

The Minor Profits

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[0 : 00] Would you open your Bibles, please, first of all, to Exodus chapter 19.

We're going to be in the Old Testament for three references, then we'll be in the New for a couple. And we are going to begin with Exodus chapter 19 and verses 1 through 8, and let me explain a little bit what it is and why we're doing this.

We have unfinished business in the prophecy of Zechariah, and we will be returning there starting next Tuesday. We will resume that.

But the reason that I have chosen a completely different study is because of the possibility of there being men here this morning who are not familiar with our group and do not have the background of material that we've already taught.

So I cobbled together something that would take into consideration them as well. However, they are not here, or none of them are here. So what you are going to get is something that you will already have been familiar with, but repetition is the mother of learning.

[1 : 11] So I'm not apologizing for the content since it comes from the Word. And we'll begin with Exodus chapter 19 and the first eight verses. And here's what we read.

And what we're trying to do and what I'm hoping to accomplish with this one sitting is to enable you to make some connections, or as they say, to connect some dots that are absolutely critical to be able to connect.

And what we're going to be looking at is a broad overall scheme of the plan of redemption and the basis for the laying of it and the realization of it and how it has come about because everything in this book is connected with everything in this book.

Sometimes we fail to make the connection, but that doesn't mean there isn't one because the Word of God is complete, entire, inspired, and it is all connected as one continuous theme.

So in Exodus chapter 19, beginning with verse 1, In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai.

[2 : 28] When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness, and there Israel camped in front of the mountain. And Moses went up to God, and the Lord called to him from the mountain, saying, Thus you shall say to the house of Jacob, and tell the sons of Israel.

First thing I have to stop here and point out is this is a selective audience that is going to receive this material. This information is for the world, but it is not to the world.

It is to the nation of Israel as it existed at this time. And it is for our learning, understanding, blessing, etc., but it is to the Israelites.

Not written to the Babylonians, not written to the Assyrians, not written to the Egyptians. It is written exclusively to the house of Jacob, which is another way of saying the Israelites.

You yourselves, verse 4, have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself.

[3 : 44] Now then, if you will indeed obey my voice and keep my covenant, then you shall be my own possession among all the peoples, for all the earth is mine.

I want you to understand, guys, here God is extending a proposition to the people of Israel. He is offering them a deal, offering them a covenant, offering them a contract.

And Moses is to give them the terms of the contract for their consideration. I think a lot of people believe that so far as the law is concerned and Israel is concerned, that God just dumped it on them and says, here's my law and you better keep it.

That's not the way it worked at all. This was a presentation of the terms that God is giving to the people of Israel, and he is asking them, do you want the deal or not?

It isn't something that is imposed upon them. It is offered to them, and that's very important. And what that means, by the way, is that this is one more example of God taking into consideration the volition, the freedom of the will that he has given to humanity and to individuals.

[5 : 14] And here they're going to have an opportunity to exercise it individually and collectively as a nation. So let us read on, if we may. Verse 6, And you shall be to me a kingdom of priests and a holy nation.

These are the words that you, Moses, shall speak to the sons of Israel. So Moses came, called the elders of the people, set before them all these words which the Lord had commanded him.

And here in verse 8 is their response. And all the people answered together and said, All that the Lord has spoken, we will do.

Translating that into modern language, you go back, Moses, and tell God, he's got a deal. We accept the terms. All that the Lord has spoken, we will do.

And Moses brought back the words of the people to the Lord. Now while we're in Exodus, come over to chapter 24. Mark, one quick point about what you just read there.

[6 : 30] And where he said, And you shall be to me a kingdom of priests. There's a connection there, isn't there? That this is telling them that you are going to be the ones that are going to win the rest of the world.

You're going to be the go-between between all the other humans on earth and me, God. Right. And at the time, at the time he told them this, they did not even have a priesthood among themselves.

And later, Levi and the descendants of Levi will be chosen to be the priestly tribe. But that's on down the line. Here, however, as Jesus pointed out, it's very important, very important to understand that God is putting the nation of Israel in the position of being a priestly nation.

Not just with one tribe. But the intent is, they will have one tribe that is to serve as a priest to the other 11 tribes of Israel. But God's ultimate goal is for the whole nation to be a nation of priests to all the other nations.

Now, we are going to discover as we go along, that never worked out. And it still hasn't worked out because Israel was disobedient in that regard. So let's continue now, if we may.

[7 : 46] We're in chapter 24 and verse 1. Then he said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu, and 70 of the elders of Israel, and you shall worship at a distance.

Moses alone, however, shall come near to the Lord, but they shall not come near, nor shall the people come up with him. Then Moses came and recounted to the people all the words of the Lord, and all the ordinances, and all the people answered with one voice, in other words, unanimous, and said, All the words which the Lord has spoken, we will do.

Moses wrote down all the words of the Lord. Then he arose early in the morning, and built an altar at the foot of the mountain, with twelve pillars, for the twelve tribes of Israel.

And he sent young men of the sons of Israel, and they offered burnt offerings, and sacrificed young bulls as peace offerings to the Lord. And Moses took half of the blood, and put it in basins, and the other half of the blood, he sprinkled on the altar.

Then he took the book of the covenant, and read it in the hearing of the people, and they said, All that the Lord has spoken, we will do, and we will be obedient.

[9 : 16] So, Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord has made with you, in accordance with all these words.

Well, what is this all about? This was simply the official way, in ancient times, of sealing the deal. This was ratifying the covenant.

This is both parties, signing off on the covenant. Today, when we sign a contract, we talk about, the legal term, we talk about the party of the first part, and the party of the second part, and a contract is entered into, and in the contract, the terms of the contract are spelled out, and then, if you're talking about real estate, or selling a property, then there's a place for the seller, to sign, an agreement to the terms, and the price for the contract, for the property, and then, the buyer, he signs off, and he just does this with pen and ink.

This was done, with blood, with animal blood. Now, we would say, well, what in the world is that all about? And, that is because, there isn't anything, that so, symbolizes, the reality of life, like blood.

We call it, your life's blood, for a reason. And, Leviticus talks about, the, the life of the flesh, is in, the blood.

[11 : 00] Your blood, is an absolutely, incredible, component of your body. It does represent, the very essence of life itself.

And, it is so critical, and I'm convinced, that this is the reason, that that is used. Alright, now, if you would, let's come to, Jeremiah chapter 31. And, what we're going to do, is fast forward, a thousand years.

A thousand years, from Sinai. And, let's come to, Jeremiah chapter 31. I know it's familiar, but it is, important material, and we want to look at it.

Bear in mind now, from the time, we were reading in Exodus, to the time in Jeremiah, so much has happened, in the nation of Israel.

And, the kingdom has been divided, it's been broken up, into the northern, and the southern kingdom. They've already passed, the period of judges, they come to the period, of the kings, and we know something, about the failures, of the kings, and so on.

[12 : 03] And, Jeremiah, the prophet of God, has been raised up, to preach, to the people, that if they do not, forsake their idolatry, and turn from their idols, and return to the Lord, God is going to bring, one of their enemies, against them, and defeat them, God's going to take them, to the woodshed.

And, it is going to be, very painful, for the whole nation. This is what Jeremiah, is going to preach. But here, beginning with chapter 31, and verse 27, there is a bright spot, that is offered.

And we read, beginning in verse 27, well let's start, let's start with verse 31, that's where the essence of it is. Keep in mind now, this is a thousand years later, from what we were just reading, in Exodus.

Verse 31, Behold, days are coming, declares the Lord, when I will make, a new covenant, with the house of Israel, and with the house of Judah.

Aren't those the same? No! Israel, is ten tribes, to the north. Judah, is two tribes, to the south. They are all Jews. And they are all descendants, of Abraham, Isaac, and Jacob.

[13 : 22] But they had a rift. Remember, when Solomon died, and his son, Rehoboam, came to the throne, and was going to impose, new taxes on them. They said, we're not paying this. We're not in the union anymore.

Count us out. We're leaving. And they seceded, from the union. One is called Judah. That's the two tribes, in the south. Judah and Benjamin. And that's where the temple is.

And that's where Jerusalem is. Jerusalem is located, in the tribe of Benjamin. The ten tribes, to the north, are called, Israel. And that gets, a little confusing, but you've got to keep in mind, these are two separate, entities.

And in verse, and in verse 31, verse 32, he says, I will make, I will make a new covenant, with the house of Israel, and with the house of Judah, all Jews, not, not, like, the covenant, which I made, with their fathers, in the day, I took them by the hand, to bring them out, of the land of Egypt.

What covenant was that? That's the one we just read, in Exodus. That's the one he's talking about. And Jeremiah is reaching back, a thousand years, and saying, the people of Israel, were under, a different covenant, an original covenant, a thousand years ago.

[14 : 37] What's happened to that? And we read on. Not like the covenant, which I made, with their fathers, in the day, I took them by the hand, to bring them out, of the land of Egypt. My covenant, which, they, broke.

Big time. Consistently. In fact, the very first element, of the commandments, thou shalt have, no other God. And what was the principal sin, they were charged with?

Idolatry. Violation of the very first commandment. Amazing. My covenant, which they broke, although, I was a husband to them.

And God espoused himself, as a husband, to Israel as a wife. And he uses that analogy. And in a marriage relationship, nothing matters like fidelity.

Faithfulness to your mate. And in this marriage, that God established, with the nation of Israel, he likened it to, I am the groom, you are the bride, I've taken you to myself, I've taken upon myself, the responsibility, of protecting you, providing for you, looking out for you, defeating your enemies, and all I ask of you, in return, is your faithfulness to me, and your worshiping, and acknowledging me, as the true God.

[16 : 05] Is that too much to ask? And for Israel, apparently it was. He will warn them repeatedly, not to become involved, with the heathen neighbors, that surround them.

Because, God said, if you do, and if you give your sons, and daughters to them, and intermarry with them, if you do, they, will lead you astray, from me.

Which is, exactly, what happened, time and again. So we read on, not like the covenant, which I made with their fathers, in the day I took them by the hand, to bring them out of the land of Egypt, my covenant, which they broke, although I was a husband to them.

And we might say, a faithful husband to them. But this, here is that conjunction of contrast, indicating that something, completely different, is going to be added.

But, however, this, is the covenant, which I will make, with the house of Israel, after those days, declares the Lord.

[17 : 11] And here it is. I will put my law, within them. And folks, that is really different, from giving my law, to them.

Tremendous difference. I will put my law, within them, and on their heart, I will write it, and I will be their God, and they shall be my people.

Has that ever happened? No, of course not. Joe, hold your question. Hold your question. We'll open it for Q&A.; And they shall not teach again, each man his neighbor, and each man his brother, saying, Know the Lord, for they shall all know me, from the least of them, to the greatest of them, declares the Lord.

For, because, I will forgive their iniquity, and their sin, I will remember no more. Now, beginning in verse 35, he establishes, how definite, this covenant is.

How likely is this covenant, to be revoked? How likely is it, that God is going to say to Israel, Alright, because you disobeyed me, the deal's off.

[18 : 24] I'm not going to look out, for you anymore. You're not my people anymore. I'm going to find, a new people, that will be faithful to me. And some, who embrace the idea, of replacement theology, says, God chose, the church, and they replaced Israel.

And of course, the church has been, tremendously faithful, right? Yeah, right. About as faithful, as Israel has been. And I say that, regarding Roman Catholics, and Protestants.

They've both gone, so far astring. So, continuing on here. How definite is this? How solid is it? How fixed is it? Here's how fixed it is. Beginning in verse 35, he says, Thus says the Lord, who gives the sun for light, by day, and the fixed order of the moon, and the stars for light, by night, who stirs up the sea, so that its waves roar, the Lord of hosts is his name, if this fixed order departs.

What's the fixed order? It's the moon and the sun, and they're being placed where they are. If this fixed order departs from before me, declares the Lord, then the offspring of Israel also shall cease, from being a nation before me forever.

I remember one of my former professors at Cedarville years ago, was pastor of a large Baptist church in New York City, and during World War II, when things were getting really ugly for the Jewish people in particular, and word was starting to get out about the torture and the Holocaust, and the persecution and everything of Hitler and the Jews, and he put a newspaper announcement in that he was going to preach the next Sunday on, in New York City, which of course has an enormous Jewish population, and the title of his sermon that he announced for the following Sunday was, How to Rid the World of the Jews.

[20 : 24] And he said there were a lot of people that he didn't know that were in the audience for that Sunday. Probably a bunch of them were anti-Semitic and wanted to know, How are you going to do that?

Because I want to get rid of the Jews. And then of course there were probably some who were Jews, who wondered what was going on here. And the essence of his message, all you have to do to rid the world of the Jews, is what Jeremiah says.

If this fixed order departs from me, the sun and the moon, all you have to do is reach up there and yank them down, pull them out of their place, remove the sun and the moon, and then you can get rid of the Jews.

And that's the proposition that God sets forth. Thus says the Lord, If the heavens above can be measured and the foundations of the earth searched out below, then I will also cast off all the offspring of Israel for all that they have done, declares the Lord.

What is this saying? It is saying the future of Israel is not, is not dependent on the faithfulness and the deservedness of Israel.

[21 : 35] It is dependent upon the faithfulness and the integrity of God. Would that everybody could understand that. That is so key.

And there are those who believe. And this, by the way, I want to share with you now. What I'm going to say now is the majority opinion in Christendom, both Roman Catholic and Protestant.

And that is because Israel was disobedient to God, walked away from God, God has walked away from them permanently.

That's the replacement theology. Sometimes it's called supersessionism, which means that the church has taken the place of Israel that they once were the chosen people of God, but they no longer are.

Now, the church is the chosen people of God, and we have replaced. That, you need to understand, is the majority opinion among Christendom.

[22 : 37] And the difference, of course, is day and night. All right, now we've got to hasten along here. I want to stop for just a moment in Ezekiel, the next chapter over.

Ezekiel chapter 37. We're just trying to see how God is building a case here. Ezekiel 37, and let's look at verse 21.

Say to them, this is the message God is giving to Ezekiel to give to the people. Thus says the Lord God, I will take the sons of Israel from among the nations where they have gone.

Now, he's talking here about the scattering and the dispersion. This is prophetic. And I will gather them from every side and bring them into their own land. Well, we can see how that has already started since 1948.

And I will make them one nation in the land on the mountains of Israel, and one king will be for all of them. Wait a minute. They don't have a king. They have a prime minister.

[23 : 38] They don't have a king. This is future. This is prophetic. They will have a king. And they will no longer be two nations, that is Israel and Judah. They will be united. And they will no longer be divided into two kingdoms.

They will no longer defile themselves with their idols or with their detestable things. or with any of their transgressions. But I will deliver them from all their dwelling places in which they have sinned and will cleanse them.

This is reminiscent of Jeremiah where he's going to put his word in their heart and in their mind and they will do it. And they will be my people and I will be their God and my servant David.

Tell us, when we're reading this in verse 24, about servant David, you need to understand that David had been dead and buried for a thousand years when Ezekiel writes this.

My servant David. Is that the same guy? The shepherd lad? The king? Yes, same guy. He's going to be resurrected and he is going to rule in Israel.

[24 : 47] My servant David will be king over them and they will all have one shepherd and they will walk in my ordinances and keep my statutes and observe them. How are they going to do that when they couldn't do it before?

Because God is going to put it in their heart. Not on them, not to them, but in them. And they shall live on the land that I gave to Jacob my servant in which her fathers lived and they will live on it they and their sons and their sons' sons forever.

And David my servant shall be their prince forever. And I will make a covenant of peace with them. What is that?

That's the new covenant of Jeremiah 31. Same one. He isn't calling it a new covenant here. He's calling it a covenant of peace, but it's the same. It will be an everlasting covenant with them and I will place them and multiply them and will set my sanctuary in their midst forever.

My dwelling place also will be with them and I will be their God and they will be my people. And the nations will know that I am the Lord who sanctifies Israel when my sanctuary is in their midst forever.

[26 : 03] There's a new covenant coming and it is significant. So let's go see the origin of it and that's in Luke chapter 22. Luke chapter 22.

Verse 14, if you will please. Luke 22, 14. When the hour had come, Jesus reclined at table and the apostles with him. And by the way, from Ezekiel that we just read and Jeremiah, now we are fast forwarding 500 years.

500 years. Between the time Ezekiel and Jeremiah wrote and prophesied about the covenant to the time that Jesus is on the earth and is here with his disciples, 500 years have passed.

And we read, beginning with verse 14, the hour had come, he reclined at table and the apostles with him. And he said to them, I have earnestly desired to eat this Passover with you before I suffer.

For I say to you, I shall never again eat it until it is fulfilled in the kingdom of God. And having taken a cup, when he had given thanks, he said, take this and share it among yourselves.

[27 : 26] Pass around a cup, common cup, each one drank from it. They weren't so concerned about hygiene and passing on different things back then as we are today. And he says, take it and share it among, I will not drink of the fruit of the vine from now until the kingdom of God comes.

And having taken some bread, when he had given thanks, he broke it, gave it to them saying, this is my body. Now our Roman Catholic friends say that when the priest consecrates the element, the wafer, the host, it becomes not a symbol, not a symbol, not a representative, but it becomes the actual physical body of Christ.

And for those of us who say, I don't think I can believe that, their response is, well, we believe it by faith.

We don't believe it even though it doesn't, even though it tastes like bread and it looks like bread, we have the faith to believe it is actually the body of Christ.

And that's their response to it. And the same way with the cup when he says in verse 18, or verse 20, I'm sorry, verse 20, and in the same way he took the cup after they had eaten, that is, the bread, saying, this cup is poured out for you, it is the new covenant in my blood.

[29 : 07] Now the huge difference, and it is as huge as it can possibly be, is that Jesus is comparing his blood with the blood of animals.

And there's no comparison. Moses used the blood of animals to ratify the covenant between God and Israel. Jesus is saying, and Hebrews will later point out, it is not possible that the blood of bulls and goats can take away sin, but it was the precious blood of Christ that has taken away our sin.

All the animal blood did was symbolize something that was coming by way of finality. And when this blood was applied, it was the most that could be done under the circumstances short of the blood that would be required to change everything.

And fellas, when Jesus Christ shed his blood on that cross, it did change everything. I mean absolutely everything.

The world has not been the same since. God and this is precisely what he is saying. He is hearkening back to Jeremiah and to Ezekiel and the prophetic promise that God made through them that the days are coming when I will provide a new covenant for not like the old covenant which they broke, but a whole new covenant.

[30 : 54] and it will be ratified, signed in blood, by the person of Jesus Christ which makes all the difference in the world. Now I have one more reference and it is in let's go to Hebrews back in the New Testament.

Hebrews chapter 8 I'm sorry, Hebrews chapter 10 chapter 10 the writer of Hebrews says, the law since it has only a shadow of good things to come and not the very form of things can never by the same sacrifices year by year which they offer continually make perfect or make complete those who draw near otherwise would they not have ceased to be offered in other words if they are offering them one time then they wouldn't need to be offered again if they could do what needed to be done but they couldn't because the worshippers having once been cleansed would no longer have consciousness of sins but in those sacrifices there is a reminder of sins year by year and why was that that was the day of atonement one day of the year a high priest would go in to the holy of holies the only day in the whole year that he could go in there where the ark of the covenant was and he would sprinkle blood for himself and blood for the people of Israel upon the altar the mercy seat there which was the dwelling place of God and all and all that animal blood did was it gave the nation a reprieve for one year couldn't take away sin all it could do was atone or cover over but it never removed the real problem because the next verse tells us verse 4 it is impossible for the blood of bulls and goats to take away sins and this is why it makes all the difference in the world when John introduced

Jesus as the lamb of God that takes away the sins of the world Jesus would never have to be crucified again because with one payment for sin he completely took away sin that God was in Christ reconciling the world unto himself for that one sacrifice that was made which of course illustrates the incredible distinction between animals and humans and not just animals and humans but between animals and deity because it was the blood of deity if you can imagine that that took away our sins and this is just a simple connection of the dots and it is a glorious thing now I'd like to open it for comments or questions you may have

I know Joe's got something what Joe a couple things one how can the church and the catholic church say well take a decision like you mentioned earlier that they are replacing the Israelites that they're replacing God's chosen people you know when the bible if you take the bible like you just pointed out it doesn't say that and you didn't go into revelations anyhow if you go into revelations the end times the Jews are there at the end times after the tribulation and that's when the new covenant really comes into place then at the end of when Jesus comes a second time they finally realized you were the messiah we didn't know who you are we accept you now they finally realized that he's the real messiah because they got in such trouble I mean they were ready to be all killed off basically and so at the time God says okay I am now your king I'm going to be of your people and I'm going to set up a kingdom so with that in the bible how could the church say that we're replacing them okay the way they do it and it is pretty slick hermeneutically the way they do it is they approach all of the bible just like we do they take it at face value they interpret it quite literally except except except when the bible is utilizing prophecy when it is foretelling the future that is not to be understood literally you take it spiritually or figuratively so that

Israel doesn't really mean Israel anymore there was a time when it did mean Israel but the meaning has changed and Israel is now the church yeah but with all the prophecy that has already come true right to the button you know all this prophecy hundreds of prophecies have already come about oh yeah that that presents a problem for them no question about it because as you've heard me say before the greatest evidence that unfulfilled prophecy will be fulfilled is because of prophecy that has already been fulfilled and there are so many of them that we just we wouldn't begin to enumerate them but it is remarkable so what you have to do is some pretty fancy gymnastics hermeneutically to make those things mean other than what they say and yet fellas

[36 : 53] I want to emphasize this the position that we take you need to understand is the minority position and they spiritualize or make figurative those prophetic utterances saying that the church is now the fulfillment that all of the promises that God gave to Israel originally all the promises he gave them have been forfeited by them because of their disobedience and instead they have been transferred and given to the church but interestingly enough all of the curses that were imposed upon Israel they stay with Israel we don't get the curses that are prophesied we just get the blessings and the thing just really falls apart and it has to do more than anything else with what is referred to as a hermeneutical problem and remember hermeneutics is the art and science of interpreting the Bible and as has been said you can make the Bible say anything you want it to say it's all in how you interpret it and that is very very true and if anybody's interested in pursuing this

I would suggest that you stop back at the back tables of the church and pick up pick up the beginning one which would be Christianity Clarified volume 26 and that begins an extensive explanation of hermeneutics the art and science of interpreting the Bible why we take it literally what does that mean and all of the other things that accompany biblical interpretation I think you'd find it very very enlightening and they are back there for your consideration feel free to get them you know they're free anything else you want to mention and Sandy thank you for your excellent service this morning we do appreciate it so you guys just eat up and ignore me and I'll stop eating I'll stop preaching when something comes to eat any other questions or comments anybody how many are you up to on your radio things how many up to right now

I'm working on volume 58 and with volume 50 with volume 50 it meant that we had 1,000 segments each CD has 20 or 21 segments on it and 50 volumes gives us 1,000 segments these are currently being aired on about 20 different radio stations as a five minute program and we're appreciative of the outlet and the opportunity anything else anybody well we're all coming back you're going to be here right right which is anything god can do yeah how about the rest of the well no in in

Matthew if it hasn't moved if it hasn't moved it's in Matthew 18 or 19 when Jesus said to his 12 apostles you who have labored with me in this gospel of the kingdom you shall be established as heads over the 12 tribes of Israel each of the 12 apostles is going to be over one of the 12 tribes of Israel now today today a Jew probably doesn't even know what tribe he's from except those with the names of Cohen and the Levis they know they're pretty much from the priestly tribe but the time is coming when they will be over the 12 tribes and David the king will be over the 12 apostles that will be the chain of command that will be established and that's when the millennial reign will be taking place on earth and

Christ will be ruling and reigning from Jerusalem with a rod of iron and all the earth will be reduced to peace throughout the antichrist will have been disposed of all of the enemies of God will have been done away with and Israel will be established as the premier nation of the world like God originally planned in the beginning so anything else anybody okay well I'll tell you what we're going to do now this study this morning will be just one isolated thing and consider it over and done with and when we meet next Tuesday right here at eight o'clock we will resume where we left off with Zechariah before this pandemic started and everything got closed and changed and we've got tremendous prophetic material before us because Zechariah is just loaded and we'll be in back and forth between Zechariah and the book of

[42 : 17] Revelation and I think you will be able to connect some more dots which is part of our objective so hey guys I really appreciate you being here and making the effort to travel the distance thank you for your kindness and for your presence look forward to seeing you next Tuesday morning right here at eight o'clock lord bless you