, selected very wisely because they remember the performances of that ark. They certainly remember the ark during the 40 years in their wilderness.

They also recalled how that ark stood right in the middle of that Jordan river, and the whole nation passed across dry shod to the other shore, and they didn't forget that ark as it circled around the walls of Jericho seven times, and the walls came crumbling down. So they knew that the ark had power, and so now would not they expect a victory from this piece of furniture? And the reasoning apparently was that certainly God wouldn't permit his ark to be injured in any way or to be taken. And so they felt very secure, very safe.

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Immediately they made arrangements to bring this ark in their presence into the camp of Israel, and when this ark was brought in, all of a sudden, all the Israelites were just so overjoyed, and there was a tremendous amount of noise, shouting and cheering and so on. So much so that the Philistines heard all of this commotion, and they sent out scouts to find out what this noise, this tumult, was all about, and upon learning that it was the ark that they were all excited about, then the Philistines began to react with fear, because they too had not forgotten some of the things that Israel's God had performed.

Certainly the God of Israel demonstrated his power on more than one occasion, and they were able to see that. But before this spirit of fear began to develop amongst the Philistines, apparently someone in their number rose to the occasion and reprimanded them, and he reproved his fellow soldiers. Verse 9, chapter 4. What did he tell them?

He says, behave like men, be strong, fight. Do you want to be servants of the Hebrews? And this is all that the Philistines needed to fire them up for battle, and so they were now battle ready. But so were the Israelites.

They were confident of victory because they had this holy piece of furniture. They had the ark. They couldn't go wrong.

And so, as you reconstruct this scene, here come the Levites bearing this ark, Eli's sons, in front of the ark, leading the procession, as it were, and as they approached the enemy, they just shouted their usual battle cry when they went out to battle. Rise up, Lord, and let thine enemies be scattered.

But what a show of mockery. Israel was marching under false fellows. What a farce.

They had violated their covenant, and this violation meant that they were going to be punished, and these two priestly sons of Heli were not really God's representatives. Oh, they had on the priestly garb. They looked like they were. But they were immoral, they were impure. They were only posing as God's representatives.

Israel forgot that God's blessing was not to be expected under such conditions. Of course, the battle didn't last very long. They lost the Philistines gained a complete victory. The record says that they stormed into Israel's camp and they slew some 30,000 soldiers, and so Israel's stand with this sacred ark was really in vain.

The two disobedient sons of Eli were slain, just as predicted, and the sacred ark, the most prized position of Israel, was taken. And never had such a calamity befallen Israel since they left Egypt.

Immediately, a runner is released to deliver this tragic news back home and back to Eli in particular, and quickly the results of the battle are revealed, and of course, all the Israelites at home were just. They couldn't understand what had happened. The Ark was there.

Why, how could we have lost? Of course, Eli soon heard the unusual noise and the tumult, and of course, he was anxious to see what it all meant, and finally, the messenger delivers the news, and this really becomes Eli's death blow. Chapter 4, verses 16:18.

The messenger says to Eli, Israel has fled before the Philistines. Thousands of Israeli troops are dead, your two sons are killed, and the sacred Ark has been captured.

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There's we called Eli, a hundred years old, almost blind. Oh, he could bear to hear the defeat of his people. He was even resigned to the fact that he lost his two sons, depriving him of their fellowship and their being in the family. But to hear that the most sacred symbol of Jehovah's presence, the ark this entrusted to him, he was caretaker of it.

This fell into the hands of the heathen. This broke his heart.

The record says that he was sitting on a seat that didn't have any back, and when he heard this last calamity, he fell backwards, broke his neck, he died.

Now, Eli was faithful at heart unto death. Nevertheless, he is not without reproof. His character reveals a serious flaw. Too much of the peace at any price and not enough courage to stand for what is right and just.

Of course, the Philistines were just elated to obtain Israel's prized possession, the sacred ark. What could be a greater spoil in war than this? But now the question is, what would they do with it?

How would they treat him? Well, they decided to take that ark into their own temple and put that ark right next to the image of their God, Dagon, and they left it there for the night.

The next morning, the priests of the Philistines enter into the temple, and all of a sudden they view a horrifying scene. Dagon fell off his pedestal, down with his face flat, right before the Ark.

They refused to accept this incident as an evil omen. So they decided to put Dagon back into his position again, and they did, and so they left him for another night, and next morning, they returned back to their temple.

Now, the scene is unbelievable. Not only is their idol down on the ground, but horribly mutilated. The arms, the head are all off, laying down at the entrance of the temple, all before the ark.

Well, with the second misfortune, they're not going to take any more chances. So they decided to move the ark out of their temple and they began to relocate it in different parts of their land. But wherever that ark went, it was trouble for them, either in the form of a disease or life, whatever it might be. There was always trouble connected, wherever that ark was. Finally, after seven months, they decided to take this ark and give it back to its original owners.

But even in returning the ark, the Philistines weren't really thoroughly convinced that their calamities were brought about by Israel's God, and so they decided to challenge the God of Israel, and they devised a very unique way to try God.

What did they do? They constructed a special cart with two wheels, and they were going to hitch up two milch cows to it to pull this ark into the land of Israel. Now, these animals were untrained. They were never yoked for service. These cows never pulled a wagon or a cart of any kind.

And you would expect animals of this type, that they would be troublesome, they would be unruly if you try to hitch them up to any kind of service, and besides, they did something else. They took their calves and they put them in the stable and locked them up to divorce the mother from their offspring.

Now, if the animals followed their natural instinct and they returned to their stalls where their calves were, then the Philistines could conclude that their calamities were accidental. However, if the

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animals would ignore their natural inclinations and they would head for Israel's borders, then their conclusion would be that Israel's God was responsible for their trouble, their calamities. So now the test begins. This new cart then is brought out with its sacred cargo on it, right out to the outside of the city, and here these cows, who are never hitched to any wagon, were placed into position.

And the first thing they noticed, that these cows obeyed willingly, fell right into place where they should be, and usually a driver was supplied to walk in front of the cart to direct the animals as to where to go. The driver was omitted in this case, and then because of the importance of this occasion, there were five Philistine lords that were going to follow this vehicle to make sure that no one interferes with it to see what direction it would go.

The cows are now released. Everyone walks away, and lo and behold, the cows never even hesitated. But straight as an arrow, they take the most direct route to the borders of Israel, apparently led by an unseen power.

And once within Israel's borders, what do the cows do? They go straight for a huge rock of their own accord, and they stop right there.

Of course, the Israelites, when they saw what was coming, they were just elated. Their ark came back. Their possession, their prized possession. It's back in their hands.

And the rock at which these cows stopped, they decided to make this an altar, and they chopped up this cart for firewood. They took these two animals and offered them as a thank, offering to the Lord.

20 years passed by, and during this time, Israel neglected God, and idolatry just flourished throughout the land, and the Bible record of Samuel for these 20 years is blank. However, we must assume that knowing Samuel and his character, that he must have been busy in some form or another, working for the Lord. But after these 20 years, Samuel is now introduced again. But now he's introduced not as a boy, now as a leader of the hour.

And Israel needs a leader of the hour, and the Lord provided. The Israelites now began to realize the plight that they were in. They realized this sense of unfaithfulness. They realized the need of God.

And so with this change of heart prevailing on the people of Israel, Samuel realizes here an opportunity. So what does he do? He arranges for a huge mass meeting at the small mountain of Mizpah, and the Israelites, to his surprise, respond in large numbers, and he's happy now.

They began to recognize how unfaithful they were, and they knew that they were out of divine favor, and so now Samuel, then seeing the opportunity, now he puts the matter before them in no uncertain terms. 1st Samuel 7, 3. Speaking to Israel, he says, if ye do return unto the Lord with all of your hearts, then put away all the strange gods, prepare your hearts unto the Lord, and he will deliver you out of the hands of the Philistines.

Now, Samuel was authorized to make this statement because there was a standing agreement between God and Israel that if they would obey God's law, if they would be loyal to him, then he would be their God. He would bless them as his people. Conversely, if they did not obey, then he would have to deliver them up to the enemy. Now, God certainly was keeping his part of that covenant. There's no question it was Israel who fell down in their promises. And Samuel was

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properly bringing it to their attention. He was urging them to repent.

Then in 1 Samuel 7:5, there we find Samuel beginning to pray on behalf of Israel.

And in response, the Israelites perform a very unusual gesture. First Samuel seven, six, they drew water and they poured it out on the ground before the Lord and said, we have sinned against the Lord.

Now, Israel in this experience certainly demonstrated some desirable traits in their confession. It certainly took honesty. They had to be sincere in confessing their sins, and this ritual of pouring water on the ground would indicate that this was a true reformation. They meant what they said.

They had no intention on going back the promises they made, and so this water that they had spilled out on the ground, this water could never be taken back, and so what they were showing outwardly that they would not take their promises back.

Now, this was a special occasion in Israel's history. Now they were rededicating themselves to the Lord while Israel was still in session. Still at this mass meeting, the Philistines became aware of their assembly, and they came to a natural conclusion that Israel must be rebelling, and immediately they set out a sizable army to just stamp out this insurrection. Well, now Israel was in a dilemma.

They didn't come to this particular meeting arrayed for battle. This was a prayer meeting.

Certainly they were in no position to fight. They had no implements of war. They were trapped.

And so, realizing that the condition was hopeless, now they turned to their new leader, Samuel, verse 8. Cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. What a change in Israel's attitude. They're learning now to look in the right direction for help. Twenty years ago, what did they do?

They took the ark. Something physical, thinking that that would save them. They had a lack of faith. But now their trust was where it should have been in Jehovah. And they certainly demonstrated that loyalty as you read the record, that they demolished all the idols that they were worshipping for these 20 years.

And Samuel responded to their plea, and so Samuel offers a sacrifice to the Lord, and while that offering was yet on the altar, Israel began to hear the voices of the Philistines becoming louder and louder as they came in their direction.

Israel's faith was now on the line. Would they scatter in fear? Did they have enough faith that God in some way would deliver them?

Suddenly, a force of nature takes over, and a great giant violent thunderstorm just breaks out from nowhere and comes down the mountainside right against the enemy. Of Israel right in the face of the enemy. Of course, the Philistines are just panic stricken, and Josephus the historian, records another force of nature that added to the horrors of this onslaught. An earthquake occurred, opening up in different parts, swallowing up the enemy and whatever was left of the enemy as they fled down into the valley that was filled with water.

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And all that the Israelites had to do was just go after the Philistines and pick up all these implements of war. Israel suddenly begins to realize that this is victory, and the place of victory was the identical spot where 20 years before, the Ark had been captured by the Philistines. But now Israel was in a different attitude of mind. God was on their side.

And it didn't take long for the Israelites to recognize that this victory was not due because of their military might or skill. But this was God's victory.

Now this becomes a golden opportunity for Samuel to impress this important fact on the Israelites, and it was then that he took this stone and he erected it as a pillar, as a memorial, and he called that stone Ebenezer, which means a stone of hell, and then he declared, hitherto hath the Lord helped us. What a beautiful acknowledgment.

Why did Samuel erect that stone? He could have offered a prayer of thanksgiving to God, and God would have accepted that prayer, I'm sure. But apparently this was not enough. Samuel wanted something more. He wanted to make sure that Israel would not forget this special kind of an experience, and he wished to associate it with something so they would remember it.

And so he erected this Ebenezer stone in memory of God's great deliverance, crowning it with that eloquent expression, hitherto hath the Lord helped us.

All of the Lord's people have had experiences, I'm sure, where only the Lord could help, and when we by God's grace gain a victory or are rescued in some dilemma of some kind, then we too should set up memorials or monuments, as it were, in our book of memory.

We dare not pass these blessings or victories and forget that they were attained by help from on high.

Every Christian should have his Ebenezers. We should rejoice as Israel of old, rejoice in victories that were attained only by assistance from God. And only those who appreciate the Lord's providences, who learn to trust him, can erect. Ebenezer's, a true follower of the Lord, should be constructing in his life an Ebenezer lane, as it were, built up of Ebenezer stones, and each stone, being different, would have a memory attached to it, and each stone should have that inscription below, coined by Samuel. Hitherto hath the Lord helped me.

When we have a valley experience or a difficult trial of some kind, it is then that we should be able to walk down our Ebenezer lane, recalling, dwelling on some of the experiences of the past, knowing that God was with us then, he will be with us now.

Some of these Ebenezers can be shared with our brethren. Sometimes Ebenezers are erected jointly. On occasion, an Ecclesia can erect an Ebenezer.

The Chicago Ecclesia has an Ebenezer stone. I call it the Reprint Ebenezer, and this stone was so large and so heavy that it took many hands to lift it up. There's a memorial, as it were, and I still remember when the idea was promulgated 20 years ago to reprint the Reprints, the Towers. Many shook their heads, including the speaker. IMPOSSIBLE. But you know, the Lord can change that so easily. What did he do? He just removed the first two letters of that word and the word became POSSIBLE.

You read in Matthew 19:26 words of Jesus, with men this is impossible, but with God all things are possible.

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And this Reprint project, let us remember, was not accomplished because we as a class had great resources that we had such great skill and personnel.

But as we look back, we can say, hitherto hath the Lord helped us to reproduce the works of that servant, and as a result, this Ecclesia had the privilege of sharing this unusual Ebenezer with the brethren throughout the world.

Sometimes a husband and wife will erect joint. Ebenezers, my helpmate and I have been erecting Ebenezer's for the last 48 years. There are times when we have to walk together down our Ebenezer Lane. And we know that each stone, some are small, some are medium, a few large ones. But each stone has a memory attached to it, and below we have this inscription: "Hitherto hath the Lord helped us."

However, most Ebenezers will be of a personal kind, erected by us personally, and that is because you and I have a personal relationship with God, and all of us should have a personal Ebenezer Lane. And the entrance of that there should be a sign, PRIVATE. No one is allowed to enter into that lane but yourself. Only we individually can appreciate this relationship, God and ourselves.

Some of our Ebenezers are the result of a no way-out experience. Did you ever have a no way-out experience? Israel had that kind.

I'd like to relate a story here that seemingly Has a no way out escape. There was a druggist who owned his drugstore. He had living quarters in the back, and in this particular day, it was a very difficult day and he had to go far into the evening. Finally, about 10 o' clock, he closed the door and got ready for bed, and just as he was dozing off, the doorbell rang.

He went to the door, there was a customer there. It was emergency, took care of it, went back to bed. About a half hour later, the doorbell rings again. Again he has to get up. Again.

The customer wanted to be served and he served the customer. About an hour later, again the doorbell rings. Oh, no. Now, the druggist certainly is not in the best of moods. He admitted the last customer was a young boy.

And in his hand he had a piece of paper on which there was a prescription, and he handed it to the druggist and he says, sir, my mother's very sick. Please fill this as soon as you can.

Now, with sleepy eyes and ill humor, he prepared the medicine, dismissed the young chap, and he locked the door, and just as he was ready to retire, he thought he better file that prescription before morning might be too little late or he may forget, and so as he began filing this prescription, all of a sudden he just became white as a sheet, and he began to shake, tremble. He had made a serious mistake. He had mixed deadly poison.

And when the mother would take this prescription, she would die instantly. The boy would lose his mother quickly. You look at the prescription to see if there's any identification, any address, so he could communicate. There was none.

He was in anguish. He would be responsible for poisoning the boy's mother, and as he was brooding there, not knowing what to do, the doorbell rang again. Slowly he went to the door, to open the door. He opened the door and there was the little boy, tears coming down his cheeks.

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There's silence, just for a moment, and then the boy spoke, and he said, sir, as I was running as fast as I could with this medicine to my mother, I tripped, I fell and the bottle broke. Please make another prescription.

We might find ourselves sometimes in a hopeless situation, and yet, and yet the Lord can and he does change things.

As we review our Ebenezers of the past, let's always associate them with the words that were uttered by Samuel. 1 Samuel 12:24, when he said to Israel, "Consider," he said, "how great things He hath done for you."

Reflect on that, how great things he had done for you and I. May we never be guilty of the sin of ingratitude.

The last Ebenezer stone is going to be erected in heaven itself. In fact, heaven's Ebenezer gallery will have 144,000 stones. This will be the last and the final Ebenezer, erected by each member of the Christ, and on each of these stones will be this: "Hitherto hath the Lord helped me to make my calling and election sure."