

# Trinity Reformed Church of Northwest Connecticut

Biblical, Traditional, Congregational

Lord's Day Worship for  
August 4, 2024

*"You also, as living stones, are being built up as a spiritual house  
for a holy priesthood, to offer up spiritual sacrifices acceptable  
to God through Jesus Christ." – 1Peter 2:5*



[trinityreformedct.org](http://trinityreformedct.org)

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“\*” = Please stand if you are able.

## Welcome, Greeting & Announcements

### Call to Worship – Psalm 23 (KJV)

*Leader: The LORD is my shepherd; I shall not want.*

**People: He maketh me to lie down in green pastures:**

*Leader: He leadeth me beside the still waters.*

**People: He restoreth my soul:**

*Leader: He leadeth me in the paths of righteousness*

**People: For His name's sake.**

*Leader: Yea, though I walk through the valley of the shadow of death,*

**People: I will fear no evil:**

*Leader: For thou art with me;*

**People: Thy rod and thy staff they comfort me.**

*Leader: Thou preparest a table before me*

**People: In the presence of mine enemies:**

*Leader: Thou anointest my head with oil;*

**People: My cup runneth over.**

*Leader: Surely goodness and mercy shall follow me all the days of my life:*

**People: And I will dwell in the house of the LORD for ever.**

### Prayer of Invocation and Confession

### Gospel Absolution Text – Ephesians 2:18-22

\*Hymn #598 (red hymnal) – “Guide Me, O Thou Great YHWH”

### Scripture Readings:

1Chronicles 22:1-11      King David tasks Solomon with building God's House

John 2:13-21              The Lord Jesus is the Temple

**Ancient Creedal Reading** – Nicene Creed (pg#846 in the red hymnal)

### Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]

[Gifts labeled “Deacon's Fund go to aid those in need in the congregation.]

**\*Doxology #731** (red hymnal)

*Praise God from whom all blessings flow; Praise Him, all creatures here below;  
Praise Him above, ye heavenly host: Praise Father, Son, and Holy Ghost. Amen.*

**\*Prayer of Dedication**

**\*Sung Psalm #122A** (see insert below) – “I Was Filled with Joy and Gladness”

**Prayers of the Church & Lord’s Prayer** (sins)

*Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.*

**Reformation Creedal Reading** – Cambridge Platform (1648 AD), 1.1-2.

*Leader: Ecclesiastical Polity, or Church Government or Discipline, is nothing else but that Form and Order that is to be observed in the Church of Christ upon earth, both for the Constitution of it, and all the Administrations that therein are to be performed.* Ezek 43:11;  
Col 2:5;  
1Tim 3:15

**People: Church government is considered in a double respect,** Heb 3:5-6; Ex 25:40;  
2Tim 3:16

*Leader: Either in regard of the parts of government themselves,*

**People: Or necessary circumstances thereof.**

*Leader: The parts of government are prescribed in the Word, because the Lord Jesus Christ, the King and Law-Giver of His church,*

**People: Is no less faithful in the house of God,**

*Leader: Than was Moses, who from the Lord delivered a form and pattern of Government*

**People: To the children of Israel in the Old Testament;**

*Leader: And the holy Scriptures*

**People: Are now also so perfect**

*Leader: As they are able to make the man of God perfect,*

**People: And thoroughly furnished unto every good work;**

*Leader: And therefore doubtless to the well*

**People: Ordering of the house of God.**

**Ministry of the Word**

**Prayer of Illumination**

**\*Sermon Text** – Haggai 1:1-11

**\*Gloria Patri #735** (red hymnal)

*Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be, world without end. Amen. Amen.*

**Sermon** – “The House of the LORD”

(A Sermon Series on The Book of Haggai)

**Ministry of the Sacrament of the Lord’s Supper  
Invitation & Warning**

## Prayer

**Scripture** – Matthew 26:26-28

## Partaking of the Bread and then the Cup

## Prayer of Thanksgiving

\***Hymn #5** (red hymnal) – “God, My King, Thy Might Confessing”

\***Benediction** – Numbers 6:24-26

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*All are welcome for Fellowship & Food downstairs after Worship!*

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## Announcements

- The church is thinking of staffing a table at the **Grange Fair** on Saturday, **August 10<sup>th</sup>**. Is anyone interested in manning the table for a few hours? If so, please see Pastor Doug.
- The Elders and Deacons are trying to think of a **local charitable outreach** TRC could do, either for someone in the church, or someone / something in the community - If you have any thoughts, suggestions, or requests, please see Pastor Doug.
- There are **Bibles** and “**Basics of the Faith**” pamphlets about various theological topics free if you are interested.

## Upcoming Special Events

- Starting on **September 1<sup>st</sup>**, Sunday **Worship** starts at **10:30 AM**.
- On Saturday, **September 7<sup>th</sup>**, there will be a **picnic** for the church at the Winters' house, starting at noon. (1448 Burt Hill Rd.; Tolland, MA 01034). The Winters' will provide pizza. If you could bring a dish to share, lawn chairs for yourself, and/or your favorite outdoor game, that would be helpful.
- **Sunday School**, for all ages, **starts on September 8<sup>th</sup>**, With the following classes:  
Children's Sunday School classes based on the KVB Publications curriculum.  
Pastor Doug will be leading and adult study on the Westminster Larger Catechism.  
Verna Aldrich will be leading a women's study on cults.
- **Tuesday Morning Study** starts on **September 10<sup>th</sup>** from 10:30 AM to noon.  
It will be an introduction to medieval theology and reading through sections from Aquinas.
- **Wednesday Evening Study** starts on **September 11<sup>th</sup>** from 6:30 to 8:00 PM.  
It will be an introduction about the origins of the Bible and studying 2Peter and Jude.
- On Saturday, September 21<sup>st</sup>, there will be a joint Elders & Deacons' meeting at Pastor Doug's house.
- After church on Sunday, **November 10<sup>th</sup>**, will be the **Annual Meeting**.

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## ONLINE RESOURCES

*TRC's Webpage:*

TrinityReformedCT.org

*TRC's Facebook Page:*

facebook.com/people/Trinity-Reformed-Church/61554974150922/

*TRC's Youtube Channel:*

youtube.com/@TrinityReformedCT

*Pastor Doug's*

youtube.com/simplyreformed

*Youtube Channels:*

youtube.com/@PilgrimsOfPlunder

## INTERNET PRAYER CHAIN

If you have any prayer requests you would like for, please email them to Donna Ensminger at: [trcnwprayer@gmail.com](mailto:trcnwprayer@gmail.com). (If you would like to join the Prayer Chain, also see Donna.)

## **LEADERSHIP**

**Elders:** Rev. Douglas Aldrich, pastor 860-379-1147 douglas\_aldrich@sbcglobal.net  
Bob Ensminger 860-485-8738 robert.ensminger@arthurgrussell.com  
Rich Gabelmann 860-605-7852 rgabelmann0415@gmail.com  
Rev. Jonathan Haulenbeek 860-283-0224 jhauenbeek@icloud.com

**Deacons:** David Mattson (chair), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters

**Sunday School:** Verna Aldrich, Mason Goodell

**Music Coordinator:** Cindy Rines

**Clerk:** Sheryl Gabelmann

**Treasurer:** Cindy Rines

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### **Trinity Reformed Church of Northwest Connecticut**

*Sunday Worship at:* Winchester Grange (100 Newfield Rd; Winchester Center, CT 06098) at 9:30 AM for the summer.

*Mailing Address:* P.O. Box 343; Riverton, CT 06065 – *Phone:* (860) 238-7399

*Webpage:* trinityreformedct.org – *Email:* trinityreformedct@gmail.com

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## **Sermon Notes**

Haggai 1:2b-11

“The House of the LORD”

A Sermon Series on Haggai

August 4, 2024

### **Introduction to Haggai**

- 1) It is the year 520 BC, some 2,500 years ago.<sup>1</sup> Hag 1:1,14
  - a) Over 500 years before the birth of Jesus Christ.
  - b) Yet 500 years after King David ruled a united Israel.
- 2) In 520 BC the Israelites are back in their homeland.
  - a) In 586 BC the Babylonians had conquered the Southern Jewish Kingdom of Judah, destroying the Temple, and taking the people into captivity. 2Chr 36:5-10
  - b) In 538 BC the Persians conquer the Babylonians, and the noble Persian king Cyrus allows the Israelites to go back home. 2Chr 36:22-23
  - c) The Israelites return back in various groups over the next few years.<sup>2</sup>
- 3) But we are in 520 BC and things are not going well.
  - a) The building of the Temple’s Altar did start in 537 BC. Ezra 3:1-2
  - b) And work on the Temple itself started the year after in 536 BC. Ezra 3:8
  - c) However, for various reasons the rebuilding slows and then ceases in 530 BC.<sup>3</sup> Ezra 4:24

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<sup>1</sup> 538 BC the first group returns under Zerubbabel. (Ezra 2:2)  
Another group might have returned under Sheshbazzar in 537 BC. (Ezra 1:11)  
Other groups would return under Ezra in 458 BC. (Ezra 7:6ff)  
And the last group under Nehemiah in 432 BC. (Neh 2:1ff; 5:14; 13:6)

<sup>2</sup> Samaria and other neighboring nations actively opposed the rebuilding and take advantage of political turmoil and changes in leadership in Persia. (Ezra 4:1ff) The main reason, however, is the spiritual apathy and selflessness within Israel, which Haggai is called to prophesize against. (Hag 1:2-6)

<sup>3</sup> Samaria and other neighboring nations actively opposed the rebuilding and take advantage of political turmoil and changes in leadership in Persia. (Ezra 4:1ff) The main reason, however, is the spiritual apathy and selflessness within Israel, which Haggai is called to prophesize against. (Hag 1:2-6)

- 4) Two years ago, in 522 BC Darius became king of the Persian Empire.
- a) As we read in the beginning of Haggai: *"In the second year of Darius the king"*. – Haggai 1:1a
  - b) Darius is a Persian king who continues his predecessor's (Cyrus) policy of being supportive of the Jews.
  - c) Darius even assists the rebuilding by ordering it to continue and subsidizes the restoration of godly worship in the Temple! Ezra 6:1-12
  - d) So, one of the problems (external resistance from Persia and other nations) has been solved by God.
  - e) The main problem, spiritual apathy and selfishness, however, has not been solved.
- 5) To solve this problem, God sends prophets (i.e. Haggai and the Zechariah) to call the leaders, and people, of God's Old Testament church to get working.
- "on the first day of the sixth month, the word of the LORD came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, "Thus says the LORD of hosts . . ." – Haggai 1:1b-2a*

### **Haggai 1:2b-11**

- 1) The word of God, Haggai proclaims, is pretty straightforward:
- a) The people are saying it is not the time to rebuild God's house. Hag 1:2
  - b) God's response is to mock His people: Hag 1:3-4
    - i) Yet it is time for God's people to dwell in "paneled houses" while God's "House lies desolate"?
    - ii) The exact meaning of "paneled houses" is a bit debatable.
      - It could simply mean "covered" such that the people's houses have roofs and God's house does not.
      - Or, it could mean "wall coverings", i.e. "paneling", that the people's houses are fancy and expensively decorated while God's House lies in rumble.
    - iii) Either way it is bad.
- 2) Therefore God tells the leaders of His people, and by extension the people also, to: *"Consider your ways!"* – Haggai 1:5 Deut 32:46; Is 41:22; Ezek 40:4; Ezek 44:5; Hag 1:7; 2:15,18
- a) Literally, *"place your heart upon your ways"* or *"set your heart upon your ways"*.
  - b) Remember, the biblical word for "heart" doesn't mean just "emotions" which is in opposition to reason.
  - c) "Heart" means the "inner self", which includes all the internal things like the mind, will, reason, desires, and emotions, though the focus is on the intellect and will.
  - d) This phrase is a negative one, that what they are doing is wrong.
  - e) Basically, it is the same as: *"Think about it!"* or *"Think about what you are doing!"*
  - f) The phrase is repeated twice, in verses 5 and 7, and when the Lord starts to repeat Himself we should take notice.
- 3) Because Israel has acted in an ungodly way they have not prospered. Hag 1:6
- a) Though they have planted much, the harvest has been little.
  - b) They drink, put on extra clothing, earn wages, yet they do not become merry, or warm, or have enough money.

- 4) The Lord then commands Israel to “*go up to the mountains*” and bring back wood and rebuild His Temple. Hag 1:7-8
- 5) The reasons for this command are then listed:
- a) First, that God “*may be pleased with it*”. – Haggai 1:8b
- b) Next, that God will “*be glorified*”. – Haggai 1:8b
- 6) God has hampered Israel’s earthly blessings because God’s House lies desolate and the people look to their own houses. Hag 1:9b
- a) They desire many things but little comes of it when they bring it home. Hag 1:9a
- b) God has caused a drought, and thus there is little produce, including grain, new wine, oil and crops. Hag 1:10-11
- c) This effects all men, cattle and the works of their hands. Hab 1:11b
- 7) Though this text is very straightforward, to our modern minds it raises several questions.

### **Question #1 – Why Does God Need a House?**

- 1) *Question:* Why does God need a house?
- 2) The Bible teaches that in one sense God is present anywhere and everywhere. 1Kgs 8:27; Ps 139:7-10; Prov 15:3; Jer 23:23-24; Matt 28:20; Acts 17:27
- a) Theologians call it the **omnipresence** of God.
- b) As the Confession puts it: God “*There is but one only, (Deut 6:4; 1Cor 8:4-6) living, and true God, (1Thes 1:9; Jer 10:10) who is infinite in being and perfection, (Job 11:7-9; 26:14) a most pure spirit, (John 4:24) invisible, (1Tim 1:17) without body, parts, (Deut 4:15-16; John 4:24; Luke 24:39) or passions; (Acts 14:11,15) immutable, (James 1:17; Mal 3:6) immense, (1Kgs 8:27; Jer 23:23-24) eternal, (Ps 90:2; 1Tim 1:17) incomprehensible, (Ps 145:3) almighty, (Gen 17:1; Rev 4:8) . . .*” – Savoy Confession, 1.1.
- c) The Bible also teaches God is **transcendent** – That He exists completely independent of His creation. Job 36:22; Ps 113:4-6; Is 40:22; Eph 4:6; Col 1:16
- i) God has **aseity**, life/existence onto Himself. God does not need anything or anyone to exist, unlike His creations (e.g. humans need air, sunlight, water, food, sleep, etc.). Ex 3:14; Ps 90:2; Is 44:6-8; 45:5-6; John 1:4; Col 1:16
- ii) Atheists like to think, at best, God is an optional extra. In reality it is exactly the opposite, we, and all creation, are the optional extra.
- 3) Yet God is **immanent** – That He is near, that He indwells all things. Ps 34:18; 145:18; Jer 23:23; Matt 28:20; Acts 17:27-28; Phil 4:19
- a) If God were to remove His Spirit from something that thing would cease to exist. Job 34:14-15; 1Cor 8:6; Col 1:17; Heb 1:3
- b) The immanence of God is seen throughout the Bible where God reveals and dwells in a special way in certain places to be with His people.
- 4) God, of course, dwells in a special way in heaven.
- a) This is above the mere “heaven” of the atmosphere or the “heavens” of space. 2Cor 12:2
- b) It is the “highest of heavens” (literally, “heaven of heavens”) where God dwells in unapproachable light. Deut 10:14; 1Kgs 8:27; 2Chr 2:6; 2Chr 6:18; Ps 68:33; 104:2; 1Tim 6:16; James 1:17; 1John 1:5

- c) Note the use of "*LORD of hosts*" in our sermon text. Hag 1:2,5,7,9
- i) The word for "host" means "an army", a "military congregation".
- ii) In this case the angels that gather around God singing His praises and doing His will. Ps 148:2; Neh 9:6; Luke 2:13-15; Rev 5:11-14

5) Throughout the Bible God also **condescends** to His people.

- a) "*Condescension*" can be a good thing, especially when God does it.
- b) The original definition of "condescension" is to "*voluntary descent from rank, dignity or just claims; relinquishment of strict right; submission to inferiors in granting requests or performing acts which strict justice does not require. Hence, courtesy.*" – 1828 Webster's Dictionary.
- c) We desperate, fallen, irrational, and limited sinners very much need God to condescend to us. Rom 3:10-23 Eph 2:1-3

6) Throughout history God has condescended to meet with His people in places they can understand.

- a) In the early days God commanded simple altars to be built to Him where He would meet with His people.<sup>4</sup> Ex 20:24-26
- b) One of the best examples is when Jacob had a vision of a ladder going up to heaven with angels ascending and descending on it. (i.e. "Jacob's Ladder") Gen 28:10-22
- i) After this Jacob named the place "Bethel", literally "the House of God". Gen 28:19
- ii) "*Then Jacob made a vow, saying, 'If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, and I return to my father's house in safety, then the LORD will be my God. This stone, which I have set up as a pillar, will be God's house, and of all that You give me I will surely give a tenth to You.'*" – Genesis 28:20-22
- c) After the Exodus, God commanded Moses that a Tabernacle be created so that God "may dwell among" His people as Israel wandered from Egypt to go into the Promised Land. Ex 25:8ff
- d) Then a "permanent" building was required, called the Temple, first built by King Solomon and then rebuilt under Governor Zerubbabel, as we have been reading in Haggai. 1Kgs 5:5ff
- e) Both structures were called the "House of God." 1Chr 6:48; Ezra 6:3-5; Ps 5:7; Dan 5:3

7) So, does God need a house?

- a) In the broad sense, "no", God does not need anything.
- b) Beautiful thing that God condescends to us to have a House with us.
- c) That He is near, that He is with us, that we are neighbors, that we can go visit Him.
- d) Leviticus 26:11-12 – "*Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people.*"
- e) 1Kgs 8:26-30 – "*Now therefore, O God of Israel, let Your word, I pray, be confirmed which You have spoken to Your servant, my father David. But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built! Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today;*

<sup>4</sup> Such as the one built by Noah (Gen 8:20), or by Abraham at the oak of Moreh (Gen 12:6-7; 33:20), or at Bethel (Gen 12:8; 28:18-22), or the at place between Bethel and Ai (Gen 13:3-4), or at Beersheba (Gen 21:33; 26:23-25), and/or at Shechem (Gen 33:20).

*that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place. Listen to the supplication of Your servant and of Your people Israel, when they pray toward this place; hear in heaven Your dwelling place; hear and forgive."*

f) So, in the narrow sense, "yes", if God decides to be gracious and be with His people He needs to confine His glory, lest the sins of His people consume them.

8) This gets to the next question we might have.

## **Question #2 – Why is God So Jealous?**

1) To our modern foolish ears God might seem petty and jealous in this story, since He is so focused on Himself. Why?

a) What is the main reason God want's His House rebuilt?

That He may be pleased with it and that He be glorified.

Hag 1:8

b) Well, God is not petty, i.e. small-minded.

c) And you might think: Doesn't it just mean "zealous"?

d) Answer: No, it means "jealous."

2) God is very much a jealous God, as He tells us in His Word in numerous places:

Ex 20:5; 34:14; Num 25:11; Deut 4:24; 5:9; 6:15; Josh 24:19; Ps 79:5; Nah 1:2; Zeph 1:18; Heb 12:29; James 4:5; Ezek 5:13; 16:42; 23:25; 36:5-6; 38:19

a) From the Ten Commandments (#2) - "*You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God...*" – Exodus 20:4-5

b) Deuteronomy 4:24 – "*For the LORD your God is a consuming fire, a jealous God.*"

c) Exodus 34:14 – "*for you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God*".<sup>5</sup>

3) Jealousy (usually) for us humans is a sin, very much related to envy.

Prov 23:17; Acts 7:9; Rom 1:29; 1Cor 13:4; Gal 5:21,26; 1Tim 6:4

a) This is a "godly jealousy" that correctly demands an exclusive relationship. (e.g. faithful only to God, one's spouse.)

Num 25:11; 2Cor 11:2

b) However, that can never slip into evil. (e.g. murder, coveting, etc.)

4) Jealousy for God is required since He is good and just.

Ps 100:5; 135:3; Is 30:18; Luke 18:7

a) Because all that which is good is a mere reflection of His nature and character.

b) Why is stealing wrong? Because God is not a thief.

Ex 20:15; James 1:17

c) Why is loving good? Because God is love.

Matt 22:36-40; 1John 4:8,16

d) That is why God *cannot lie*, not that He *will not lie*, but *cannot lie*, because He cannot deny His very nature.

Num 23:19; Rom 3:4; Titus 1:2; 2Tim 2:13; Heb 6:18

5) To use a human example:

a) A judge, who is jealous of another judge who has a higher position and/or is more famous, would be sinning for those feelings, and especially if he acted on them.

<sup>5</sup> God's personal name (YHWH) literally means "I Am", as taught in Exodus 3:14. So, Exodus 34:14 is teaching that God is jealous as regards to His name and/or just simply He is "jealous for His name."



- b) A judge who is jealous for the law, is a good judge.
- c) So, if justice comes from, and is a mere reflection of One's nature, that entity would have to be jealous for His own being, right?
- d) If God is not jealous, he would be evil, petty, unloving, unholy and unjust.
- e) Should not God be jealous for goodness, love, justice, beauty, holiness, etc?  
Are not those things mere reflections of His nature?

### **Question #3 – Does God Bless and Withhold Blessings Today?**

- 1) *The final question:* Does God bless, and/or withhold blessings, to us today like we read in Haggai?
- 2) *Quick answer:* Yes! Kind of.
  - a) The Bible is clear: All things, especially all good things, are from God, and we should be thankful. Gen 1:1; Ps145:16; Matt 7:11; Eph 2:10; Heb 6:17; James 1:17
  - b) And there are consequences for doing evil. Deut 28:15ff; Prov 1:31; Gal 6:7-8
- 3) It is all too common, however, in modern Evangelicalism, and especially in the "Health & Wealth Prosperity" heretical movement (also called "Name it and claim it") to way over read ourselves into the story and even try to sell Christianity that God will make us worldly prosperous.
  - a) As if you just have to "invite Jesus into our heart" (whatever that means) and God will make you rich like Abraham. (Especially if you also send in a donation to the televangelist.)
  - b) None of us are Persian kings, governors of Judah, high priests of Jerusalem, or prophets.
  - c) The Book of Haggai is not a special unique prophecy to only us here in Winchester Center.
- 4) In fact, the Bible tells us that Christians will endure suffering in this world because of our faith in Christ. Mark 10:30; John 15:18-20; 16:33; Acts 9:15-16; 14:22; 1Cor 4:12; 2Cor 4:9; 1Thes 3:3; 2Tim 3:12; 1Pet 2:21; Rev 1:9
  - a) To quote the Lord to His apostles: "*Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you*" – John 15:20a
  - b) 2Timothy 3:12 – "*Indeed, all who desire to live godly in Christ Jesus will be persecuted.*"
- 5) The promise, as we read in the Sermon on the Mount, is not that rain and wind will not fall on our lives, that will happen. The promise is our lives will stand because they are not founded on sand but on the Rock, who is Jesus Christ. Matt 7:24-27  
Matt 16:17-18  
1Cor 10:4
- 6) God does promise His people earthly blessings, in both the Old and New Testaments. Ex 20:12; Ps 37:25; Prov 3:16; Matt 6:33; Eph 6:1-3; 3John 2
- 7) A correct theology puts all the things listed above together, rightly dividing Law & Gospel, and understanding that creation is very good and yet Christ's Kingdom is not of this world.
  - a) Also, we moderns like to think of God's blessings like a vending machine, that they have to be immediate and individual. Which is really a form of coveting.
  - b) As opposed to the more biblical concept of God working generationally and corporately. Like starting a family farm in the New World.
  - c) When we look at the big picture of history, truly God has blessed His people.

### **Conclusion**

- 1) It is true that the New Covenant focuses more on spiritual blessings since they are more real than the physical things of the Old Covenant. Col 2:17  
Heb 8:5; 10:1

- 2) Praise God we are in a vastly superior Covenant where we do not have earthly priests, prophets or kings leading us, but instead the perfect High Priest, Supreme Prophet and King of Kings, our Lord Jesus. Heb 2:17; 7:22-25; 8:6; 9:14,28; 12:24; Ps 110; Is 32:1-2; 61:6; 66:21; John 1:18; 15:15; 20:31; Acts 15:14-16; 1Cor 15:25; Gal 3:25; 1Pet 1:10-12; 2:5,9
- 3) We, the church assembled, is the true House of God, Christ's spiritual body on earth. 1Cor 11:3; Eph 1:22-23; 4:15; Col 1:18,24; 2:19
- 4) God's jealousy for us, His people, has been fully shown in Christ. John 2:17; 10:11; 15:13; Heb 2:16-18
- 5) We have manifold blessings in Christ right now!
- a) We have the clarity of the full forgiveness of Christ. John 1:17; 1Pet 1:10-12
  - b) We live under the special ministry of the Holy Spirit. John 16:7; Acts 1:5-8
  - c) We have the complete written Word of God. Rom 4:23-24; 15:4; 2Tim 3:16
  - d) So, let us go to the King's Table and taste the kindness of the Lord! Matt 26:27-28  
1Pet 2:3