

Genesis

Chapter 24 - God's Comfort in Death

The Comfort of Divine Confidence (vs. 28-49)

Genesis 24:28-49: Then the girl ran and told her mother's household about these things. Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring. When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring. And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?" So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him. But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on." So he said, "I am Abraham's servant. The LORD has greatly blessed my master, so that he has

become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys. Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has. My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; but you shall go to my father's house and to my relatives, and take a wife for my son.' I said to my master, 'Suppose the woman does not follow me.' He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house; then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.' So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful; behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar"; and she will say to me, "You drink, and I will draw for your camels also"; let her be the

woman whom the LORD has appointed for my master's son.' Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.' She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also. Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the ring on her nose, and the bracelets on her wrists. And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son. So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left."

I just wanted you to be empathetic about the fact that I have to stand so much. So, I had Dave read all of that. This

is really about a servant and it really fits in the context of, strangely enough, comfort. We look at Chapter 23 of Genesis, and Chapter 23 is about the death and the burial of Sarah, the wife of Abraham. It takes that whole chapter to deal with that, but it isn't finished because now we come into Chapter 24 and Abraham, in light of this, also finds a wife for his son, Isaac. And that's what 24 is about. However, if you look at the end of Chapter 24, it lets us know that it still ties into Chapter 23.

And the way it reads in verse 67 is this,

(Genesis 24:67) "Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother's death."

So, the passage is actually letting us know that this is a series of events that God is using to demonstrate a source of comfort. What brings comfort?

You go to Isaiah 40, and it starts off, "Comfort, O comfort My people." People are discomfited by many things, clearly the loss of somebody that they love, oftentimes the disappointments in their life. There are things that

cause great discomfort and anxiety in our lives. And so, we need somebody to comfort us. Who is the comforter? Well, 2 Corinthians 1 says that God is the God of all comfort. So, your source of comfort comes from God. And so, then the next question is, how do I get that comfort? How does He comfort me? And as we've been looking at this particular chapter in Chapter 24, we realize that there is a comfort in having a common destiny. In other words, we're going someplace. This isn't the end. Death isn't the end for us. We have a place that we're going.

The way that it's put in Hebrews 11 is that Abraham knew that this was not his home. He saw himself as a stranger and he was working towards a heavenly home. He was looking for a greater destiny. And so, the realization of that as well as God has given us those within family and the forward-looking thoughts of, we're here for a purpose and that is to pass on that which God has given us because once again, we're heading towards a greater place. And so, it is that common destiny that really gives a tremendous amount of comfort. "I'm going to see Sarah

again," I'm sure Abraham was thinking, "We're going to come back together."

And in John 14, Jesus will say to His disciples, "Don't be anxious, don't be worried, don't fret, don't be upset. I go to prepare a place for you. And if I go to prepare a place for you, I'm going to come again. I'm going to receive you to Myself that where I am, there you may be also."

And that wonderful hope that we have in 1 Thessalonians 4 that says the dead in Christ will rise first and we who are alive and remain will be caught up to meet the Lord in the air with them. And so, shall we ever be with the Lord. We have a common destiny, and it is a tremendous amount of comfort.

In fact, the way that it put in 2 Peter 3 is we have this place that we're heading towards in which righteousness dwells. Think about that. The unrighteousness that we're having to dwell with in this place, but we're heading towards a place in which it's just total righteousness. What a wonderful place that will be and what a wonderful time that will be when we all get together. What a day of rejoicing that will be. And so, we are forward-looking and

we are steadfast in our hope and we declare blessed assurance, Jesus is mine. We have a great assurance and a common destiny. So, right at the very beginning of this chapter, it begins with that sense of common destiny. We're going for something; we're working towards something; we're building the body of God in this respect. The second thing that we see within the passage is that we have the comfort of God's divine favor. That is to say, if you want to feel and sense the presence of God, do the right thing. Do what He's called you to do. God's given you a common goal, a common destiny, a place to go, something to do, a purpose while you're on this life. Start heading that way. I know that it's really easy to sit in the quagmire of our sorrows, and perhaps do nothing, but that's going to only bring more depression. There is no comfort in that. But as you begin to brush off the dust of this old earth and you begin to work towards those things that God has told you, and just simply, you know, it was a simple phrase, "trust and obey." If you just do what He tells you to do today, watch. You begin to trip over happiness on the road to obedience. God will begin to

work great things in your life as you begin to do what He says. Not because the actions themselves will bring you comfort, but God will bring comfort to you.

The way that Peter puts it is, the glory of God will rest on you. Can you imagine just feeling the favor of God or that sense of, "Well done, good and faithful servant," just showering over you. And it is something that exists. It is not something that is made-up. And as Peter says, "Look, if you suffer for doing what's right, if you do the right thing and you're still suffering, don't worry about that. This is favorable in God's eyes." And like Noah, Noah found favor in the eyes of God. And what did He do? He rescued him. He kept him. He took care of him. We actually believe that if we love God and we walk according to His purpose, that He'll cause all things to work together for good. We actually believe that. And we actually believe that if we will trust Him with all of our heart and not lean on our own understanding, that He'll direct our paths.

So in this particular passage, what we really have is a wonderful picture of somebody getting out of themselves

and into this concept of servanthood. We're here to serve. We're not here to think of ourselves. And the more you begin to think of what God wants for you, the less you begin to get depressed. And as you go on that road of obeying Him, He begins to show His favor upon you. You sense that. If God is for us, who can be against us? And we know that even as Philippians 4 says, if in fact you'll stop with your anxiety and you'll just come to Him and you'll bring your request before Him, he says, "The God of peace will be with you." What does he mean by that? The presence of God will be felt. And so, you have the wonderful comfort of divine favor as you begin to do what you know God wants you to do. And in this particular picture, the servant does what he's told to do by his master. He believed his master. His master has told him, "God has told me to do this. This is what we need to do. We cannot compromise in anything that we do." And quite frankly, the servant says, "Yeah, but what if things don't work out?" He says, "We're not even going to think about that. We're just going to move forward. We're going to do the right things." And I think I think one of the big problems is instead of just obeying what God tells us

to do, we start thinking through the different scenarios and trying to plan out. And in so doing, we find ourselves going nowhere because we're afraid that we can't cover all the contingencies. But the servant says, "You know what? I'm just going to do what my master told me. I don't know what's happening." And even in the case of maybe walking upwards of 700 miles, with a bunch of stinky camels. I mean, why would you do something like that, not even knowing that it's going to work out? That's commitment and that's trust. And so, he goes on this interesting journey with the comfort and the favor of God upon him. And within the text, he finally arrives and the affirmation of God is there. And let me say this. You're going to find out that as you begin to do what God tells you to do, God will affirm you in different ways. I mean, doors will open that you never thought were going to open. People are going to respond in ways that you never thought. I mean, God's going to prepare hearts.

There's a great passage in Exodus 23:23. It reads this way as God turns to the children of Israel as they are being led out of Egypt, and says this,

(Exodus 23:23) "For My angel will go before you and bring you in to the land..."

It's an interesting phrase.

Isaiah 45:2 will read this way,

(Isaiah 45:2) "I will go before you and make the rough places smooth..."

I mean, really only God can do those kinds of things.

And he goes on and says in Isaiah 52:12,

(Isaiah 52:12) "... And the God of Israel will be your rear guard."

I think it's one of the reasons why we love that wonderful Psalm 23, don't we? I mean, surely goodness and mercy are following us. Talk about a rear guard, right? And God is doing a great work, and you begin to see His affirmation. He prepares the hearts. He opens doors. He even makes things clear to you. I mean, what would pop into the head of a servant? He goes, "I'll tell you what, if the place I go, if a girl comes out and I ask her for water and she says, 'Let me give water to your camels too.'" I mean, what would cause him to think that? But Psalm

says that He makes wise and simple, and He causes us to think in those terms, because that particular thought is saying, "We're looking for somebody with some sort of character." We're looking for somebody that has some sort of care and concern for others. She's not a selfish individual. She's somebody that would be a good wife for somebody. Lo and behold, she turns out to be pretty too. And who could orchestrate that? Because you would think that most really highly attractive people are so self-absorbed that they would only be thinking about themselves. They come to the well, and they go, "I wonder if I can see myself in the reflection?" And God says, "No, that's not why you're here." But what the passage is telling us is that God is making the way clear. He's making the path straight.

And when I compare this with Corinthians, if you turn with me to 2 Corinthians 3, we're reminded that when sent on a mission such as this, you realize your own inability to make these kinds of things happen. I mean, how could this all just fit together so perfectly that the girl would come out at this particular time and that she would

be the one related to the one that he needed to be related to? How could you orchestrate such a thing? I mean, how could you cover every contingency and control every scenario? How could you possibly direct every possibility in this setting? And the answer is, you couldn't. And it's one of the statements that Paul makes in 2 Corinthians 3. He says, "I have a confidence, but the confidence can't be in myself."

His statement is in verse 4,

(2 Corinthians 3:4) "Such confidence we have through Christ toward God.

(2 Corinthians 3:5) Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God,

(2 Corinthians 3:6) who also made us adequate as servants..."

Okay, so as you begin to think of yourself as a servant, God begins to work, because you're working on His behalf, right?

And this is why Paul will state in 1 Corinthians 4, "Think of us as stewards. We're stewards of the mystery of God." And so, if you begin to live in that particular realm, God begins to direct your paths. You're doing what God tells you to do. You're watching what God tells you to do, and you're just simply doing His bidding.

In 2 Corinthians 4, if you look with me in the passage, he goes on, and he says this in verse 7,

(2 Corinthians 4:7) "But we have this treasure in earthen vessels..."

That's these old things of clay that we are in that's failing. As Paul would say, "Our outer man is decaying." Yeah. We have this treasure, this valuable thing. What is that? The wonderful words of God; the presence of God within us. As you receive Christ, you have the Spirit of God now within you in this old earthen vessel.

Now watch the phrase. Because the question is, why would God put something so valuable in a vessel of clay? Why would He do that? And He gives you the answer in the passage.

"But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves."

If you had a better container, you'd be bragging about the container. But because we have this clay... I mean, when you look at your humanists and you begin to realize, "Well, I couldn't do that." I mean, could you orchestrate the way people think? "Well, no, I couldn't do that." Could you orchestrate who's going to be there at a particular time? "No, I couldn't do that." Could you even make somebody receptive in any way? "No, I couldn't do that." The timing of these things and the happening... We'd probably use the phrase, "I'm just human." And God goes, "That's why you're in that. So that you're not trusting in that, but you're coming to Me for the power." And so, in this particular setting, what we begin to see is a servant that is just simply trusting, he's obeying, and he's believing, and God virtually gives the affirmation and He literally is saying, "Keep going, I'm with you, I'm here," and you just see the doors opening up. I trust that most of us have actually experienced that wonderful truth.

If you look in Genesis 24:28, in the arrival, the girl is arriving and she's wanting to tell her whole family about this particular thing that has just happened. That is, this servant has come. He's said he's a representative of Abraham. All these things have happened and it seems like this is the girl. But it's not over yet. And this is what's interesting to me about the whole thing, is that once you begin to feel the favor of God upon you, once you begin to see the affirmation in which God begins to open up doors, I mean, how wonderful is that, right? You begin to experience those wonderful things, then God endows you with something that perhaps you never had before, and that is a confidence. What you're going to find is that, especially if you read 2 Corinthians, comfort and confidence go hand in hand. He'll talk about an individual that finally confessed their sin, and He says, "Now he has great boldness." What is that talking about? Well, God comforted him by the forgiveness of his sins, and now great confidence and boldness comes. And it is the Spirit of God that gives us this. What we're going to see is this servant demonstrating great confidence, especially towards the end, because he's just literally going to throw

everything on the table and he's going to go, "And if you guys want to walk away, go ahead and walk away." And you're thinking, "Whoa, whoa, whoa, whoa, we have the deal here. Don't mess up the deal." He's not concerned about it anymore. He just believes. And I think oftentimes we go into this world and we're so lacking in confidence. We're so worried that somehow we're going to rock the boat. Listen, you obey God. You get right with Him. You serve Him. He's your Master. Don't forget who your Master is. Don't forget who you represent. You're an ambassador of Christ, not of the world, right? So, as long as you begin to walk in that, you begin to not only sense the favor of God, but you will find the affirmation of God, and now you will feel the confidence of God.

(Genesis 24:28) "Then the girl ran and told her mother's household about these things."

(Genesis 24:29) Now Rebekah had a brother..."

Now, Scripture is introducing this obsequious individual that probably the best way to describe him is excessively eager to please somebody with money. And so, that's why we call him obsequious.

"Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.

(Genesis 24:30) When he saw the ring..."

What is Laban looking at? Okay, so he's obviously not looking at the guy. He's not looking at the camels; not really interested in those things.

"When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.

(Genesis 24:31) And he said, "Come in, blessed of the LORD! ..."

I think in some circles they call this a sycophant, which probably the best way to describe is somebody that is fawning over you. And that's exactly what's happening in the passage.

"And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?""

"I'm thinking of you, obviously. It's not about myself; it's about you and how wonderful you are." And too much flattery, really; too much concern for him.

(Genesis 24:32) "So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him."

(Gen 24:33) But when food was set before him to eat, he (the servant) said, "I will not eat until I have told my business." ..."

What the passage is really going to demonstrate is that this servant cannot be influenced, bribed, flattered in any way, or intimidated by the people that are there. He's on a mission. He's going to do his mission. And I'll tell you what speaks to me is that he puts this before everything else; his own convenience; his own pleasure. He's here on a mission for his master. And that's the way we should be thinking. I mean, as Jesus will say to His own disciples as they come to Him, as He's talking to the woman at the well, the disciples say, "You need to eat." And Jesus goes, "I have food already that is more important than your

food. It's this woman here that I need to minister to." And you realize that He was on a mission for His Father.

So, the passage goes on and says,

"... "I will not eat until I have told my business." And he said, "Speak on."

(Genesis 24:34) So he said, "I am Abraham's servant."

Now, you have somebody fawning over you, somebody that's flattering you. You have somebody that's excessively caring for you and eager to do whatever you want. And the tendency might be to take advantage of that. "Well, you do know I'm somebody." But he doesn't do that. He goes, "First of all, I want to let you know I'm a servant. And I'm a servant of Abraham." Really, this is a wonderful picture of how we should go into the world. This is why we can't be influenced by what they think or what they do. We're there to serve God. As the disciples will say on a particular event with Jesus, don't you know that you offended the Pharisees? And He goes, "So what? I'm on a mission for God. I'm trying not to offend the Father. That's the One I don't want to offend."

"So he said, "I am Abraham's servant.

(Genesis 24:35) The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys."

In other words, he comes with one mindset and that is to serve his master. And the first thing that he's going to do is proclaim the greatness of his master. If you want to share Christ, don't sit around talking about yourself. Sit around talking about the greatness of God. That's the Master that you serve.

Now, he goes on and says,

(Genesis 24:36) "Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has."

Which is telling us, "I want to let you know right off the bat what my master cares about. And that's his son more than anything else. This is the most valuable thing to my master. He has a lot of stuff. He has a lot of power. But the thing that my master loves more than anything else is his son. And I just want to let you know what his wishes

are." Once again, that's what we're doing when we represent the gospel. God declares when Jesus is on the Mount of Transfiguration, "This is My Son in whom I am well pleased." And we need to let people know. There's no other way to heaven except through Him. "No one comes to Father but by Me."

(Genesis 24:37) "My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

(Genesis 24:38) but you shall go to my father's house and to my relatives, and take a wife for my son.'

(Genesis 24:39) I said to my master, 'Suppose the woman does not follow me.'"

Now, we had already read that had actually happened, but now the servant is actually telling on himself; which is telling us that he's not there clearly to elevate himself. In fact, one of the things that he's doing within the setting is describing his own weakness, which I think, once again, we have a hard time doing because we want to put on face, but not a servant. A servant is thinking in terms of, "How can I display how great my master is and in so doing

show my weakness that would really glorify him in a greater way?"

"I said to my master, 'Suppose the woman does not follow me.'

(Genesis 24:40) He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

(Genesis 24:41) then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'"

In other words, "I absolve you from that. However, I believe it's going to happen."

(Genesis 24:42) "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful.'"

In other words, "My desire is to please my master, and my hope is, more than anything else, that things will be successful for my master." What is our prayer when we go

out there? That things would go successful for my Master. His will be done. That's my goal.

(Genesis 24:43) "Behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";

(Genesis 24:44) and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'

(Genesis 24:45) Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.'"

I mean, if you look at the passage, his testimonies of God's goodness, of God's power, of God orchestrating all this; he had nothing to do with it virtually. He's not talking about his sacrifice. "Do you have any idea how long it took me to get here?" That's not even in the conversation. "You know, we almost got robbed on the way here." He's not saying anything about that. He's not saying about how arduous the task was; not his many

years of service as a servant. "Do you know how long I've been serving this guy?" And then on top of that, he drops it, "He wants me to walk 700 miles." None of that, but he says, "You know what? He orchestrated all that."

(Genesis 24:46) "She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also.

(Genesis 24:47) "Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the ring on her nose, and the bracelets on her wrists.

(Genesis 24:48) And I bowed low and worshiped the LORD..."

This is a very interesting point here, because literally what he's saying is, "I know that this was God's power, it wasn't me." I mean, he had already demonstrated; he had already admitted, "I had my doubts."

"And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way..."

He's the one that made it happen. Trust in the Lord with all your heart, don't lean on your own understanding. In all your ways, acknowledge Him, and what? He'll make your path straight. He'll make it clear.

"... who had guided me in the right way to take the daughter of my master's kinsman for his son.

(Genesis 24:49) So now if you are going to deal kindly..."

And this is really kind of where this whole text summarizes.

"So now if you are going to deal kindly and truly with my master, tell me..."

In other words, "If you're going to love him back," would probably be the best way to look at this. He uses the word, "*hesed*" in the term of, "if you're going to deal kindly," which is kind of that lovingkindness. "So, if you're going to demonstrate lovingkindness and if you're going to demonstrate (*'emet*) any kind of sincerity and genuineness in this, then tell me."

"... and if not, let me know, that I may turn to the right hand or the left."

This is a confidence that is unprecedented. I mean, once again, think about the journey. Think about the distance. Think about the fact that he's going to have to come back with nothing after all this time and after all this journey. And yet, it doesn't faze him. Why? Because now he has the confidence that not only is God affirming him throughout and His favor is upon him, but that God will direct his paths and that God will make it happen or not happen according to His will, not according to his own. And so, he can lay it on the table. He can say, "It's up to you. You make the decision. I know that God is sovereign over your decision. I know that God will rule." We're so worried about what everybody's thinking. We're so worried about how everybody's going to react rather than representing God in the boldness of our faith. We have a wonderful message. We have a message that is powerful and there's nothing like it. And quite frankly, we should be coming as servants before these individuals, not servants of them, but servants of God, and go, "We represent Him. Now, we're presenting this before you. It's in God's hands what the outcome is. But go ahead and say whatever you say. I'm not worried about how you're

going to react." Much of our efforts are focused on what we perceive to be the external result of the people that make the decisions. It's not in their hands. I've had people say to me, "You know, absolutely not. It's not going to happen." when I've shared the gospel of Christ and then I've seen them just turned 180 within a day or so, "I've got to receive the Lord." It's not in their hands. I love the fact that oftentimes when people say, "No, it's not going to happen," they're just daring God. And he came with great confidence.

It's a great passage in Psalm 123, if you turn there with me. It's just, to me, a reminder of our mindset in coming as servants before the Lord, and how we should be thinking, how we should be coming before God, and what we should be doing on this earth as we begin to do His bidding.

Psalm 123 begins this way,

(Psalm 123:1) "To You I lift up my eyes, O You who are enthroned in the heavens!"

There's clearly no one like God; no one greater than Him. I think one of the great problems that we have and one of

the reasons why we don't obey God so quickly is because we've lost sight of who He is. Once Isaiah realized the greatness of God, he goes, "I have nothing to say. You've just got to tell me what to say, and You purify my lips because I had no idea You were as great as You are." And once you and I come to the terms of who's enthroned in heaven, who controls everything, everything else is easy. I want to follow Him. I want to obey Him.

"To You I lift up my eyes, O You who are enthroned in the heavens!"

(Psalm 123:2) Behold, as the eyes of servants look to the hand of their master..."

Just waiting for their master to move his hand one way or the other.

"Behold, as the eyes of servants look to the hand of their master, As the eyes of a maid to the hand of her mistress, So our eyes look to the LORD our God, Until He is gracious to us."

(Psalm 123:3) Be gracious to us, O LORD, be gracious to us, For we are greatly filled with contempt.

(Psalm 123:4) Our soul is greatly filled With the scoffing of those who are at ease, And with the contempt of the proud."

We're surrounded by those who despise and look down upon our faith. They perhaps see us as maybe simple and naive. You're servants of God. You're doing His bidding. "Come on, you should be thinking about the rings. You should be thinking about the gold. You should be thinking about the finances." And we as servants go, "You know what? That's not even on the agenda. The only thing I can think about is doing what my Master told me to do." And we come with that simplicity. And because of that, there is scoffing by those that are around and those that are proud. And because our devotion, to them is just silly. But as we come to these particular psalms, Psalm 120 through Psalm 134, they are the Songs of Ascent, right? And they are the songs in which the Jewish pilgrims, as they were heading towards Jerusalem, where every place on the world, on the globe, if you're heading to Jerusalem, you're going up. They're always saying, "We're going up to Jerusalem." It doesn't matter if you're coming from the

south, from the north, from the east and west; you're going up to Jerusalem. And so, it was called the Songs of Ascent. And as they would make this pilgrimage, they would go up. The same was true with the Levitical priests. As they would go on the 15 steps going up the temple, each step they would begin to sing the Songs of Ascent. And you begin to realize that part of this is just the realization that "I'm a servant of God and I should be looking at the hand of God and just looking for His graciousness upon me." Everything I should be doing should be to please Him and to believe that the reward comes from Him. I've seen His faithfulness and this servant has seen His faithfulness. He's seen the ability to orchestrate all of these things. He knows that his trust is in Him.

And so, as you come to Psalm 124, the fundamental statement is, "Had it not been the Lord were on our side, we would be in a mess." We actually believe that God is our only trust, and we put all of our trust in Him. We're not trusting in the mechanics of what we can do. We're not trusting in our strategy. We're not manipulative like

Laban is. We're not trying to make things happen. We're not opportunistic. We don't have to be. We just in simplicity go, "Okay, what does He want me to do today?" And it's in that obedience that we have great confidence.

And as Psalm 124 goes,

(Psalm 124:1) "Had it not been the LORD who was on our side," Let Israel now say,

(Psalm 124:2) "Had it not been the LORD who was on our side When men rose up against us,

(Psalm 124:3) Then they would have swallowed us alive..."

"But God was with us. And there was a great confidence. And our focus is on just doing good. We're pursuing the land of righteousness."

(Psalm 135:3) "For the scepter of wickedness shall not rest upon the land of the righteous..."

And it goes on, it says in verse 4, "We know that God will do good to those that pursue good." In other words, as I pursue the walk of God's life, the way that God has chosen, He's going to bring good.

And there's no mistake that it follows in Psalm 126 that here they were captives in Babylon, and they begin to cry out, and they go, "He restored our captivity. He freed us." Only God could do that.

And the fundamental end of this in Psalm 127, that last Song of Ascent that we'll read is, "Unless the Lord builds the house, we labor in vain." So, you can see this as you're ascending upward. What is your focus? I'm going to put all of my trust in God. I'm going to believe He's the one who's going to bless me. I'm going to hope in Him, and I'm going to do the good that He sends me to do. I know that He's the only One that can set us free, and I know that unless He blesses me, I mean, we're not going to be blessed. Unless He helps us, we're not going to be helped. So, it's a great truth.

So, we come to this and I would say one of the greatest sources of comfort that I have found in my life is the confidence that He gives me when in fact I obey Him. This is why you just want to trust and obey. You're a servant of God. You just start walking in that way, then you're going to have confidence. Look, the apostles will stand up In

Acts 4, and it will amaze the Pharisees. They go, "These are uneducated men. These are people from Galilee. They shouldn't be speaking this way." But they noticed the confidence that they had. The Spirit of God was in them. Why? Because they are proclaiming exactly what God told them to proclaim. One word about this. When you and I are sharing with people, it's very important that the Word of God be in that conversation. Because there are a lot of things that you can say and maybe a lot of great examples that you can have. But I am convinced that the Word of God would not return void. And one of the things that I see in this particular passage is that the servant just simply said what his master told him to do. I mean, he says, "I've come to do what my master told me to do. And this is what he told me to do. This is what he said. He said, 'You can't pick from any of the Canaanites. It has to be from this family. You have to go. And if it doesn't work out, it doesn't work out, but this is where you have to go.'" And he just simply went. And he shared that with them. I don't always have the perfect words to say to everybody, but I know this, that God's word will not return void. And I believe that it's God's word that I'm

there to be a servant of Him. So, rightly divide the word of truth. Proclaim the word of truth. This is one of the reasons why you need to know Scripture. Thy word I hid in my heart, to treasure it in my heart that I might not sin. I don't want to err in speech as I come before these people. I want to say the right thing. Let the words of my mouth, the meditation of my heart be acceptable to You. And He's the One we please.

Closing Prayer:

Father, we come before You today, and it's our desire to please You. It's our desire to proclaim You. We proclaim Christ. We do not, as Paul will say, preach ourselves, but we proclaim Him. We have many fallacies and weaknesses within ourselves, but we point to our Master. He knows what He's doing. He's the Righteous One.

With your heads bowed and your eyes closed, what we're asking you to do is come to terms with the fact that you've been called to be a servant of God. He has called you for this purpose. We are here on this earth, and we have a common destiny. We are heading towards a blessed hope. But in the meantime, God has given us a

purpose and He's given us a confidence because we feel the favor of Him upon us as we begin to do what He tells us to do, and we see the affirmation as He begins to open the doors before us. Now, feel the confidence that He has as you begin to speak what He has sent you to do.