

Edmund Jezuit - Erecting Ebenezers

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Our Heavenly Father, we pray that Thou would bless us as we listen to our brother. Bring us a message. We pray that thy blessings may reach into the hearts of every one of us and be with him who will speak to us at this time. We ask it in Jesus name. Amen.

Our Brother Edmund Jezuit. His subject will be Erecting Ebenezer. Brother Jezuit.

Our subject this morning, "Erecting Ebenezers" is suggested to us in 1 Samuel 7:12.

Then Samuel took a stone and erected it between Mizpah and Shem. Call the name of it Ebenezer, saying, hitherto hath the Lord helped us.

The circumstances surrounding this rather unusual incident become important to us as Christians because it does have some lessons for us. The third chapter of 1 Samuel opens up with the declaration that the child Samuel ministered unto the Lord before Eli, that is, Samuel was a servant of God because he was serving Eli, who in turn was a priest serving God also. Also in this first verse, we read that the Word of the Lord was precious in those days and that there was no open vision. Now, this meant that God seldom sent messages in those days. There were no open visions, there were no revelations given.

Now, Eli the priest represented the Lord for his people, and at this particular time, his age must have been about 80, and the record tells us that his eyesight was slowly giving way and he became rather infirm, and so in this condition, he would naturally have to rely on someone else. Now, Eli being a priest, he perhaps would have certain physical duties to do in connection with that priesthood.

And so his young friend Samuel was the one that would be helping him. Now, the high priest, Eli, apparently had his sleeping quarters not too far from the tabernacle, and his helper Samuel was not too far away from him. So that if he needed him during the night or any particular time, why, he was ready there to help. One night, as Samuel was laying on his bed and morning was about to break, he was awakened by a voice.

And this voice called him by name, thinking this was Eli. Naturally he responded, and he was ready to serve Eli whatever he wanted. But Eli assured him that he didn't call him, that he should go back to sleep, and so when he went back again, no sooner he laid his head down on his bed. Again the voice called him by name.

Again he responded, and again Eli told him to go back, that he didn't call him. Then the voice came the third time, and again Samuel got up and responded to the call. Well, this third time, Eli realized that it Was the Lord really that was calling Samuel?

And so he instructed the young man to go lay down and to wait again. If the voice should come, he should say to this voice, speak, Lord, for thy servant heareth, and sure enough, when he went back the third time, the voice did come again, and apparently the angel of the Lord appeared to Samuel at this time, and so Samuel answered just as he was instructed by Eli.

But then came the message to Samuel respecting Eli, and it was a very frightening message, a message that had woe and ruin in it. I think when Samuel received this message from this angel of the Lord, he must have felt anguish in his heart as he listened to this stern denunciation that was

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uttered by this angel. This is recorded in verses 11 and 14. Because in this message it foretold the fact that the lives of Eli's two sons would be gone.

They would suffer death, and also that Eli would die, and it also mentioned the fact that Eli's family no longer could serve in the priestly arrangement.

The inference, I think, is given that Eli's sons had misused their position as priests. They were lax in their duties, in instructing the people as they should have been doing. They were not really instructors in righteousness, but the very reverse was true. But as we analyze this message that Samuel was to deliver to Eli, we could just about imagine how Samuel felt. He felt that here was this man Eli, that he was treating like a father.

And here he would have to tell him, young as he was, that he received this message from the Lord and that Eli would die, his two sons would die, and, and his family no longer would be considered in the priestly arrangement. Morning came, and Samuel, of course, going about his chores as he was to do regularly, and I imagine in his mind, he just couldn't get himself to approach Eli and to tell Eli the message that he received that night, and Eli, perhaps being an older man, detected immediately in this young man that there was something on his heart that he wasn't himself.

And so then Eli was on the initiative, and he approached Samuel, and he said, samuel, you have something on your heart. The Lord must have told you something I want you to tell me.

In other words, Eli wanted to know the particulars. He knew that the Lord had spoken to Samuel. I think this must have been a very heavy trial for Samuel, because here is Eli, who he treated as his father. Almost here he had to reveal this message. I think in this experience we recognize a lesson of our responsibility as individuals.

You know, many times the Lord's servants may attempt to shun their responsibilities, and we may endeavor to use a cloak, as it were, and this cloak could take many forms. It might be a cloak of sympathy, perhaps unimportance, personal friendships. We use this cloak to hide things, as it were.

While our sense of duty may require a boldness of speech, now, our responsibility to the Lord and the truth and the brethren may affect our association with brethren. It's not very pleasant many times to carry out our responsibilities, but whatever they are, these must be carried out. If there ever was a day to discharge our responsibilities. Indeed it is today.

Now, when Eli heard what the Lord had declared respecting his family, he answered in a most loyal and no rebellion in his heart whatever, and he answered in a most beautiful way, in words that you and I could use very often. What did he say? It is the Lord. Let him do what seemeth him good.

I think this statement reveals faithfulness. There's a touch of submissiveness in it and certainly displays a wonderful character, and yet there's a flaw in Eli's character. God could not accept him, and, you know, some of us are perhaps like Eli sometimes we're willing to take out, take these murmurings and so on with certain experiences that God brings upon us.

But the Lord expects us to be stronger characters than displayed by Eli. How much more Eli would have pleased the Lord if he demonstrated more of a firmness of character.

Eli certainly did not have a clear appreciation of his duty to the Lord as his servant and even toward his family. Now, strong characters are appreciated, I think, by most people, even though they're

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very difficult sometimes to get along with. But nevertheless, the firmness of character is something that the Lord desires. He appreciates that type of character.

Now, the record goes on in verse 19, and we're told that Samuel grew in favor with God and with Eli and with the people of Israel, and Israel began to recognize now that the Spirit of the Lord was upon Samuel, and as a result, he became the first prophet of Israel. 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.

Things went along just about from bad to worse. Eli was reaching the age about 100, and in this time he permitted things to go along unchecked. His sons were still in control, still dishonest in the things of God, immoral in their conduct. In short, they were certainly a disgrace to the priesthood.

Now, Samuel apparently was absent at this time. The Bible doesn't say where he was His Whereabouts. But I think we can agree that the condition of heart that Samuel was in somewhere, wherever he was, he must have been serving the lord during these 20 years. We note the evil examples of the priests with the sons of Eli. We note the degradation that took hold of Israel as a result.

Now, according to the provisions of the covenant that God made with Israel, he was bound to reprove and to punish them, and that punishment did come because we read in the record that the Philistines, their enemies, invaded their part of the country, and the Israelites went out to meet them, and in this battle they were defeated, and so, in their chagrin and groping for help, they began looking for God's direction, and they began to appeal to God, and in verse three of chapter four, we find that the elders of Israel thought that they should call a council of war, as it were.

And so at this particular assembly, as they met, they discussed the cause of their defeat and the calamity that they were in, and they began to discuss whether we could remedy the situation, and finally they reached a decision. This is verse three. Here's the Let us fetch the ark of the Lord unto us, that when it cometh among us, it may save us out of the hands of the enemy.

Now, their selection of this religious symbol based on past performances, they felt that this would be their victory if they could use this ark marching, that is, having it in front of them. They remembered how this ark certainly produced miracles with God on their behalf. They certainly recall how that ark stood right in the middle of Jordan, and they were able to walk across that riverbed dry shod, and they didn't forget also how that ark was used around the city of Jericho seven times.

And as a result, the walls gave way, and then they also called a mind, I'm sure, the many other victories that were all because of this wonderful religious symbol, the ark was there with them, and so now they were sure that the same ark would give them the victory over the enemy, the Philistines.

And they were reasoning perhaps that God certainly wouldn't permit this ark to be injured in any way. It couldn't be captured, possibly because after all, this was a symbol of Jehovah's presence, and so they began to make arrangements to bring this religious piece of furniture into the camp, and finally, when it arrived, there was a tremendous demonstration. The whole people just began to rejoice, were glad that, well, now we have this ark with us, and now we'll be able to go forth and become victorious against the enemy.

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But the Philistines apparently heard this tumult. The noise must have been so great, the shouting, that they began to wonder if this wasn't some rebellion on the part of the Israelites, and soon they learned the reason why Israel was so enthused, causing all of this excitement. They found out that the ark came into the camp of Israel, and so as a result, the Philistines were simply, they just were all excited.

Also the fact that they also remember that this ark, with the aid of Israel's God, was able to do mighty things, and so they became fearful that perhaps they may lose this next battle. But before this spirit of fear spread too far among the Philistines, apparently someone took hold of the situation with enough confidence, and he gave them a little talk, and I think that's summed up in verse nine, and he rebuked some of these Philistines, says here, behave like men, be strong and fight.

Do you want to be servants of these Hebrews? And that seemed to just electrify the Philistines, and they gathered all as one unit, and they said, no, we're going to fight.

I think we can just about reconstruct in our mental eye the two sides that were formed here. You could see the Levites on the one side coming in this direction with the ark in front of them, and perhaps the priests in front of the ark, and then the children of Israel following, and I'm sure that the Israelites were convinced that victory would be theirs because they had this wonderful piece of furniture, the presence of God, they thought, in this ark.

But as we analyze the situation, what a farce this really was. Israel forgot that they were violating their covenant, and that covenant called for punishments at the hands of their enemies. They forgot that these two representative priests by no means were representing God. They were thieves and robbers, and they were just garbed in this priestly attire.

Israel forgot that God's blessing was not to be expected under these conditions, and of course, the battle didn't last very long. The Philistines gained a complete victory. In fact, Israel lost 30,000 men in this fight, and so in vain did the Israelites fight.

And this ark apparently did nothing for them, and just as it was predicted in this particular battle, these two disobedient sons were slain. The ark was captured by the enemy, and it seems that never a calamity of this kind had happened to Israel before.

Well, when this battle is over, we read in the Bible that a runner was released from Israel, taking this news back to the people of Israel and to Eli, and quickly the results were given as to what had happened, and soon the whole town was affected by the fact that here they were sure that the runner was bringing them good news, and this was bad news. They had lost the battle, and not only that the two sons of Eli were slain, and Eli also was going to be next in line, as it were, for death.

Finally, the messenger delivered this message to the people, and of course, Eli was also interested, and so he was to get the official word, and so Eli, I think, was resigned to the fact that his two sons were slain. He realized the condition that they were in.

And the Lord had predicted this and so on. But I think to hear that this sacred symbol of Jehovah's presence, this was entrusted to his own care. He was responsible for that ark. He had permitted it to go forward into the camp of the enemy. I think when he heard that, this perhaps broke his heart.

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And he was sitting on one of these seats that didn't have any back, and then when he heard this last remark by this runner, this last calamity, he simply fell back in that seat, fell down backwards, and broke his neck, and he died.

Now, Eli certainly was faithful at heart unto death. Nevertheless, he is not without reproof because he did several things that didn't please the Lord. First of all, he neglected his family. He neglected to see that the work entrusted to him was not interfered by his household, and it certainly was.

In other words, his loyalty to God was not sufficient to equal his responsibility and his character revealed. I think another serious flaw, I think expressed best by the phrase peace at any price, and this kind of price the Lord will never accept.

Now, the Philistines certainly were elated over this prized possession. This was the best thing that Israel had as far as their religious offering was concerned, and here the enemy was able to capture this ark. But almost immediately, the Lord sent chastisements upon them, and they began to realize they just had a trouble making ark here and that they just better give it back.

And that's exactly what what they did. But even though the Philistines returned this ark, they were still subject. That is, the Israelites were still subject to them. They were still, as far as they were concerned, had to be their slaves. Well, 20 years passed by, and during this time, Israel neglected God and idolatry just simply flourished.

And the Bible record of Samuel for these 20 years is blank. However, again, we would say the type of character that he would be, we would expect him to be doing the right thing at the right time. Well, after these 20 years, Samuel is again introduced in 1st Samuel 7, beginning with verse 3, and here he begins to play his role as a leader of Israel. The Israelites had now become rather aroused of their sense of unworthiness being unholy.

They recognized their position and they began to realize their need of God, and so with these attitudes prevailing in the minds of the people, Samuel saw an excellent opportunity, and so he began to arrange for a special mass meeting.

And he called that meeting up on a small mountain of Mizpah, and the Israelites responded to his call. They recognized that they were unfaithful. They knew that they were out of divine favor, and then Samuel put the matter before them in very plain, distinct terms.

1st Samuel 7:3. If ye do return unto the Lord with all your hearts, Then put away the strange gods and Ashtaroth and 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 Israel and God. That is, if they would obey God's laws and be loyal to him, then he would be their God, they would be their people, his people, and he would bless them. But if they did not obey his law, his statutes, then he would deliver them into the hands of the enemy.

Now, God certainly was keeping his part of the covenant. He never failed. But they failed.

Samuel, I think, was properly bringing it to their attention that they were failures as far as a people of God, and he was urging them to repentance.

Now, in the third verse of 1st Samuel 7, you notice that the prophet singles out the false gods of Ashtaroth. Ashtaroth is plural for ashtoreth, which was a female deity. Now, ashtoreth was a goddess of fertility and sexuality, and the services, if you would read connected with this female

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deity were certainly very vile and immoral, and Israel here, the people of God, were actually worshipping this heathen goddess.

And as a result, they were experiencing a great laxity in morals.

We can't help but think that this same type of spirit is prevalent in the world today. This goddess of sexuality is expressed, I believe, in the female part of society, and today, as you well know, the emphasis is on the outward appearance, the type of clothing, the attire, and it seems that Satan continues to influence the designers of women's apparel designs that attract the male part of society, arousing the mind of the flesh, and I think you'll find that the exposure exposing of the female anatomy in public places, this is a common thing.

In other words, Satan has successfully introduced the disgraceful, abbreviated, provocative clothing for women under the cloak of style.

I think style also been responsible for degrading the glory of the woman, her hair, and on display you'll find strange contours saturated with all kind of coloring. I think it's a dishonor to womanhood, permitting her glory to degenerate, and it was Paul, you remember, who described the last days in 2 Timothy 3:6 referring to women, saying, captive, silly women, loaded down with their sins and under the control of all sorts of impulses. That's from the Good Speed translation.

For we, as the Lord's people, must be on the alert lest we become contaminated with the same kind of spirit. You remember the message to Israel was, separate yourselves from the people of the land, because if we don't separate, we're going to become contaminated with his spirit.

We must be on guard against these subtle approaches of style and of comfort by the designers of this modern apparel, and as we meet in the house of God, may we bring it grace instead of disgrace.

On the fifth verse of 1 Samuel 7, Samuel prays for the people of Israel, and then in verse six, we read, and they drew water and poured it out before the Lord and fasted on that day and said, there we have sinned against the Lord. Now, Israel certainly demonstrated desirable traits in their confession. They were honest, they were sincere, they were confessing that they had done wrong. They weren't living up to the covenant.

They knew that, and they were glad to confess it. Humility, I think, was also present, and I think this is one of their building blocks, and then this pouring out of the water before the Lord was something unusual, and perhaps it had the meaning that their reformation was a true one, because in this gesture of spilling the water on the ground, you could never pick that water up again and put it back into its container.

And so, I think what they were emphasizing is the fact they really were interested in doing the Lord's will, and they were emphasizing it by this gesture of spilling the water on the ground, that we'll never take our word back, but we're going to fulfill what you asked us to.

While Israel was still in session up on this mountain at this meeting, discussing their new course of righteousness, what they were going to do. Their enemies, the Philistines, of course, weren't far away, and they're always watching the movements of the Israelites, and so they began to perceive what's going on up on that mountain. There must be a rebellion going on, and so immediately they dispatched a little group of soldiers to crush this insurrection.

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Now, the Israelites didn't come to that Mount Mizpah for a battle. Actually, it was accompanied with prayer. They didn't bring their implements of war. They weren't ready for war. They were in no condition to fight.

And they knew that, and so, realizing their dilemma, they now turned to Samuel, their new leader, and they began to plead with him, Samuel, please do something for us. At verse 8, we hear that cry, cry unto the Lord our God for us, that he will save us out of the hand of the Philistines. But notice, if you will, the great change of attitude.

They were learning to look now in the right direction for help. Twenty years ago, what did they call for? They called for something visible, this ark, and you notice at that time, there was nothing in their hearts indicating that they were working with the Lord. They had no reformation of character.

They're still the same, but they merely use this front as it were, thinking that this would protect them. But now we notice that their trust was in Jehovah, and they were demonstrating this by action, because the record tells us that they began to abolish all of these idols that they had. They threw these down and no longer were they worshiping them, and so, in response to the cry of the people, Samuel then offers a sacrifice unto the Lord, and besides this sacrifice, Samuel also cried unto the Lord on behalf of his people, and he was hurt.

While this offering was still on the altar, Israel all of a sudden began to hear the noises of the approaching enemy. They were coming.

And so now the question must have arose in every individual mind there. Is the Lord really going to help us? Is our faith going to be strong enough to believe God? And Samuel's cry and God's answer that he will really help, because after all, they were helpless. No implements of war.

They had implements of war. There are just too few of them to become victor in a battle.

And then the scriptures tell us that suddenly this great violent thunderstorm just breaks out of nowhere and began to just go down the hill of Mizpah in the face of the enemy, and before you knew it, that enemy just began to scatter and run as the torrents of water began coming down that mountain, and all the Israelites had to do was just run after the enemy, pick up all of these implements of war, and just take them for themselves.

And so, we can see the panic that struck the Philistines, and as they began to run, they lost all their implements, and before you knew it, Israel began to realize that they were now victorious.

And the place of victory, mind you, was the very same spot where 20 years before the Ark of the Lord had been captured right in the very spot.

But they were under different conditions 20 years later. Now, Israel well knew that that victory wasn't because they were so skillful, that they had so many soldiers and so on. They realized the one fact that this was the Lord's victory, and Samuel recognized this at once, and so he wanted to impress the nation of Israel with this important fact.

And it was then that he took a stone, and he erected it as a pillar, as a monument, and he called that stone Ebenezer, which means a stone of help.

Now, in erecting this Ebenezer stone, he said, hitherto hath the Lord helped us. Now, why did Samuel erect this stone? Certainly, he could have offered a wonderful prayer of thanksgiving to

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God, and the Lord would have accepted that prayer. But apparently this was not sufficient. He did not want to forget this wonderful experience.

He wanted it to be a reminder to Israel of God's almighty power on their behalf. He wanted this to stick in their minds, and so he erected this Ebenezer stone in memory of God's great deliverance, crowning it with that beautiful expression, hitherto hath the Lord helped us.

All of the Lord's people, I think, have experienced victories under divine guidance, and when we by the Lord's grace gain these victories, we too should set up memorials, monuments, as it were, in our minds and in our hearts, and we should not pass these blessings by or forget that these victories were only because of the help that came from on high.

Now, every Christian should have his Ebenezers, his moments of victory, and we should rejoice in the victories that we attain through divine assistance.

Now, what is required to erect an Ebenezer? I think to erect a Christian, Ebenezer, four elements must be present:

First of all, there must be humility. Israel had that at that time. Second, a dependence. And third, an appreciation, and fourth, thankfulness, and as we tread the narrow way, we should be able to look back and recognize these stones of help, these Ebenezers erected by us. Now, all of these Ebenezers aren't going to be the same size. There's going to be some larger stones and some smaller stones.

But all of these Ebenezers are going to have a memory attached to it, and each Ebenezer stone will have the inscription coined by, "Hitherto hath the Lord helped me."

When we have a valley experience, when we go through some severe trying experiences, we should be able to walk down our Ebenezer Lane on either side. We should have these stones, as it were of help, be able to recognize. The Lord helped me there. I remember the Lord helped me here and just go down your Ebenezer Lane and recognize the various times that the Lord has helped you.

And I think as a result of this, your faith is going to become stronger.

Now, some of these Ebenezers that we've erected, we should share with our brethren.

And since these Ebenezers increase our faith, why then they will be faith builders for brethren if we share them. I think one place where you can do this. Perhaps this afternoon we have a testimony meeting. Perhaps you'd like to share one of your Ebenezers with the friends. It'll strengthen your faith and those that we meet with.

Sometimes Ebenezers are erected jointly. An ecclesia could erect an Ebenezer.

There are occasions when the ecclesia collectively together work in erecting this stone, this monument, this Ebenezer, I think this class here, Wilmington, has set up an Ebenezer stone in the form of this convention, and I'm sure the three that were immersed yesterday, these would be Ebenezer stones that they have set up in memory of victory as it were able to make a consecration to God.

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Recently our class that I am associated with, the Chicago Ecclesia, has erected what we call the Reprint Ebenezer. I recall when the idea of reprinting the Towers was introduced not so long ago. Many answered, including the speaker, with one word: impossible.

But you know, the Lord has a way of changing things so fast. All he did was remove the first two letters of the word and it became "possible."

And today I believe the Lord's blessing is evident from the fact that the thousand sets that were printed all have been sold to the blessing of the friends. Now, this wasn't accomplished because Chicago had all the resources of a printing plant. There was no skill, there was no place, there were no numbers, so to speak, to produce a work of this magnitude.

But nevertheless, when the Lord is back of something, things become possible. I'm sure if you saw where the books were printed or they were collated, you would never believe that it would be possible to print under those conditions. But as we look back, we're certainly glad to repeat with joy with all the members of our class that hitherto hath the Lord helped us.

Sometimes a husband and the wife will erect a joint. Ebenezer, my good wife, myself have erected many wonderful Ebenezers, and there are times in our lives when we need this private walk, as it were, down our Ebenezer Lane begin to recognize the Lord has helped us that time. Do you remember when we were in this condition, and He helped us and so on. And after we get through walking down our Ebenezer Lane, as a result, we become stronger.

However, I think most of our Ebenezers are going to be erected by us individually simply because God is dealing with us as individuals.

Now some of our Ebenezers are the result of our no-way-out experience.

Now, Samuel's Ebenezer back there was erected because Israel certainly had no way out. Their back was to the wall. They couldn't possibly get out of it in any way. Certainly, as you analyze their situation, the Philistines a superior force. There's no question who was be the victor in that battle. But the Lord is able to change things he did back there for Israel, he'll change them for us.

Did you ever have a no-way-out experience? An experience where you began to try all the doors to get out, as it were? You try that door, it's locked. You try this one and that's locked, and this is locked; and you simply can't get out.

I'd like to relate a little story here that shows a no-way-out experience.

There was a druggist who owned his particular store. This was back in the old days when the store and the proprietor lived on the same in the same house as it were, and one day, it was a very difficult day for this druggist, very busy, in fact, he had to work late at night, work 11 o' clock, and he was very tired, and so as he was dozing off, all of a sudden the doorbell rang, and so he jumped to his feet and served the customer.

It was an emergency call and so he filled a prescription. About a half hour later, again the bell, another customer comes. I took care of that. Then about an hour later, again the bell rang. Of course, the druggist wasn't in the very best condition to greet the third customer.

But it was a little boy, and in his hand, he had a paper. This was a prescription, and he thrust it into the druggist's hand, and he said, Sir, please fill this, Mommy's very sick.

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Well, with the sleepy eyes and ill humor, he prepared the prescription, and he dismissed the boy. He locked the door and was ready to go to bed. But he thought, well, before I go to bed, I better file this prescription. I won't have to do it in the morning, and so he did. He began filing it, placing it in its correct place.

All of a sudden, he just became white as a sheet as he began to read the prescription. He had mixed deadly poison.

And this boy's mother, upon taking this prescription, would die immediately, and so he took this prescription, and he looked for an address. Where could he get in touch with this boy? Nothing on the sheet at all, just a prescription.

What was he going to do? There's nothing he could do, and so in his anguish, just began mulling over that. He could just picture this boy's mother taking this and just dying on the spot as he was brooding and going up and back. Just couldn't find a place.

All of a sudden, the doorbell rang again. So, he slowly went to the door. He opened the door and there was the little boy, tears coming down his eyes. There's silence for a moment and then the boy spoke. He says, Sir, as I was running home with this medicine to my mother, just before I got home, there was a stone in the way. I tripped, I fell and the bottle broke. Please fill another prescription.

You could imagine how the druggist felt. But I think the lesson in this little story is sometimes these situations are impossible, and yet the Lord is able to change things that quickly, and so our no-way-out experience many times may seem that way, but the Lord has the ability to change the circumstances.

And then we have the final and last Ebenezer that we have to erect personally beyond the veil. In fact, there will be 144,000 Ebenezer stones in that grand heavenly Ebenezer Lane. 144,000 Ebenezers, and each member of the little flock having made their calling and election sure are going to express their gratitude by inscribing on their last and final Ebenezer in heaven. Hitherto hath the Lord helped me to make my calling and election sure.

May the Lord add His blessing.

May we as a closing hymn number 185.

Our Father which art in heaven Hallowed be Thy holy name. Father, we thank thee for this experience of Samuel in erecting that first Ebenezer stone. We thank thee for the lesson that it contains. May it bring to mind many of thy helps. The provisions that Thou has made for us help us to raise our Ebenezer stones monuments victory that we could only assign to thee.

And may we often walk in this Ebenezer Lane recalling the various victories that we've had because of thy help, and now, Father, as we're met again to have our noontday meal, we would ask thy special blessing. Bless us in our fellowship as we break bread together and continue with us. For we ask it in his name. Amen.