

## John A Meggison - Building the House

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Now we're privileged to hear from Brother Megatson once again. His subject is Building the house. Building the House. Brother magazine.

We've been receiving some character building studies and some of the various other parts of God's Word, and I think we've been having a rich feast at the Lord's table during these two days that we have had the privilege of this convention, and it is a privilege. We realize more and more that the fellowship of God's people and the opening up of more of the word of God is a fellowship that is richly enjoyed by God's people and at present is confined to them. So we want to talk this afternoon about some of these good things that we have been enjoying and a few other further things.

We read in one of the psalms that we would count it a privilege to dwell in the temple of the Lord. I believe it's the 27th Psalm, and as we think of what those words mean in the fourth and fifth verses, he says one thing have I desired of the Lord, that is, one principal thing that his heart longs for, that I will seek after, that I may dwell in the house of the Lord all the days of my life and behold the beauty of the Lord and inquire in his temple. All of that indicates that we will be learning more and more of the wonders of God's hands, of his mind, and of his purposes. But what we want to emphasize particularly here is to behold the beauty of the Lord.

And there are beautiful things in the word of God, expressions and stories, and there's one of those beautiful things I want you to enjoy with me this afternoon, some of the rich blessings of God's Word, and they're found in the 24th chapter of Proverbs, the collection of some of those deep things, dark sayings, that the Lord enabled him to gather from and through the human superhuman wisdom by which the Lord endowed his mind in the third and fourth verse, Proverbs 24. Through wisdom is an house builded, and by understanding it is established, and by knowledge shall the chambers be filled with all precious and pleasant riches.

Now those are nice sounding words, aren't they? All precious and pleasant riches, and he begins with wisdom, and we realize, as the Lord says, that there is a beginning, and that that beginning is the reverence of God, the beginning of wisdom, and he likewise expresses the same thing as the beginning of knowledge, that is a proper understanding of those things.

There are many minds that have a lot of knowledge, various facts that are associated together perhaps in some of their understandings. But we realize that Mankind does not know how to put things together correctly. He gets not only false ideas, but he mixes them up so that he gets his feet tangled up like he has now, so that he don't know any way out of the mess, and he realizes that something's going to happen. Some great changes are coming, and he hopes they'll be for the better.

He prays that they will. But he realized that it's an awful time when, as the wise man put it, that the towers fall, when the great proud structures of mankind's labor and work are going to tumble to the ground, because they're built on the wrong application of God's blessings and the wrong putting together of facts and of the things that they have discovered in nature. By wisdom is an house building, and by understanding it is established, and you all know that the first thing done with a house and the preparation is the planning of it, and that planning, our Lord tells us, was done before anything was created, that the Lord had from the foundation of the world and before that, all these things laid out in his mind and that he's carrying them out, each one at its proper time and in its proper association with the other events.

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And we realize, as stated in Ephesians, the first chapter, that the Lord chose us or predestinated us, as they were to sometimes translate it, or ordained us before the beginning of the world, the foundation of the world, that we should be to his praise and glory, referring, of course, to the Church, and we realized that that was a knowledge. The fact that there should be such a class. But as to who was to compose that class was left to the people to whom the idea and the invitation was presented at the time. For the Lord doesn't want automation, that is a.

A rotor, or rather barely forgotten the word they use, automated robot. Yes, and that has to be manipulated and told to do, and it does just what it's told to do, but cannot have any choice, and the Lord wants a free choice, and yet a choice such as reflects his own characteristics, the beauties of his own character and mind.

And you realize that in your own children you know that it's quite a compliment to a father to say a son is the image of him a chip of the old block or something like that, they take quite a deal of pride in it. But as you can see, the little one developing that likeness or traits of character and the good ones, why, you realize that it gives you a kind of satisfaction, a kind of a pleasure and a delight in it, and we can see that in the Beginning before the Lord created anything, when he was all alone, now he had all that could be asked for. He was complete in himself. But love wants to share things, you know, with others.

You don't want to keep them to yourself, and so the Lord wanted to share these blessings that he had within himself to and with other people, other beings whom he would create as time went on, and the desire was to see reflected in them his own, you might say, desires of beauty, his own ideas of perfection and glory and majesty, all those qualities, and you know that how you rejoice when you see those good qualities reflected in your own children or in your friends, and you try to to choose your friends so that those things will be among them that shine forth and bring blessings.

Now he speaks first of this foundation, and you know, in Ephesians the second chapter, the prophet tells us that we're built upon a sure foundation. He tells us, Ephesians 2:19 22 says, it's speaking of the Gentiles now therefore ye are no more strangers and foreigners as they once had been without God, and without hope in the world, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone in whom all the building fitly framed together, groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation, for a home, a dwelling place of God.

And the 132nd Psalm tells us that the Lord has been longing for this. He says, for I have desired it, and you know how you desire and plan and hope and look forward to a home maybe, that you're going to build many do in the world, and we see that often that say something of the Lord's people that they have to watch doesn't take hold of them too strongly, because at the present time you can build very beautiful homes. But he points out that this has been the Lord's building, all of it under his design, carried out in harmony with the specifications, and he mentions the foundation as Jesus Christ.

He's the chief element in it, and all of the prophets are the apostles and prophets are, he says, included in the foundation, and we are told that by the Lord Jesus the characteristics of that foundation in Matthew, the eighth chapter, that finish of the Sermon on the Mount, Matthew 8 tells us that he who hears these statements of thine, or it's Matthew 7:26 to 29, he says, well, beginning back with the 24th. Therefore whosoever heareth these sayings of Mine and doeth them, I will liken him unto a wise man which built his house upon a rock. Now here you see, he emphasizes

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wisdom.

And the wisdom is in the choice of the location and the foundation beneath the foundation. You might say that upon which the foundation rests. Built this house upon a rock, and the rain descended and the floods came, that is, the experiences of life, and they beat upon that house, and it fell not because it had a sure foundation, a rock that could not be shaken.

But everyone that heareth not these sayings of mine, or heareth them and doeth them not, shall be likened to one who built his house upon the sand, and you know how the winds and the rain and the undercurrents shift the sand, and there's no real stability about it. But we want to consider more the staple things, the things that last, and in this foundation, you remember, is given not only the statement of Paul in 1 Corinthians 3, but some more beautiful things about it. A little later on in First Corinthians 3, he says, other foundation can no man lay than that is laid.

That is, there is no other base or foundation that can be secured that will stand up under all tests except Jesus. Only upon the merits of his sacrifice and accepting him as our Redeemer, we can build upon that, and we know that if a building is a proper material, it will stand the test and it will abide. Other foundation can no man lay than that which is laid, which is Jesus Christ. But he says, we can build upon it one way or the other, and the results will have to stand the test of fire.

I was still thinking about the foundation, and one of these is described very beautifully in the Book of Revelations, the 21st chapter, the foundations of the New Jerusalem, and you remember how in that 21st chapter, he says that the foundations of the wall of the city were garnished, that means decorated, beautified, with all manner of precious stones. They were not merely jewels, but they were jewels of value, and the jewels had an inherent value, one that is built into their very nature.

And he says all manner of precious stones, and then he gives the foundations, and he tells us that in the foundations were the names of the twelve apostles of the Lamb. Now, there are many deductions about these foundation stones. Their meaning and their actual names are more or less in doubt, because in the ancient times we find it difficult to find out just exactly what stone or jewelry was mentioned by that particular name.

Even going back to the Hebrew names, they don't settle it. They give a characteristic and a general idea, but don't finally settle it. But he mentions here one after the other, and we want to see the beauty that's inherent in these foundation stones. Now, each of these jewels has a representation of a feature of character.

And those characteristics are the, you might say the possession of qualities which Jehovah has, and he wants them in us because we are to be images of him as he originally made Adam. Only these that are to be with him are even more carefully and more wonderfully developed. The first foundation was Jasper. That is supposed to be the green tinted diamond.

And the thought connected with it seems to be that of majesty prescience. Those qualities that the Father has only himself, that no other has, except as they develop likeness to him. He has some things, you know, that he will not give to another in the name of his own self, and he says this is a memory point, the memory name by which he shall be known, Jehovah, and he gives it there in definition, the great I am.

And that name is formed from the Hebrew verb I am, and it represents the thought of everlastingness, of continuity, of always being the one who had inherent life, who always existed

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and always will exist, you might say, is the center of everything from which came all things.

Jasper then would represent this majesty. Oppressions are the things that peculiar to Jehovah and which he wants reflected in his children. Now the second sapphire, and that has a blue quality, you remember, and represents faithfulness, and as we get that thought, we see that it's based upon the foundation of this stone, is based upon God's faithfulness, and with that thought in mind, he encouraged the children of Israel.

I think it is the 24th chapter of Exodus. It says in the ninth verse, Then went up Moses and Aaron, Nadab and Abihu and 70 of the elders of Israel, and they saw the God of Israel. That is a representation of him, and there was under his feet, as it were a paved work of a sapphire stone, as it were the body of heaven in its clearness, that is as clear as the dome of the sky in its deep blue and a cloudless day, that sapphire stone.

And it says that it was a pavement work, and a pavement means that that some design and pattern about it and that that design took thought and labor to bring it forth, and when we realized that the main thought he gave them here was that of a faithful God. Now you see, he hadn't brought them yet into the land of promise. He just told them he would if they would follow him.

And he said it was a Wonderful land that was under his special care of flowing with milk and honey, and that meant an abundance of all those precious and delightful enjoyments that were possible for the human race to take in, and so here he told them that if they would wait on him, if they would follow him, he would guide them into the real, actual possession of those things, and those who did, only two, only two out of 2 million people, well, that's an awful percentage, isn't it? Awful lot.

But those two, why they were given the choice things of the land and their experiences in getting it are too also typical. But here you see, the Lord was telling them that he was a covenant keeping God, and if they'd stay stay with him, he'd bring them into the reality he was a faithful God, and so this foundation of the new Jerusalem is built on a quality of faithfulness, and that's not only one of God's qualities, but it's got to be one of the qualities of his church. To every member of that class that's going to be associated with him.

And then he goes on the 4th or the 3rd of chalcedony, and that is otherwise known as the agate, and has the thought of obedience and submission. Now these characteristics that I've mentioned here have been suggested and some suggest others, but these seem the best list that I could gather together. The chalcedony is variegated, as you know, an agate is. It's several layers and they come in very beautiful ways in which it's a polish to bring those out.

Why, it's just a beautiful stone, and this then has the thought of obedience and submission, and you know, as it said of Jesus, that though he were a son, yet learned he obedience through the things that he suffered, God must have, that the universe cannot be stapled without it, and so that's the quality that we must learn in our foundation to build in the lesson of obedience. That even if we can't understand, if it looks to us as foolish, if it looks as though we'd lose everything by it, nevertheless obey.

And we find that the Lord brings out more than we thought we would have gotten at any other way. The Lord is always a kingly giver, and then he says the next one is the emerald, the fourth one, and that of course is a deep green color, a deep green. It seems as though it was right through the heart of the thing.

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But that was representing of everlastingness, eternal conditions, and we see that those qualities that are developed will stand all tests. You know, years ago, I remember When I was a boy singing a little hymn in the nominal church. O land of rest, for thee I sigh. When will the moment come when I can lay my armor by and dwell in peace at home?

But you see, they didn't understand what the armor was. The armor is features of character, and you don't lay them by, they're yours forever, and they give up or develop such a. A crystallization that nothing that could possibly happen would ever change such an one.

He's the Lord's clear through and through, and not only these things have got to be established, you see, but in order to establish them we go through various sufferings and various trials. But they're necessary because not only must we have the color and the beauty, but we must have the fixity, the crystallization, the assurance that those things are there to stay, and then the next thing is the sardonyx, and that represents the thought of humility, of purity.

It's a tri colored stone and has frequently a black base, and black seems to have the thought of humility and nothingness in your own sight. That is a realization that all you have come from the Lord. You didn't invent it, nor even create it, and furthermore that all that is about you is by his goodness and mercy.

And you realize thereby a humil, a humble attitude of mind. You take pride in nothing but rather appreciation, and so humility is a necessary quality, and we'll have to hurry on here. The Sardius is mentioned next.

And that is a quality that stands out in God, that endears our hearts and minds to him. His sympathy with the human race. He knows that we're made of dust, that we're imperfect, that we can't do anything perfectly, not even to pray to him. The Lord says the Spirit has to intercede for us. Jesus has to add his merit unto even our prayers and requests for help.

And so this represents the sympathy and pity of the Lord. It's a flesh. I was on the sardonics. I beg your pardon. Humility and purity.

The next is the Sardius, sympathy and pity. It's a flesh colored, the color that adapts itself to mankind. It's related to him. You could see, and it's often part in. In the fourth chapter of Revelations is another.

And after speaking of the throne being like Jasper and had the rainbow around it, all the other colors representing qualities. It says also that round about the throne were 24 and 20 or the previous verse. He that sat on the throne to look upon was like a Jasper. The majesty, the greatness of Jehovah. But then it asks, adds, like a sardine stone or a sardis.

That means, in spite of all this greatness, there was the humility that God has, as represented in the Psalms, and that he becomes interested in us, and the pity and the love and the understanding that he uses in connection with mankind, and so the sardis represents that sympathy and pity, recognizing the condition. The next one is chrysolite, representing that's a golden stone and represents wisdom. The next is beryl, the love of parents, that is, recognizing the origins of things and realizing that the mind and the heart should recognize that respect and honor for those things which brought us into being. That is a bluish green color.

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Then the topaz is also brought in, and that represents benevolence, good will to others, the thought of the mind, of helping and doing wherever there is opportunity to do good. The tenth is chrysoprase, and that represents contentment, an endurance, willingness, not graspingness, but rather the thought of being content with such things as you have, because you know the Lord is over it all. Then the 11th is Jason, unchangeableness or constancy, that quality of God you see, which makes him dependable, that you know that he is the same yesterday, today, that he changes not, and the last is amethyst, or royalty, the kingly color, the purple that used to be made by Tyre in its glory, the royal or imperial purple, and these were just the foundation qualities.

But you see, they're necessary and must be built in, and so wisdom adds that in the building of the house in connection with God, because as we do copy him and bring that into our own life, we realize it gives us a good foundation, a reliable and enduring one, and so by understanding the way things are put together, the Lord gives us that understanding. The house is established, founded, and then he says, by knowledge shall the chambers be filled with all praise, precious and pleasant riches.

And what are the chambers or rooms of the house? You know, this house that we're building isn't material thing, and yet you're building your own particular home in which you're going to dwell and live to all eternity. You should be very careful, because if you build in carelessly sometimes you're going to regret it and it'll cause you a lot of trouble. But this house, you see, the chambers are the faculties of the mind that God has given us, and those faculties, we are just beginning to learn, are and have a wonderful capability.

That seems to be as far as the present order of things, that is, the material things to be almost without limit. It's remarkable and amazing. The ability that is, you might say, put into the human mind by the Almighty. We've heard of great geniuses, some mathematicians, some musical geniuses, others in writing and poetry, and all of these qualities.

The Lord put them there. They all came from him gifts, and these chambers of the mind, they're represented in the Song of Solomon, says the king is seated in the galleries. That's a beautiful expression. The great king of all, Jehovah, he's enthroned in the mind.

And therefore all things, if we're obedient, will be none in order, and all turn out wonderfully beautiful. All precious and pleasant riches. He says, not merely everyday things, but unusual things, and you know how when a person has a little means.

How they get little trinkets that they buy from different parts of the world. Paintings and statuary and beautiful things of various sorts, and they put them in the different rooms, and they make the different rooms different colors, and my.

You go into the home sometimes and just entranced at the beauty that's represented there, and so he says here that they're precious things. Riches, and they're precious riches because it cost you something to get them. You see a thing that costs nothing, that isn't very precious to anybody.

But the preciousness is built up by the cost. The effort put out to get it. It's a rare thing because not everybody is willing to make that effort or even to carry it out. All precious and pleasant riches, and what are these?

They are the things that we learn from God. The qualities of his mind and the things that he knows, and they're expressed in the Psalms by Thy thoughts are wonderful. The very deep. They're

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amazing.

And if I could not. If I could number them. They're more than can be counted, and these thoughts of God are recorded in the Word, and so you're filling the chambers of your mind with things that you'll delight in when you can't see anymore, when you can't hear anymore.

When you can't even talk very intelligently anymore. But you still have memories that you can treasure and dwell upon and meditate upon, and they'll be precious. Those are some of the treasures that we have in old age. That's just the present time.

But in the time to come, you see these very things that we are building up now. The likenesses to God and character. His thoughts, his plans, his purposes, his works of every sort that we see, and many that we do not see. If we treasure them up and Build them into the various quality chambers of the mind.

We see that we'll have much to delight ourselves upon, much to think upon and rejoice. You see, the Lord says these things, I tell you, he was putting some thoughts, you see before them, and as they received those thoughts, they would treasure them in the chambers of their mind. These things I declare unto you that my joy might remain in you. That is, he wanted still to be with them, to dwell with them, and that your joy might be full.

And we realize that that fullness of joy which is in the presence of God, fulfilled completely in the resurrection morning, that that not only will be all that can be held by each individual at the time, but further in all the ages of eternity. That joy will deepen and grow and enlarge in both beauty and in richness, in depth, and all connected with it. You see, I wish we could put into language the expressions that we find in the Bible, such as the fragrance of the knowledge of God and what the prophet speaks of here in Ecclesiastes as words of delight that make you feel almost like a thrill in your mind when you read those wonderful things in the word of God, and as we read these things, we are reminded of that 49th chapter, 54th chapter of Isaiah, Isaiah 54. He's been telling us of the sorrow that is necessary for God's people to go through now, but of the things in the future.

He says, O thou afflicted, tossed with tempest and not comforted. Behold, I will lay thy stones with hair color, thy foundation stones with beautiful colors like the colors of the rainbow. Every color representing equality of character, and every country, every color brought forth in beauty and clearness.

And he then particularizes a little. I will lay thy foundations with sapphires. Again, the thought of characteristics that are mentioned here, and we see that these various characteristics as we list them here. Sapphire, that blue, meaning faithfulness, I lay thy foundations.

That's a good foundation. Faithfulness, you know, that's one are the qualities that businessmen are finding that man is losing somehow. They find it difficulty to find people who delight in their work, who do it with the best of their ability. They find more and more that shirk it and that do any old thing to make it go so they can get the pay. These last days are finding some of those precious qualities wanting.

But he says that this will be one of the foundation things, the faithfulness of God and our faithfulness that we have built up for him, and I will make thy windows of agony. That's an odd statement. What about Windows, anyhow. Well, you know, in modern days, the people feel they need for more light.

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You go backwards 50 years or 75 years ago and you remember how the houses were built, and the windows were small, they were few and there was no. All the bedrooms, you know, were shut up, and they had very little, sometimes no windows at all. Well, they didn't appreciate the need of it, you see.

They didn't know that light and air brought health and strength, that we needed them. But now you notice the tendency of the buildings they make, but they're nearly all glass. We have great big windows for the homes and so forth, to let in the light, you see, and mankind needs it, and then they're for another purpose, and that is you can look out of the windows and you see things that are outside, as some tell us that you come inside and look out, you can see more.

And we find that we do.

But now, what is there in about an agot that's like a window? What is there about an agot? Now we see that the agots were listed here in the foundation stones, and we found it was obedience and submission. Now, can you see any better or can you see any one thing any more clearly?

Because you've learned obedience. I think you can. For one thing, you don't have that worry or unconscious feeling in your mind that there's an opposition somewhere, that there's a lack of full harmony. Here you've learned a perfect trust because you do obey the Lord, and you've learned that spirit of obedience that is in perfect harmony with him.

So all worry has passed away, nothing there, and so you can take in without fear and without any anxiety, all the things that you see without, and as you see them from the standpoint of obedience and submission to God, you begin, have, and through experience have learned that that enables you through obedience to become familiar with God's works and his ways, and it enables you to see their beauty, to appreciate them more, to understand them better. See, with the Christian, everything gradually has a message for him from the Heavenly Father.

Every wind that blows, every flower that he sees, the perfume that is from the rose or the other flowers, and some of them are very rich in perfume, all come from the Father's forethought, placing them there because he loved his children that he had created. These are some of the precious things and the pleasant things that are built up. So the windows of agate are mentioned there, and the gate of carbuncles, well, that's a very red stone, you know, and it represents the thought of stealth sacrifice. Now, red is sometimes a symbol of sins.

He says, oh, your sins be like scarlet, they shall be whiter than snow. But is likewise the offset of sin, and that is the quality which leads through self sacrifice to the atonement, self sacrifice, and he says, these are the gates. In other words, they're the means of entry.

And so we find that the gates of all those, the means of entry, the condition, one of the main conditions of those who enter the little flock is obedience and submission, and as he puts it here, self sacrifice. All must be willing to sacrifice stealth. Because in the condition of the divine nature, self has no place whatever. The Lord takes care of that.

I remember at the Bethel table a question one time being brought up when Brother Russell was there. He generally passed the question round, asked of each one or some individuals, of course, not of everyone, but picked out ones, what do you think about this? What have you to say about it? And so they give a thought, and the question was, in the condition of restitution, when man has reached perfection, will the present rule that is now true, that self preservation is the first law of

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nature.

Will that be the first law of nature then? And it was quite freely discussed, some thought, well, yes, if you don't have self where you don't have nothing, you're not in existence, just can't enjoy anything, and that was the answer of some. But others answered that, no, the Lord will take care of that. For mankind learns to trust the Lord so that he will have no thought of self whatever that'll be in the past.

He'll enjoy others and other things, knowing that the Lord will take care and provide for self entirely without his worry or care. So it will not be any longer the first law of nature. It won't be a law of nature at all. It'll be wrapped up in the trust and the confidence of God, and so the gates are of self sacrifice.

And you know, in the divine nature, why you can't tell it anything. It doesn't. No, you can't do it any. Any work for it that it can't get better done by somebody else. You can't give it anything that it doesn't have.

What can it do but give, give, give, give is all that it can do, and that requires, of course, wisdom and time, tact and all those qualities, and then he says that all thy borders shall be pleasant stones. You know how the owners of great estates love to beautify the borders. They make lawns and plant lovely gardens and water fountains and trees and groups of things.

Things to make it as beautiful as they know how, and the Lord says, all thy borders, all thy approaches, all the things that aren't anywhere near you Will be given with the thought of pleasant things, pleasant stones, beautiful gem qualities, and you see, those will be supreme in the divine nature. But they also will be true in. In all the divisions of mankind.

All the various sections of the world. Every man will have perfected and crystallized in him a likeness to the divine nature as it once was in Adam, but had not then been crystallized in the kingdom time. At the end it will be, and so all of these indicate that the Lord has a wonderful future for his people and also for all his creatures. But, you see, we have now the privilege of building this house.

And collecting the things that we put in the chambers, and we want riches there, valuable things that will not decay nor perish, and there'll be pleasant ones that we can enjoy, and so filling the chambers of the mind with these will be a joyous task now, and will be something that will also enable us not only to enjoy life ourselves, but will make also that joy shine out and emanate out from every one of the Lord's people, angels and men to all others around them.

You remember that closing chapter in the first volume where it says that love and benevolence will shine out from every faith. They'll all love one another. Because they will have learned that each one has worked hard to get where he is, and overcome many of the old things that he had to cast out, and also that he too is one of God's creatures that he's loved and in which he rejoice in whom he rejoices.

And we should learn to rejoice with them. As he says, I will make a man more precious than the gold of Ophir. You all read Hood's Song of the Shirt. When England once had a lot of the garments made by home workers, and it starts out, oh, I forget the first line.

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But it says that a woman dressed with unwomanly rags, plying her needle and thread, and over and over again, and not enough fed, you see, rags and poverty, and that was the condition, and he said in it, alas, that gold is worth so much and human life so cheap.

Well, that poem did a lot of good to mend some of the conditions. But we realize that the attitude of a great many of our rulers has been that human life is cheap, doesn't amount to a great deal. There's been so many of them. But on the other hand, God Values each individual as precious in his sight. Even those children whom the children of Israel sacrificed unto Moloch, the Lord says, those were my children that you burnt in the fire.

And indicating that he holds him responsible. That all things he said, he owns them. The cattle on a thousand hills. Well, we realize that our time is passing and we want to bring these things to your attention. To realize that you have the privilege, the joy, the pleasure of building up your mind and your life for eternity.

And by building in connection with the Lord, consecrating your life to him. Even though so far as you know, there may not be a crown for you. But nevertheless, as he said, it's the only reasonable attitude of any of God's people, any of the human creatures, is to put their lives into the care and direction of God, knowing that he will teach them better than they can teach themselves, and so that brings in you, brings you into line with, of watching the Lord, and you'll get a prayer privilege and a prayer, a communication with Him, a little fellowship.

And as you practice on that and use it, you'll find it'll grow. So we have here this beautiful gem hidden away in among the proverbs. Through wisdom is an house builded, and by understanding it is established. Established.

And by knowledge shall the chambers be filled with all precious and pleasant riches, and so may the Lord help you to select those good things and fill your mind with them. To learn the texts of the Bible, to make it your daily food, and in that way you will be filled more and more with those precious things that you can carry into the ages. To thank you.

Thank you, Brother Magnuson. I was just thinking that it's really a blessing to be able to record the talks because there's so many thoughts presented there that our mind just can't retain all of them. But those that can hear them time and again will benefit much by. That's why we need to keep studying the truth over and over. There's so much to learn.

It is a privilege to keep assembling together. Brother megasin has selected 149 for closing kids With Crime.

It Let us rejoice in Christ, Sa Ra Ratorous, as we see Thy loving kindness, Thy patience with us, thy longing desire that we shall reach perfection written forth in Thy word. Help us, O Lord, to appreciate it more. Help us to fill our mind with those precious things. Being assured that in him are all the treasures of wisdom and knowledge. The but all we want, we need, we find in Him.

Grant us this trust and help us by Thy holy Spirit, to have patience with one another and even with ourselves, but to keep striving and trying with thy help until we shall reach the end of the way. May thy blessing extend with the remainder of the day with each one here present, that they shall indeed become jewels in thy sight. In Jesus name, amen.