

Kings and Prophets 16-08-25b

We resume our study now in 2 Kings, the days of Josiah. We're in the middle of chapter 23, verse 28, the rest of the Acts of Josiah, all that he did, written in the book of the Chronicles, which we had seen several weeks back. In his days, Pharaoh Necho, king of Egypt, went to the aid of the king of Assyria, to the river Euphrates, and king Josiah went against him and killed him at Megiddo, when he confronted him.

In other words, he dies at Armageddon, basically. His servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. The people of the land took Jehoahaz, the son of Josiah, anointed him, and made him king in his father's place.

Of course, Jehoahaz is 23, he reigns three months, and he did evil in the sight of the Lord, like his ancestors before Josiah, and so Pharaoh Necho imprisons him. Even the pharaoh doesn't like him, and locks him up, and so Jehoiakim, in verse 35, gives silver to the pharaoh, and is 25 when he becomes king. So, that's the situation.

The days of Josiah come and go. He reigns 18 years. In his 18th year, he's done all this spectacularly great stuff.

18 is an interesting number. It's three sixes. You know, six is the number of man in his efforts, one short of God's divine perfection of seven.

Six days you do your work. It's also 14 plus four, so you've got two full sevens, and then you don't make it to another seven. You're three short, and there are implications there, but we're not going to dwell on them, because we're going to turn now to Jeremiah chapter 35, and this is going to conclude our quick sampling and perusal of Jeremiah, but this gives us some context, and it also nicely segues back into our narrative study in the king's part of our Kings and Prophets.

We've devoted several weeks to Jeremiah, and I could probably devote the rest of my life to Jeremiah, but we're not. This is Jeremiah's swan song. This is the last chapter we're going to look at, Jeremiah chapter 35.

Now, pay close attention here, because we are going to be flying the mail. The word which came to Jeremiah, Jeremiah 35 1, from the Lord in the days of Jehoiakim, the son of Josiah, king of Judah. See where we are? We're all caught up now.

In the days of Jehoiakim, his brothers already come and gone, got locked up by the Pharaoh. Josiah's already been killed by that Pharaoh, and there's a pall, there's a p-a-l-l, there's a sense of foreboding, and everything looked like it was going so swimmingly, and now there's warning music playing in the background. So, the word comes to Jeremiah, and he says in verse 2, go to the house of the Rechabites, speak to them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

This is a strange instruction. What do we know about the house of the Lord that God tells Jeremiah to bring these guys, whoever they are, to? It's all refurbished up, and the son's having three months, and then the short time for Jehoiakim, nobody's really had a chance to booger up everything that Josiah did. So, this is the largely restored, refurbished, and properly functional house of the Lord, right? God says, bring these guys to my house, right? This is a pretty big deal.

Bring these men to my house, into one of the chambers, and give them wine to drink. How bizarre is that? So, Jeremiah says, I took Jaazaniah, the son of Jeremiah, the son of Habazaniah, his brothers, and all his sons, and the whole house of the Rechabites. We'll figure out who these guys are in a minute.

Whole house of the Rechabites. I brought them into the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, who was by the chamber of the princes, above the chamber of Maasaiah, the son of Shalom, what is he? Keeper of the door. We saw something about the doorkeepers in our first session, right? Here we are back to the doorkeepers.

The son of Shalom, the keeper of the door. I set before the sons of the house of the Rechabites bowls full of wine and cups, and I said to them, hello there, Rechabites, the Lord God has instructed me to invite you here and to set this wine before you. Here's the bowls, here's the cup, slurp it down, gulp it down.

The Lord Jesus, after supper, took the cup, passed it among his disciples and said, drink ye all of it, right? It was wine. This is wine. It's in the house of the Lord.

It's in the presence of the Lord. And the Lord says, invite them into my presence, into my house, and give them wine to drink. So you think these guys would say, wow, this is a big honor.

But what do they do? They said, we will drink no wine. For Jonadab, the son of Rechab, our father, commanded us, saying, you shall drink no wine, you nor your sons, forever. You shall not build a house, you shall not sow seed, you shall not plant a vineyard, nor have any of these.

But all your days you shall dwell in tents, that you may live many days in the land where you are sojourners. Thus we have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, to drink no wine all our days, we, our wives, our sons, or our daughters, nor to build ourselves houses to dwell in, nor do we have vineyard, field, or seed. But we have dwelt in tents, and have obeyed and done according to all that Jonadab, our father, commanded us.

But it came to pass, when Nebuchadnezzar, king of Babylon, came up into the land, you remember there was an incursion earlier on, that we said, come, let us go to Jerusalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians, so we dwell at Jerusalem. We used to be scattered out and about, but we have, we're here at Jerusalem. They're still living in their tents, but they pitched their tents right outside the city, instead of living off the land in

sort of a Bedouin existence, with flocks and herds, and just roaming.

So, what is going on with this? This is not one of the Bible stories that makes it into, you know, the Bible for little eyes, or, you know, the Jonah and the whale books that you typically see, and yet this is a terrific story, and God does this for a purpose. So, let's keep reading, verse 13, thus says the Lord of hosts, the God of Israel, go and tell the men of Judah, and the inhabitants of Jerusalem, will you not receive instruction to obey my words? Do they have any excuse? Do they not have a mint copy of the word of God that got taken out of the wall of the temple by Hilkiah, and read to them by King Josiah, within living memory, within the last two decades? And have they not had a king that has been actively implementing that word faithfully and from the heart for 18 years? They have, and God says, after all of that, and the biggest Passover since Samuel, God says, will you not listen to my word and heed it? That's his charge, that's his complaint. This is why he's remembering the sins of Manasseh, and he's not forgiving and forgetting, and taking away the judgment, because the hearts of the people have not changed.

There's a song that the statesman used to sing, Jay Kess would sing, that I don't want this modern religion, and he starts out with kind of a slow beginning, and he says, in this modern day of living, my how things have changed, people often get religion, but their heart's not changed. They go to church, they testify, but what an awful thing, because they have no real salvation, and then they go on to sing all of the sort of semi-humorous things that characterize these people who come to church on the Sunday, and after the service is over, they head to the nearest bar. My brother and I used to, we played that record all the way through from one side to the other, I mean the needle wearing all the way through, but this is the problem in Judah.

They have a superficial ritualistic religion that has been, they've been led into by their faithful and godly king, but it didn't take, it's the seed on the hard soil, it didn't sink in, it didn't take root, it has no ability to grow and bear its own fruit. Will you not receive instruction to obey my words, says the Lord? When's the last time you saw that on a refrigerator magnet? I think I'm going to go home and make one and stick it up there for myself. Will you not receive instruction to obey my words? Look at verse 14.

The words of Jonadab the son of Rechob, which he commanded his sons not to drink wine, are performed, for to this day they drink none and obey their father's commandment. But although I have spoken to you, rising early and speaking, you did not obey me. I have also sent to you all my servants the prophets, rising up early and sending them, saying, Turn now everyone from his evil way, amend your doings, do not go after other gods to serve them.

Then you will dwell in the land which I have given you and your fathers, but you have not inclined your ear nor obeyed me. Surely the sons of Jonadab the son of Rechob have performed the commandment of their father, which he commanded them, but this people has not obeyed me. Therefore thus says the Lord God of hosts, the God of Israel, Behold, I will bring on Judah and on all the inhabitants of Jerusalem all the doom that I have pronounced against them, because I have spoken to them, but they have not heard, and I have called to them, but they

have not answered.

And Jeremiah said to the house of the Rechobites, Thus says the Lord of hosts, the God of Israel, because you have obeyed the commandment of Jonadab your father and kept all his precepts and done according to all that he commanded you. Therefore thus says the Lord of hosts, the God of Israel, Jonadab the son of Rechob shall not lack a man to stand before me forever. Now you may not remember, but we've seen this guy.

We know this Jonadab. Can you think when? You remember where? Keep your place here and go back to 1 Kings chapter 13. I'm sorry, it's a little bit further forward from that.

That's where we went for our first reference this morning. Now we're going to be in 2 Kings. Let me find my spot here.

I lost my marker. I'm looking for Jehu. Yeah, 2 Kings 10.

That sounds right. Yeah. You remember Jehu got the commission.

Elijah got the command from God. He had to do three anointings and he didn't do any of them. And so Elisha takes care of that.

And Elisha anoints Jehu and he's going to wipe out the house of Ahab. Remember that? So in 2 Kings 10, Ahab had 70 sons in Samaria and those guys all get wiped out. In verse 11, Jehu killed all who remained to the house of Ahab in Jezreel, all his great men and his close acquaintances and his until he left him, none remaining.

Then in verse 12, this is 2 Kings 10, 12, he arose and departed and went to Samaria on the way at Beth Ached of the shepherds. Remember we talked about that location. Jehu met the brothers of Ahaziah, king of Judah.

Who are you? We are the brothers of Ahaziah. They're the relatives. The brothers of Ahaziah had already been killed by the Arameans.

These are more distant cousins. We've come down to greet the sons of the king, sons of the queen mother. He says, take them alive.

He took them alive, killed them at the well of Beth Ached. 42 men left, none of them. Look at verse 15.

Now when he departed from there, he met who? Jehonadab, the son of Rechab. Coming to meet him, he greeted him and said to him, is your heart right as my heart is toward your heart? Jehonadab answered, it is. Jehu said, if it is, give me your hand.

Gave him his hand and he took him up into the chariot. He said, come with me and see my zeal for the Lord. So they had him right in his chariot.

When he came to Samaria, he killed all who remained Ahab in Samaria till he destroyed them according to the word of the Lord, which he spoke to Elijah. Then he's going to have this big purported feast of Baal and wipe out all of those Baal worshipers. But we have this odd little note of Jehonadab, the son of Rechab.

And if you remember, now this was two years ago, so it's forgivable. But why did we decide Jehu meets him on the way? He says, are you with me? And he says, I am. He says, come up in the chariot and pulls him in.

Who are the sons of Rechab? Well, for this, you have to go to 1 Chronicles 2, verse 55. So you can leave Kings and go to 1 Chronicles 2. You know, the first part of Chronicles is just a whole bunch of lists of who's the son of whom. And in the latter part of chapter 2 there, we have the family of Jeramiel, the sons of all the way down.

Then you've got the family of Caleb, starting in verse 42, and all of those guys. And you get down to verse 54, the sons of Salma were Bethlehem, the Netophethites, Atroth-Beit-Joab, half of the Menachethites, and the Zorites. Now look at verse 55, 1 Chronicles 2, verse 55.

And the families of the scribes who dwelt at Jabez were the Tirithites, the Shimeithites, and the Sukathites. These were Kenites who came from Hamath, the father of the house of Rechab. And when we studied Jonadab, back in the 2 Kings, chapter 10, getting pulled into the chariot, that these are scribes.

The house of Rechab were the scribes. Remember, this is Jehu getting good press. He knows Jonadab is a scribe, and he brings him and he says, watch my zeal for the Lord.

I want you to write this down, how I am fulfilling my anointed commission. And Jonadab is a scribe, but he is a Kenite. Now, who are the Kenites? This goes all the way back to the wilderness, Moses, and his father-in-law, Jethro.

That's the Kenites. And the Kenites came with Jethro and accompanied Israel through the rest of their 40 years, came with them into the land and dwelt with them, but they were always separate. They are not descendants from Isaac and Jacob.

They're more like Arabians, the Kenites, the Midianites, if you will. That's who these guys are. So they are not Israel.

They're not a clan. They're not a family within the tribes of Israel. They are cousins.

If you think about Moab and Ammon, if you think about the Edomites and some of those, you think about the Ishmaelites, you think about the Edomites, the descendants of Esau. Well, these guys are related, but distantly so. This is Moses' father-in-law's descendants who chose to remain with Israel, not to go back to Midian and live out their nomadic life.

They stayed there and went into the land of promise and they've been there ever since, but

they've never lost their identity. And now the days of Jehu compared to the days of Jehoiakim, how much time has passed? About 200 years. Jehu is eight-something in the 800s BC.

This is the low 600s BC. It's been over 200 years. So Jonadab the Rechabite from the days of Jehu is long dead and gone.

But this is the guy that gave an instruction sometime during the reign of Jehu and afterward when he has offspring and descendants, he gives them this instruction. And what does he tell them? Drink no wine, build no houses, don't plant crops, don't plant vineyards. The vineyards and the wine are kind of related, right? So let's think about this for a minute.

When the Kenites come and join up with the Israelites and decide they're going to stay, why would they do that? Why did Rahab? There's not that much difference between Rahab and Rechab. Rechab, by the way, has the idea of chariots or something that is mobile and covers land. And the Rechabites were these Bedouin roamers.

And the name for a chariot is that which covers a lot of ground on its own. And so Rahab and Rechab, there's kind of a symbiosis there in the meaning of chariot and the meaning of these, whatever you want to call them, itinerant traveling herdsman who dwell in tents. It says dwell in tents.

Now, so the Kenites who stay, Jethro doesn't stay, part of his family goes back, but part of them stay and stay with Israel from then on. Why would they do that? They convert, they believe in the God of Israel, but they maintain their, whatever you want to call it, their ethnic identity. They're still known and generations later, centuries later, they're still known as Kenites, Rechabites.

So back to Jeremiah, they are, Jeremiah in verse 3 of chapter 35, he says, I took Jaazaniah, the son of Jeremiah, the son of Habazaniah, the brothers and all his sons, the whole house of the Rechabites. These Rechabites we know from 1st Chronicles 2.55 are from Hamath and this is a place. Hamath is an area where the Kenites that came into the land of Canaan settled.

It's nearby. So this makes sense. Jeremiah says, I went to fulfill this command in verse 3, Jaazaniah, the last part of that, the I-A-H, you know that that's Yah, that's the Lord, right? So what does the beginning of it mean? Jaazan.

Well, that of course is a Y at the beginning, Jaazan, Yah. And this is from the word Azan, which means to hear. Ozan is the noun that comes from this and that's your ears.

This is those who hear the Lord or one who hears the Lord. That's what the guy's name means in Jeremiah 35.3, I took Jaazaniah, he who listens to the Lord, the son of Jeremiah. Do you remember when we first started studying Jeremiah, we looked up what his name means? Yerem-Yah or Yerem-Yahu.

And Yerem means to elevate, to lift up, to cause to be high. So the son of Habazaniah. Now,

when you get ready to get this one, Kabatz-Zin-Yahu, they say, we don't know what the derivation is.

Well, I'll give you, since I'm such a well-known, world-renowned expert on Hebrew, I'll tell you what I think the derivation of this name is. I couldn't find it in a book anywhere. Nobody will even take a shot in the dark, but I'll rush in where angels fear to tread.

I'll tell you what I think this name means. Kabatz is a verb in Hebrew and it's got cognates in Arabic and elsewhere. Kabatz means to beat, to thresh.

Kabatz, C-H-A-B-A-T-S, Kabatz. But this is a comp, it doesn't say Kabatz-Yah, the Lord beats, the Lord threshes, that doesn't, there's another element. There's another syllable in there and it is Tsin, T-S-I-N.

Tsin means, remember the wilderness of Sinai, wilderness of thorns, Mount Sinai, the Mount of thorns. It is hard for thee to kick against the pricks. It's the law, you know, the law, the letter of the law kills, spirit gives life.

And when Jesus meets Saul on the road to Damascus and He says, it's hard for you to kick against the goads, the thorns. It's the whole law that doesn't have the infusion of the spirit. It's righteousness by works.

And even though they are God's standards in the flesh, they are in the flesh cannot please God. And this was the whole motif of the Old Testament. So Tsin, Mount Sinai, it's thorns.

So here is my suggestion as to what this guy's name means. He is the Lord's thorn thresher. It also means wilderness.

It means the wilds, the place where wild stuff grows. So, and it comes to mean the desert, the wilderness, but he is threshing among thorns. He is threshing in the wilderness.

This guy gets a crop where nobody else can do it. He's among thorns. He's in the wilderness.

It's uncultivated. And yet he's threshing. He has pulled a crop out of resistant land.

He has pulled a living out of that which has no prospect. He's a tough guy. He's thorn thresher.

He's the Lord's thorn thresher. He beats down the thorn. Sometimes to clear land and get a crop, you've got to beat down and eliminate everything that stands in the way.

This is resistance. This is friction. This is opposition.

And he beats it down. He threshes. So somewhere in that locus of ideas is where this guy's name is.

So now look at this. Why does God select these guys? Jonadab, and by the way, Nadab is the back part of that. And it is attached to the theophoric, the God element there.

Yehonadab, this is Yahweh. And Nadab, this is the prefix, I mean the suffix of nobility. He's a nobleman.

He's a leader, but for the Lord, leader for the Lord. He's the Lord's leader, Yehonadab. So he takes Yehonadab, who is the son of the one who listens to the Lord, who is the son of the one who lifts up the Lord, who is the son of the guy who pulled this out of an unlikely ground, who threshed and who brought forth from that which is thorny and inhospitable, an unlikely source.

You wouldn't expect the Kenites, who are not in the chosen line, to be faithful. And yet these guys have been faithful to the instruction of Yehonadab, the Rechabite, for 200 years. Now, where did Josiah die? Where was the government of the Assyrians? Haran.

That's a little subtle clue, because what do we know about Haran? That was the city that Terah built and that Nahor stayed at, named after his dead brother. And Nahor never comes down to the land. Terah never comes down to the land.

And when Isaac and Jacob need wives, they've got to go back up there to find somebody that's family to bring back down to the land of promise, right? Now, look at these guys. What was the instruction of Yehonadab? He says, nobody drinks wine. He says, you shall not build a house, nor sow seed, plant a vineyard, or have any of these.

All your days you shall dwell in tents and live as sojourners in the land. Now, who do you know that dwelt in tents and lived as a sojourner? Anybody relatively famous for that? What does it say in Hebrews 11, 13, if I remember right? Abraham dwelt in tents. Why? Waiting for what? A city built by his father Terah, built by his father in heaven.

He's waiting for a city whose founder and builder is God, right? What do you think Yehonadab is thinking when he instructs his sons and his descendants after him not to build a city? What does he already see happening in the days of Jehu? These people have lost their eternal hope. They've lost appreciation for the God that the Kenites originally came and joined Israel to worship. The Kenites have had it figured out from the days of Jethro.

The Kenites and the Rechabites have had it figured out from the days of Yehonadab. And Yehonadab sees what's going to happen. He sees the judgment of God on the house of Ahab because of their infatuation with the land and with materialistic things.

He sees God's retribution on them through Jehu. He's riding in the chariot. What's the word for chariot? What's the word for chariot in Hebrew? Rechab.

Yehonadab is a Rechabite. He's the chariot rider as well as this ancient derivation through the Kenites. He was in the chariot when Jehu went and slaughtered all of these people.

And he says, as for me and my house, we're just, we're with Joshua. We will serve the Lord. You guys follow my instruction.

Drink no wine, which means plant no vineyards. Plant no crops. Build no houses, which means build no cities.

You're not even going to get close enough to a city. You're not even building a house, much less a city. If you're dwelling in tents, you'll never build a city.

So you dwell in tents. This is the godly heritage. This Yehonadab is really quite a guy.

And his descendants, his godly offspring have maintained this for 200 years. This is who God tells Jeremiah to invite to his house. And where does he take him? Go back now to Jeremiah 35.

I took Jeazaniah, the son of Jeremiah, the son of Habazaniah, his brothers, and all his sons, and the whole house of the Rechabites, all of these guys who are faithful to the commandment of their father, who said, you dwell in tents. And he doesn't just say dwell in tents for no purpose. He says, you are sojourners.

These guys go all the way back to the faith of Abraham. They've got this figured out. They know why they're doing it.

It's not just blind obedience. They understand. As soon as you put down roots in this land, you've lost your citizenship in heaven.

You've lost your eyes on the God of eternity, the God of eternal life. No wine, no sowing of seed, no planting of vineyards, no building of houses, any of these. Verse 7, all your days dwell in tents that you may live many days in the land where you are sojourners.

This world is not my home. I'm just a-passing through. My treasures are laid up somewhere beyond the blue.

The angels beckon me from heaven's open door, and I can't feel at home in this world anymore. We have not built ourselves houses, verse 9, to dwell in, nor do we have vineyard, field, or seed. We have dwelt in tents and have obeyed and done according to all that Jonadab, our father, commanded us.

And God says, but notice where it says He's going to honor them. And set them up as an example and reward them. But I want you to look back up in verse 4. Jeremiah says, I brought them to the house of the Lord, into the chamber of the sons of Hanan, the son of Igdaliah.

Hanan. Matt will recognize this word. What does Hanan mean in Hebrew? Mercy.

Grace. Into the house of grace. Into the house of mercy.

But this is a guy's name. He is the son of Igdaliah. Igdaliah, a man of God.

G-D-L, Gadol, means great. Yigdal-Yahu is the one who magnifies the Lord. House of grace, the son of the one who magnifies the Lord, who was by the chamber of the princes.

Notice, by the chamber of the princes. This is where the highest rulers in the land go. And what is it? What's the next thing? Above the chamber of Messiah, the son of Shalom, the keeper of the door.

He's, they have been lifted up above. Remember when some of the rewards, he will be a pillar in the temple of my God. The gates to the new Jerusalem will be named for the apostles and for the tribes.

You know, there's an honor to be a part of the house. These guys have been lifted up above the gates, next to where all of the high and lifted up dwell. That's where Jeremiah brings them in the house of God.

Not just to the court, not just to the door, not just next to the pillar where Josiah stood. Inside and in these chambers above the door, above the gates, above the place of the doorkeeper. And God says, Jonadab, the son of Rehob, shall not lack a man to stand before me forever, to stand before me.

This is priesthood. These guys are Kenites. They're Gentiles as far as the Israelites are concerned.

And God says, I am establishing the house of Jonadab as priests, men who stand before God. They are priests. This is a, this is a priesthood that transcends the Levitical priesthood.

Why does he do it? Because they're faithful. What is the message for us? What is the lesson for us? Circumstances don't matter. Birth doesn't matter.

Antecedents don't matter. It is faithfulness that God recognizes and God will break all the rules. God brings Kenites into his house and elevates them above the very doorkeepers.

And even when presented with a divine invitation, they say, we've, our family doesn't do that. We've got instructions from our father and nothing moves us off of that. Now, is there anything intrinsically wrong with any of the things that Jonadab said don't do? Is it a sin to build a house? Is it evil to plant a crop? God himself plants Israel like a vineyard and cultivates it, right? Nothing wrong with a vineyard.

Anything wrong with drinking wine? As I mentioned in the first session, the Lord Jesus passed around a cup of wine to his disciples and said, drink ye all of it. There's nothing wrong with any of these. Sometimes the only reason anybody's ever even heard of this passage is, is people who preach teetotaling, which is not a bad idea, but there's no sin in the drinking of wine in and of itself.

Bible says, be not drunk, doesn't say anything, do not drink. But you know, for some people it's a much better choice. Uh, and it's, it's, it, this, this has nothing to do with, with sin or evil or anything wrong with any of these prohibitions.

Why do they do it? The symbolism of it, the intention of it, the grist of it is we are looking to God. We'll wait. When do you think these guys ever will drink wine? What did Jesus say to the disciples? He said, I'll not drink this again until when? I drink it with you in the kingdom.

Do you think the sons of Rechab might drink wine in the millennial kingdom where they are going to be? And in the new Jerusalem and in Ezekiel's millennial temple, standing before God as priests. That's when this is, this is symbolic, emblematic of embodying and living out in their lives, their future hope. It is obvious when you look at a son of Jehonadab, the Rechabite, these guys are special.

They, they live their faith. They live their belief and God honors it. And he says, these guys put my own people to shame.

That's how we want to be. We're not Israelites. We're not Judahites.

We can claim no, most of us that I know of can claim no ancestry back into the realms of the 12 tribes. But by faith we partake of the Lord Jesus Christ himself, high priest after the order of Melchizedek and Abraham brought bread and wine to Melchizedek. And the point is made in the new Testament that that tells you that the Melchizedekian priesthood is even higher than the Levitical priesthood that was in the loins of Abraham when he did obeisance before Melchizedek, who is a type of Christ.

So what a wonderful thing to include in the book of Jeremiah as you see this sort of symmetry where the book of the law goes into the temple, the book of the law comes out of the temple. You have the David like dedication to God in David himself and the David like dedication to God in Josiah. But there is a, a bracket here and you have those who were faithful back in the days of Moses when the word of God first came and here are these Rechabites who are faithful.

What do you think is going to happen to them when Israel goes into captivity in the Babylonian empire? Where will the Rechabites be? Still in their tents, still living their Bedouin nomadic life. They didn't tie themselves to the land. So when the land is judged and conquered, they've got their heavenly citizenship to look forward to and they just move their tents.

These guys don't go by the river Kabar. They're not down there with Ezekiel and the 70 years of captivity. The Lord preserves them.

The Lord blesses them. The Lord honors them even above his own people. Why? They are faithful.

They are diligent. They are obedient and we want that to be us. Father, we thank you for the truth of your word.

We thank you for these powerful examples that so clearly communicate and demonstrate to us what you are looking for from us. We pray that God, the Holy Spirit, will convict us and remind us of the opportunities that we have to exercise this kind of faith, this kind of obedience, so that

we can truly reflect your glory and be acceptable in your sight, be those that the Lord Jesus himself will present before your throne when he returns and takes us to himself. We pray these things in Jesus' name.

Amen.