

Ryde - Jewels And Houses - Detroit

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Our most gracious and loving Heavenly Father, as we come to Thee the close of this convention. To render unto thee our humble thanks and praise for the way in which Thou hast blessed us with the words of truth which we have been hearing, and to thank thee, Heavenly Father, for the privileges of gathering together as a company of Thy people that we might receive of these blessings, and now, at the closing service of this convention, we humbly ask thy rich blessing to continue with us. We pray that thou grant each one of us a continued measure of thy Holy Spirit.

As thou seest would be to our eternal welfare, and that thy spirit will richly rest upon the brother who shall direct our thoughts. That these closing remarks may be such as will raise us up into those heights sublime. If we may keep these thoughts and cherish them in our hearts and minds, and that they may bring forth fruit, each acceptable in Thy sight. We also ask for the forgiveness of our many shortcomings, transgressions and ask these favors and blessings and his forgiveness.

In the name of Jesus, our Savior and Redeemer. Amen.

And now comes the closing service of our convention, and we are happy to have Brother Ride.

This is my first opportunity of knowing Brother Ride. Many of the brethren may know him. This is my first opportunity. Possibly some others also. But we have been richly blessed by his ministry.

And it's very fitting, I believe, that he sort of sum up our convention for us, and as the subject that he has chosen for our consideration, one of great interest in suggesting many wonderful lessons and thoughts. He has selected jewels and houses. So we are happy now to turn the service over to Brother Wright.

Thank you, Brother Chairman.

Actually, what we are going to discuss for a little while this afternoon was suggested by our previous speaker.

But first I want to bring some matters concerning the jewels to your attention.

It is indeed appropriate that we use a figure of this kind for our closing session. Do you know why?

Well, perhaps as we examine the text for a moment, we'll be able to see why. Why it is specially appropriate for us at this time to look at this particular text.

It's one that all of you know. You probably conned it over many times.

But yet still greater beauties can we see as we look into it, and that's the way it should be. The truth unfolds to us in that scriptures that we have read or we are familiar with. Suddenly, as it were, get new meanings or deeper meanings to us, and so it is with this one. You notice how it fits in at the present time.

It's the familiar one from Malachi, the third chapter and the 15th and 16th verses.

And now we call the proud happy, and they that work wickedness are set up. Yea, they that tempt God are even delivered. Now isn't that true in the world today, as never before? That is true.

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The proud are happy, they that work wickedness have been set up, and those that despise God are even delivered, and then notice the contrast that is brought out here. Then. Then, at that time, then they that loved the Lord spake often one to another. How do you do that?

In a limited sense, you do that in study meetings, in your meetings on weekdays and Sundays, don't you?

But especially we do it at convention times, and so you see, this is a text that has special meaning. It means a great deal to us now because we love the Lord and we speak often together, especially at conventions.

And then what happens? They that loved the Lord spake often one to another, and a book of remembrance was kept.

I suppose that our chairman just simply write down the name of everyone that is here. Is that what it means? No.

And the book of remembrance was kept of them that loved the Lord and that called upon his name. In other words, were followers of his.

Do you like being written in the Lord's book, the book of remembrance? As the result of obeying his commandments, we are told that we should forsake not the assembling of ourselves together, and so much the more as we see the day approaching, and certainly the day is even at the doors.

So then those who do those things are in God's book of remembrance, and then think of the wonder of the promise.

And they shall be mine, saith the Lord, in that day when I make up my jewels.

Now I especially want to call your attention to that thought of make up. What is the make up of jewels?

Well, today we would say that it is placing them in their settings, wouldn't we?

You make up a dress, you fold it round the way it should be. You tack it together, you finish it. It's made up.

In the dawn of the Gospel age, the great jewel was placed in place.

Our Lord Jesus, our bridegroom.

The chief cornerstone of that great pyramid.

And that capstone was not accompanied at that time by others.

In another figure he was told, sit thou upon my right hand until I make thine enemies thy footstool.

He was in a far country, but he had said to his disciples, let not your heart be troubled. Believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you, and so 1900 years have elapsed.

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What do you think that must have been in the heart of our Lord? Do you think that he looked forward to this day with anticipation?

If we are to believe the types he did, if we are to believe that he loves us, that the Father Himself loveth us, then he would look forward to this time, the time when the jewels would be made up, and so we come down to this end of the age, and he comes, having prepared that plane of being for us.

And then is added to that jewel, that first jewel, or added 12 others, the 12 apostles of the Lamb. You know, those jewels are built up. The headstone is there first, and then the others are laid to the head, and so you see, ever since he has returned, there have been jewels added. That as each one finishes its earthly course, they are placed in the setting for which they are fitted.

And that is the figure that God wants us to have. We are precious in his sight. Isaiah tells us that thou shalt be for a crown of glory and a royal diadem in the hand of thy God, and so you see then they that loved the Lord spake often one to another, and a book of remembrance was kept by him, and they shall be mine, saith the Lord, in that day, this day when I make up my jewels.

And I will spare him as a man spareth his only Son that serveth him. If we can just recognize that the power of the highest is behind us, that nothing can by any means hurt us. If we abide in the shadow of the Almighty. If we can get the enthusiastic thought behind us that the power of Almighty God is being exercised on our behalf, that our angels do always behold the face of our Father. If we can just absorb that thought, how it will energize us, how it will help us that we look not at the things that are seen, but that the things that are not seen, the things that are eternal.

I see a quarter of my time is gone. So I guess I will have to leave the jewels now and go over to the houses.

And the houses were brought to our attention by the preceding speaker, and it's that house to which we are going to refer.

You remember that when our Lord started his ministry, that he started with the phrase from Isaiah, the Spirit of the Lord God is upon me because he hath anointed me to preach glad tidings unto the meek, to bind up the broken hearted, to preach recovery of sight to the blind. Then you remember he left out and proclaimed the day of vengeance of our God. Because it wasn't the due time to say it, and then you remember, he began gathering his disciples.

And then comes to our attention, especially in the. In the fifth, sixth, and seventh chapters of the Book of Matthew, something that summarizes the entire walk that is expected of the children of the highest.

It is a remarkable thing that the fifth, sixth, and seventh chapters of the Book of Matthew contain what we call the Sermon on the Mount.

Now we think of that, and we have thought of it in a general sense, have we not? You remember, it starts off with the Beatitudes. Blessed are the meek, for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy.

And so we just look at that and say, what a beautiful summary in a general sense it is of what the Lord requires, why, the whole world will have to come to that condition, and that's the way we kind of dismiss it. But as Bible students, we should learn that that is not true for us. Who was this

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Sermon on the Mount addressed to? Was it addressed to the world of mankind in general?

No.

The fifth chapter starts out this way, and seeing the multitudes, he went up into a mountain, and when he was set, that is, when he was up there and apparently sat down, his disciples came onto him, and he opened his mouth and taught them.

Who was it addressed to? To his disciples, and it is a connected discourse of what is expected of his children, of his disciples.

We recognize that in the Beatitudes is brought to our attention certain fundamental things.

We are told that if we are merciful, we shall obtain mercy. That's something to think about, isn't it?

We are told that we should be meek, for if we are, the Lord will make us rulers in the earth.

We are told also that we should not sit down, that we have received a certain light from God through his Holy Spirit.

And so he goes on and tells us, now don't put that light under a bushel, but on a candlestick so that it might enlighten all those that are in the house. That's a peculiar expression, isn't it? What's the house? Whose house are we if we hold fast the beginning of our confidence? Firm unto the end.

So then you see, here is brought to our attention that we should, as we meet together, enlighten one another. One candle in the midst of a large room doesn't illuminate very much, and the more candles you have, the lighter it is, and so each one should strive to see to it that they do their little part. Those flames are not very big.

They're none of us big flames, but, and sometimes we flicker a little just as the candle flame does.

But nevertheless, the more candles there are in the house, the lighter it will be, and so on. You can go on through these chapters and find the work and the characteristics of the Lord's children they're portrayed.

And then you come, for example, you come over to the sixth chapter and he tells us there something. Take heed that ye do not your alms before men to be seen of them. Otherwise you have no reward of your Father which is in heaven. Now, see just what an admonition that is.

If we help somebody, we should keep it under cover.

Why? Well, supposing it comes to light. The brothers, the sisters recognize something that we have done. They look up and say, why isn't it nice the brother so and so, or sister so and so has done so and so it's all right sometimes because we need encouragement. Sometimes the Lord has that kind of knowledge spread.

But you see, if we want to get the full reward for things of our Father which is in heaven, he says, when you do that in secret, the Father sees it and will reward you openly, and that's why it is that some who have been very lowly in the truth, yet the Father knowing them, their reward will be high. You see how wonderfully the principles of the truth are laid out for us here, and then we'll have to progress along. Here comes the admonition of chapter seven, verse one.

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Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure you meet, it shall be measured to you Again, when you think of that, do you wish to obtain mercy from our Heavenly Father for your transgressions? You do? I do.

And that means therefore, that our outlook upon our brethren, with their fleshly weaknesses as we have ours, should be very lenient, that we should forgive their trespasses against us, as we would have the Heavenly Father forgive us, and so on. You can go through the whole list. Would you say, what has this got to with. To do with building a house or a house? Well, we wouldn't know very much about it unless the Lord had put it there for us.

Now, in the end of the seventh chapter, he brings a little summary of the things which have he has said previously.

And he brings to our attention that there would be some who would think they had done a pretty good job, and there would be others that perhaps didn't think so highly of themselves, and he says, there in the well, perhaps I should introduce one other thought before I go along.

He brings up the thought of fruitage. That is about the last thing that he brings up before the illustrations which we want to use. He says, now every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. He's previously said, you'll know people by their fruits do men gather grapes of thorns and figs of thistles. Now I want to call your attention to something you remember.

In the first psalm it says, blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but whose delight is in the law of the Lord, and in his law will he exercise himself day and night, and he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season, and whatsoever he doeth it shall prosper.

Now there's a characteristic about a tree that has a good water supply.

If a tree does not have a good water supply, then you find its fruit is stunted, streaked and so on, don't you? What's more, there's an awful lot of it falls off.

Now what is the picture here? The picture is that if we desire to bring forth fruit, we have to be planted by the rivers of water, and what are the life giving rivers for us? We wash by the water of the world.

It is the truth being rooted and grounded in the principles of the truth that then we can bring forth. Fruitage is the amount of fruit that a tree can. Or what is the limiting factor of the amount of fruit that a tree can bring forth?

It is just limited by its size and by it the supply of nutrients that it gets.

Now there's something to think about. If we want to bring forth the full fruities, it is your father's pleasure that you bring forth much fruit.

The fruits and graces of the spirit. There is nothing that limits that for us. Just as in the tree, if it has its proper supplies of nutrients and water and so forth, sunshine and rain, it'll bring forth a full crop.

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And that tree is not limited. You don't say to a tree, now there's only going to be a couple of dozen apples on you. You don't do that. That tree develops and it brings it forth according to the strength of the tree and as we have said, the environment and the nutrients that it gets.

Well now it is the same way with us. If we want to bring forth much fruit. We have to stay close to the water's block. We have to do the things that promote growth.

All right. Now that we're going to go on.

Now, many will misunderstand this matter. They won't understand it at all.

Why? Because it is one of the deep things of the Word. To really understand these truths which we're discussing. We're so thankful that the Lord has opened our minds that we can see now, notice what he says. Not everyone that this is the 21st verse of the seventh chapter.

Not everyone that saith unto me, lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Now, we saw yesterday or the day before what the will of God was concerning us. It is our sanctification, our setting apart for his service both now and in the future.

And that consisted of two parts. There's our part in which we do it. We subject our wills to the will of God, and there is his part in that he sets us apart. Not everyone that saith unto me, Lord, Lord shall enter the kingdom, but he that doeth the will of my Father which is in heaven.

Now, there he's made the statement about doing the will of the Father, and then he illustrates it, and this is the house. Now notice how he does.

And many shall say to me in that day, lord, Lord, have we not prophesied in Thy name? Have we not talked about the truth? And have we not cast out devils? Yes, and in thy name we have done many wonderful works. Think how true this is.

Of nominal Christianity today.

We are great and increased with goods and have need of nothing. You remember the last, the Laodicean stage of the Church. The seventh stage of the Church was brought to our attention in the first two or three chapters of Revelation. They have need of nothing, and so they say, as he says here, in thy name have cast out devils, and in thy name done many wonderful works.

And then will I profess unto them, I never knew you. Depart from me, ye workers of iniquity. Now, if they had done such good works, why could the Lord say to them, depart, ye workers of iniquity?

Because they had not been doing that which he had laid out was the work of this Gospel age. That's why they had not cooperated. They have not desired to know his plans and purposes, but rather theirs. We must go and do so, and so we must do this, we must do that, and trust that the Lord will bless it after we have decided what we want to do.

Now, isn't that true? And so therefore he says, I have no need of that. That was not my plan.

Depart from me, ye workers of iniquity. Injustice.

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Now then, here is the house. Therefore, whosoever heareth these sayings of mine. What are his sayings? The ones we have been discussing, the fifth, sixth and seventh chapters of Matthew. Whoso heareth these sayings of mine and doeth them now notice that and do it then that means a lot, doesn't mean to endeavor to carry out the provisions of the things that God has said we should do or consecrate, and those that do, then I will liken, he says, to a man that built his house upon the rock when the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.

But whosoever heareth these sayings of mine and doeth them not, in other words, doesn't follow what I've laid out here for you. I will liken him to a man that built his house upon the sand, and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall thereof.

Be quite a tragedy, wouldn't it, to build your house upon the sand?

You might use the best of materials and still not fulfill the requirements of this passage here because you've built upon the sand.

Well, what is this foundation, the building upon rock? What does it mean?

We turn over from First Corinthians the third chapter, and he tells us there something about where we built and the materials that we use.

You notice that in this seventh chapter of Matthew, it doesn't specify the materials except that it. It gives the principles that are there to be followed and the instructions, but it doesn't actually tell you what they are.

Now, in first Corinthians the third chapter and the ninth verse onwards, after bringing to our attention the fact that Paul is nothing, apollisheth nothing, and so forth but those by whom ye received the truth I have sown, Apollouseth water and Scott that giveth increase. This is what he for we are labourers together with God, and ye are God's husbandry, ye are God's building. Oh, so here we have the house again, according to the grace of God, which is given unto me as a wise master builder. Now there he's talking about himself now, and we can follow the same principle.

We are builders together with God.

As a wise master builder, I have laid the foundation. Another man buildeth thereon, and let every man take heed how he buildeth thereon. All right, now, Paul, what is this foundation? What is this built? The house built upon the rock.

For other foundation can no man lay than that which is laid. Which is Jesus Christ.

Now, that's a peculiar saying, isn't it? We think of it usually as the thought of the foundation of everything is in the ransom, and that is true. For without the giving of the ransom, you and I would never have had a chance to build any houses.

We would have been without God and without a hope in the world.

But there is a deeper meaning than that. In this particular passage, you remember how the disciples were gathered around Jesus, and Jesus inquired and said, who do the people think that I am? And some said, oh, you're Jeremiah, the prophet. Or you're this or that or the other.

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And then he turned to Peter and he said, and who sayest thou that I am?

And Peter answered him and said, thou art the Christ, the Son of the living God.

Now, there's a great deal in that, what Peter said, and you remember how Jesus answered concerning it. He said that Peter was blessed because flesh and blood had not revealed it unto him. But my Father, which is in heaven, and then he says, verily I say unto thee that thou art Peter Petros, a little rock.

But upon this Petra I will build my church, and the gates of hell, the grave Hades shall not prevail against it.

That Peter was a little stone.

That the truth which he had expressed was the big stone, the big rock, and what was it? Thou art the Christ, the Son of the living God.

Who was he talking about? Was he talking about the man Adam or the equivalent of Adam? No.

Jesus of Jordan had laid down that human life. He was then a new creature in Christ Jesus. In the Father's hands, I should say he was the beginning of the creation of God. Upon the spirit plane, the divine plane, he was always the first begotten, wasn't he?

Now it was upon that great truth. Thou art the Christ, the Son of the living God, the Anointed. Because the word Christ means anointed, and so it is that not only is the thought of what Jesus was before he consecrated included in this, but there is the thought of what he is as a new creation.

And so upon the foundation of the ransom and of our part as members of the new creation, we built.

And we build with gold and silver and precious stones, as the apostle says here. Remember how we notice it over here in Corinthians. If any man build upon this foundation gold, silver and precious stones or wood, hay and stubble.

There's durable materials and there's materials that are not durable. Wood, hay and stubble, as we know are traditions of men. We've got to pass along because our time is up almost.

We build our house and then comes what? Just what the Lord pointed out here, and the rains descended, a great outpouring of truth would take place.

And what would it do, that great outpouring of truth?

The Lord says it what it would do, and the floods came.

What is a flood? A great deal of water. Pure water. No water that has been contaminated by the clay of the earth. Muddy water.

Now those are the things which beat upon the house.

If we have built with divine truth, with the truths of the word, with the precious jewels of divine character, a character like our Lord, then we will be able to stand the muddy water. We will not be influenced by it any more than the house that was built upon the rock.

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But if we have not built as we should, if we have built with the traditions of men, if we have built with the worldly things, the wood, the hay, the stubble, then we'll suffer loss. So you see, it is a clear cut proposition for us. God has placed these things before us and he expects us to follow his instructions, and if we build as we should, the rain can come down and it will be to us a refreshing shower.

And the floods will not hurt us. There are some today that are really hurt by floodwaters.

There are some that denying the fundamental purposes of Christ's second presence, deny him as being present. We as Bible students can look at that and say why anyone that doubts the second presence of the Lord must be wrong some place in his upper story.

Why? Because if the Lord was not present, we would not see.

Many shall run to and fro. Knowledge shall be increased. The wise shall understand and none of the wicked shall understand. We wouldn't see that. We wouldn't have had any harvest work.

There would have been no bringing out of the plan of the ages which was the agency used to gather the saints together. Why? Because the chief reaper had to be here present. Pray ye that the Lord of the harvest will send reapers was what the Lord brought to our attention in that first harvest time in the end of the Jewish age, and in the same way it is true here you remember the Revelator shows thrust in thy sickle and reap.

And if that were not true, you see, then brother Russell was wrong as being used of the Lord to bring the message to us that Babylon is fallen and is fallen come out of her My people. Why? Because God had said, let both the wheat and the tares grow together until the harvest.

And in the harvest time I will say to the reapers, gather first that bears in bundles for the burning. But gather the wheat into my bar. He had to be present to do that. So you see, the muddy waters, they just kind of affect them.

And then you can take such a thing as the Church's part in the sin offering.

If we have no part in the sin offering, then we have no part in Christ.

Doesn't that sound as if it's a very radical statement yet it is.

If any man be in Christ Jesus, he is a new creation, and how can he get into Christ Jesus except by consecration? And if he in consecration presents himself, what then? For ye are dead and your life is hid with Christ in God in Romans. The sixth chapter is brought to our attention.

Just those thoughts, and I'm going to use that because it is such a beautiful one to prove to you by just a few words the Church's part in the sin offering. There are other Scriptures, but this is one of the plainest, the sixth chapter of the Book of Romans. He first brings to our attention the body of sin. That is the great guilt which is upon the masses of mankind due to Adam's transgression.

And then he says, if we be planted together in the likeness of his death, Jesus death, His was a sacrificial death. We shall be also in the likeness of his resurrection. Oh, but you say, what's this got to do with the sin offering? Just read on for a while. Knowing this, that our old man is crucified with him.

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What is our old man? It is our human nature, is it not? Our old man is crucified with him that the body of sin might be destroyed. What was that? Body of sin?

It is the great guilt which is upon the whole human race because of it.