

# Psalms

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Preacher: Dawson, Herbert (1890-1969)

[ 0 : 00 ] Ask the Lord to be pleased to help me. I shall call your attention to a subject you will find in Psalm 68.

And the sixth verse. God setteth the solitary in families.

He bringeth out those which are bound with chains. But the rebellious dwell in a dry land.

Psalm 68 and verse 6. This is a subject which I hope grace will be given to say something upon that may be helpful to you.

Because I am sure some in our assembly answer to the character in the text.

[ 1 : 19 ] A sinner born again. And yet is declared to be the solitary.

And when I was pondering this subject it occurred to my mind. That strictly speaking it includes every sinner born again.

Not just one here and there. One or two odd ones. But it includes every sinner born again.

Because. You. If you are a sinner born again. You have got to do business in heaven's marketplace.

That your religion may be maintained. And though there are hundreds of millions of people. In the world. Around you.

[ 2 : 20 ] Yet it is just you. And God. Doing business together. In heaven's own marketplace. And in that viewpoint.

Your religion. If it is of God. Will make you often feel. Solitary. And you will be like. Mary. And she pondered.

All these things. In her heart. And now I want as the Lord shall help me. To look at the subject. From two or three.

Viewpoints of it. And it is a very striking experience. And maybe. In this wonderful psalm. Where the subject is found.

There is an underlying meaning. Apart from the interpretation. Which I shall take. That is individual. God set if the solitary in families.

[ 3 : 22 ] There is. Underlying. This subject. Wherein it says. The rebellious dwell in a dry land.

The Jews. And their rejection of Jesus Christ. And ever since. They have done that. They are scattered to earth.

Three motest bounds. And they are still rebellious. We will not have this man. To reign over us. And they do dwell. In a dry land.

But. You will find. In the Old Testament. References to the Gentiles. And they are referred to. As.

Solitary. So that we have here. A reference. To the calling of the Gentiles. Which begun on the day of Pentecost.

[ 4 : 19 ] And has been going on. Ever since. And you really ought to. Say thank you to God. That it is so. For all of us. Under Union Chapel.

Come in the category. Of the Gentiles. And. What a wonderful mercy it is.

That God in the covenant of grace. Ordained that they should share. In the gospel. Of his grace. And participate in it.

With eternal benefits. But let us look first of all. At this character. God. Setteth. The solitary.

In. Families. And now. Every one of you. Who is taught of God. Living your everyday life.

[ 5 : 17 ] You do answer. To this. Word. Solitary. Because you will never. Gain much ground.

In growing in grace. And in the knowledge. Of our Lord and Savior. Jesus Christ. If. You are not found. Solitary. Before God.

To get some good. For your soul. And that he will carry on. The good work. Which you humbly hope. He has begun. Within you. This word.

This word. This word. This word. This word. This word. Has got a deep down. Meaning. It is not just. Chapel going. No. Chapel going. Is good. Premendable.

We should like to see more of it. But. It is what. Goes on between. Your soul. As the solitary. Before God.

[ 6 : 12 ] With whom you have to do. That will make your dying pillow soft. And assure you. You have got some religion. That God is the author of.

Not only to live by. But at the last. To die by. Do remember that. And yet. This word.

Solitary. Can be looked at. From more viewpoints. Than. One. Because. The word of God.

Takes up the word. And. Interprets it. And. It also means. Desolate. And now. That might set forth. One or two of you.

This Sabbath morn. As regards. How you feel. Before God. In your. Your soul's. Experience. You might be like.

[ 7 : 07 ] One in writer. Marks of grace. I cannot show. All polluted. Is my breast. Yet. I weary am. I know.

And the weary. Long. For. Rest. And in that sense. You feel solitary. You meet amongst. The dear people of God. You see.

Oh. They sing. The songs of Zion. And sing. Sometimes. What is strong language. Which you have to keep silent. While they sing.

And in that sense. You are solitary. And yet. God has got mercy. Laid up in store. For you. You are still one of the family.

Although. As yet. You do not. Dwell. In a house. As the margin. Reading. Is. God. Setteth. The solitary.

[ 8 : 03 ] In families. He maketh the solitary. To dwell. In a house. And then. You may feel desolate.

Because. You have. In times past. Felt nearness to God. And being assured. His good work.

Was begun. In you. And being. Carried on. And yet. Where you are. At the present time. You are desolate. Solitary.

And you wonder. What has happened. To your past experience. Wherein. You could. Rejoice in the Lord. And feel. Good hope.

Through grace. To cheer you. Along. Life's way. But now. You have to say. Zeal extinguished. To a spark. Life is very low.

[ 9 : 01 ] All my evidence. Is dark. And good works. I've. None to show. You answer. To the desolate. The solitary. The character.

In. The text. And there is more. To be said. To encourage you. In opening up. The subject. Later on. But then.

I also thought. In thinking. On this subject. That when the good work. Is begun. In a sinner's breast. When the eyes. Of the blind. Are opened.

When that word. Is fulfilled. Or that it might. Be fulfilled. Much more. Than we see it. Being fulfilled. Nowadays. When he.

The spirit. Of truth. Is come. He shall convince. The world. Of sin. Of righteousness. And of judgment. To come. And now.

[ 9 : 57 ] Do listen. When that happens. In a sinner's breast. He knows. That he has to do. With God. As I said.

At the outset. There are millions. Of his fellow creatures. All around him. But. How art the man. Is how he feels.

And. He knows. That he has to do. With God. And God. Has to do. With him. And. Thus. He feels. Desolate.

Solitary. And. He is concerned. To have matters. Made right. Between. His soul. And. God. And in that sense.

He answers. To the character. In. The text. Much might be said. Of. That viewpoint. Of it.

[ 10 : 52 ] But then. You find. There are many people. Thought of God. Who live. Solitary lives. They may not have.

Many. Relations. To. Depend on. But they just seem to. Live. In a niche.

All on their own. And yet. God. Overrules the lives. That they live. For you can think. Of some people. Whom we have known.

Under Union. Chapel. Roof. And still do know. Who are. Of a truth. Solitary. And yet. They live. Very useful lives.

In being a help. To other people. Rendering. What assistance. They can. And very acceptable. And yet.

[ 11 : 47 ] They are solitary. As regards. Their soul's. Experience. Not inside. The church. And you cannot. Persuade them. To come in. Not that I have ever done.

Such a thing. Not even from the pulpit. But. Still there. Outside. The church. Where they would find. Fellowship.

But they live. Their own. Lives. And they are. Solitary. And they have to do. Their. Business.

With God. In heaven's own. Marketplace. For what they get. In their soul's. Experience. And how they live. In. Everyday.

Life. God. Setteth the solitary. In. Families. Then. There is a sense. Wherein. You feel.

[ 12 : 41 ] Solitary. Even among. The people of God. And. He. Here. You may be. In the church. With a name. On a church roll.

And yet. You may come. Into an experience. God. Permits it. You may be. In heaviness. Through manifold. Temptations.

And you meet. Amongst his. Dear people. And you. Follow out. What it is. To be a member. Of the church. You go to the Lord's.

Table. Month. By month. And yet. In your heart. You feel. To be. All alone. You cannot feel.

As you would like. To feel. That matters. A right. Between. Your soul. And God. You walk. In darkness. You have no light.

- [ 13 : 39 ]    Something has happened. And your past experience. While you believe. God. Has wrought it. In your soul. Yet. It does not seem.
- To yield you. Any present. Happiness. In the. Possession. Of it. Who is among you. That. Feareth the Lord. Mark the character.
- Feareth the Lord. And obey. The voice. The voice. Of his servant. Which means. Such an one. As a name. On a church. Roll.
- The voice. Of his servant. Is the gospel. That is preached. Jesus Christ. Is the servant. The voice. Of his servant. Is the gospel.
- That is preached. To you. And yet. Who walketh. In darkness. And hath no light. Yet still.
- [ 14 : 36 ]    Following your profession. Put no light. When you come up. To worship God. You seem. Desolate. No light.
- In the gospel. That you listen to. Although at times. It has wonderfully. Inspired you. With hope. But at the present time. You are walking. In darkness. And there is.
- No light. No light. When you read. The word of God. No special word. To cheer you. And encourage you. And no light.
- Even in speaking. One to another. In godly conversation. And no light. When you try to pray. It all seems repetition. But it is not.
- Vain repetition. Remember that. Like the woman. In the gospel. Falling down. At Jesus feet. She told him. All the truth.
- [ 15 : 33 ]    And as you were helped. To tell all the truth. Even if you told it. Just the same. The day before. God will receive you. And accept you. And lend a listening ear.
- To what you tell. It is not vain. Repetition. Although it is. Repetition. And Satan will remind you. That it is.
- But it brings you. To be the character. In the text. You feel solitary. You learn of other people. Maybe. Brothers and sisters. In the same church.
- Who are rejoicing. In hope. Of life eternal. But you. Are desolate. Walking in darkness. And have no light.
- And you wonder. Like Job. Ask for my hope. Who shall see it. My hope. Hath he removed. Like a tree. You seem to be one.
- [ 16 : 33 ]    All alone. And yet. With a name. On a church roll. God has his eyes.
- Upon you. Poor sinner. Wherever you are. God setteth. The solitary. In families. And then. You will sometimes. Feel. Solitary. When trouble. Like a gloomy cloud. Gathers thick. And thunders loud.
- You may go on. And all seems to be going well. In your profession. And in your religion. And then God. Suddenly allows affliction.
- To come on you. And you were brought to a standstill. And you have to weigh the matter up. And now you realize.
- [ 17 : 28 ]    You were brought to have to do with God. And God has to do with you. In that which he has laid upon you. Others are still going on their way.
- With good help. To go along in life's pathway. But you. Affliction is laid on you. And God has made no mistake.
- In what affliction. He has laid upon you. But it brings you to feel. That you were solitary. And you need God. More than ever it may be.
- You were felt to need him. Before. Along life's way. You were solitary. And now the issue of all this.

Is to bring you. To have to do with God. Trials make the promise sweet. Trials give new life to prayer. Trials bring us to Christ's feet.

[ 18 : 25 ] Lay us low. And keep us there. Then. They cried unto the Lord. In their trouble. And he saved them.

Out of their distresses. If you weigh matters up. I'm not putting any caps on. If you weigh matters up. Your religion.

Your profession. As a rule. Goes on. With a kind of regularity. Just like your chapel going does.

As you come up to the house of prayer. Every time. The house of prayer is open. For the worship of God. And that goes on. And on. And on.

With regularity. And. There is a danger. In the regularity of it. That you can settle down. On your lease.

[ 19 : 22 ] Lease of a profession. Of the name of Jesus. It may be. But. You are depending. On the regularity. Of your chapel going. The regularity.

Of your profession. As you maintain it. In everyday life. With worship in the morning. Worship in the evening. In. In the day. In the day time.

If you get a moment or two. You may try to do. Business in heaven's own marketplace. But. When. When affliction comes. That stirs up your nest.

And that brings you to realize. You have got to have to do with God. It is a great mercy. When affliction.

Is so sanctified. And overruled. That it sorts. Sorts matters out. Between your soul and God. And you were brought down before him.

[ 20 : 24 ] To feel like David. When he said. Let my soul live. And it shall praise thee. And let thy judgments. Help me.

But in all these sins. You do feel solitary. As I said. At the outset. It is you. And God. God setteth.

The solitary. In. Families. Much might be said. Along that. Line of thought. But. One reason.

Why you and I. Are made to feel solitary. Is that. God may deal with us. Individually. When it says.

And they shall be all. Taught of God. God does not. Teach by. Mass. Methods.

[ 21 : 28 ] Of teaching. And leading. Poor sinners. Into the truth. No. He deals with each one. Individually.

And blessed is the man. Whom thou chastenest. O Lord. And teachest him. Out of thy law. That they mayest. Give him rest. From the days of adversity.

While the pit is being digged. Digged. For. For. The wicked. He setteth the solitary. In. Families. And now.

You can remember. In the word of God. There were. Characters. Referred to. Who. Were indeed. Solitary. I am thinking of that godly woman.

Hannah. Who said before. Misguided. Eli. Oh my lord. I am a woman. Of a sorrowful spirit. She was one of these.

[ 22 : 29 ] Solitary ones. She was doing business. In heaven's own marketplace. Because she desired to have. A son. And when she had the son.

She desired to give the son. Back to the lord. But. She was solitary. In her soul's exercises. And eventually.

The lord granted her soul's desire. Gave her a son. And his name. As you all know. Was Samuel. Asked of. God. And others you will.

Call to mind. Who live solitary lives. What a solitary life. Abraham must have lived. When he turned his back. On her of the Chaldeans.

At God's behest. And went forth. Not knowing. Whither he went. He was a solitary one. And yet. The lord appeared. On his behalf.

[ 23 : 24 ] And matters worked. Wonderfully well. In the dealings of God. With Abraham. Abraham. But at the first. He was solitary. And you may feel like that.

This Sabbath morn. But if you do. Let us look at the subject. From the next viewpoint. If you do feel solitary. If you do feel.

That you are very much alone. In your soul's exercises. And even when you hear. Other people. Speak about the dealings of God. With their souls. You cannot always feel.

That you can enter there in two. Because you have not traveled. In the same. Pathway. In life. And yet. You have brothers and sisters.

Around you. All that needs. Is for you to be brought together. And God can do that. He has promised to do it. In the text. God setteth.

[ 24 : 24 ] The solitary. In. Families. This family. Is the family of God. You remember our hymn writer.

There is a family on earth. Whose father fills. A throne. And though a seed of heavenly birth. To men they are little known.

This Sabbath morn. All over the world. The family of God. Is at worship. And God. In his dwelling place.

Has his eye on each one. Every one. Each one. Individually. His eye is upon you.

Each of you. Who desire to get in touch with God. And get good for your souls. The eye of the Lord. Is upon them that fear him.

[ 25 : 22 ] Upon them. That hope. In his. Mercy. And that includes. Many of you. I am well persuaded.

But this word setteth. And now that denotes. Divine sovereignty. You being the character you are.

One that is solitary. Desolate. One who has to say so often. Leave not my soul destitute. Make not my soul bare.

Is the margin. Read in. God. As his purpose is to work out. Concerning you. And.

This word tells us. God. Setteth. The solitary. In. Families. And. He does this.

[ 26 : 23 ] By. Bringing them. Into the unity of the spirit. One thing I thought of. Pondering this word. And that is.

You may not have thought of it yourself. But I will set you thinking on it. If you weigh the matter up. You was a solitary one. A desolate one.

In the word of God itself. There is. The family of God. Delineated. In their soul's. Experience. Credits.

And if you were helped. To look within the sacred pages. In your solitary way. And say. What saith the scriptures. You will find. What saith the scriptures.

Is. Very comforting. Encouraging. And cheering. To you. Even though you feel as you do. You will find. You have got brothers.

[ 27 : 19 ] And sisters. Whose lives are recorded. In the sacred pages. Who felt in their day. Just the same as you feel. In.

Your day. And. What saith the scriptures. The scriptures will say to you. This is the way. Walk ye in it.

God setteth. The solitary. In. Families. And now the margin reading. As I have hinted. He setteth the solitary.

To dwell in a house. And now that house. Is a church state. And a church state. Is very important. It needs to be more recognized.

How important it is. Because. A church state. Is that which God has ordained. And he brings his people together.

[ 28 : 18 ] These solitary ones. These who are so often. In their souls feelings. Desolate and destitute. He brings them together.

In church fellowship. I believe. The importance of a church state. Has not been realized. As much as it should have been.

In our own denominational life. There are those. Who were born again. Born again. I am not fitting any caps on. I say.

There are those. Who were born again. Born again. Too in life's mourning. And they worship God. And gather together.

With his dear people. In the attitude. Of worship. And they have been doing it. Through life's mourning. And through life's afternoon.

[ 29 : 17 ] And are now in life's evening time. And they have never yet. Heeded what the word of God says.

About a church state. That they should be found. In fellowship. With those who were following Jesus Christ.

In the way. He walked. With his own blessed. Holy footsteps. As verily man. When he was baptized. By John.

In Jordan. You might think about it. Because it could be said. It will be said. Is this thy kindness.

To thy friend. And of all the regrets. That people have had. On their deathbeds. And I have known.

[ 30 : 12 ] Several instances. How sad and solemn. It has been. To hear their regrets. That they knew. There was a church state.

And sometimes. People have told me. Of great blessing. They were favored. To enjoy. When they felt. They must be baptized. And they allowed.

The golden hour. To go by. And they were never. In church fellowship. And on their deathbed. Regretted it. When it was too late.

See that you don't. Have those regrets. On your deathbed. Dear friends. Any of you. And think of this word. God setteth.

The solitary. In a house. And that house. Is the church of God. A very big house. It is now. God has been building it.

[ 31 : 12 ] Down through the ages. Upon this rock. I will build my church. And the gates of hell. Shall not prevail against it. And.

While you are solitary. Do think of the privilege. It is. To follow Jesus. And be one with his dear people.

In the unity of the spirit. In the bond of peace. And. It says to one church. In the seven churches.

In the book of Revelation. strengthen. In the church. Strengthen. The things that remain. And one of the things. That does remain. Is.

Church. Church. Fellowship. Church. But there are some churches. Church. Church. Church. Church. Church. Church. Church. Church. Church. Because those who were brought up. In the course of truth.

[ 32 : 13 ] Where the church was. Remained solitary. Were disobedient. Never entered into. The church fellowship.

To strengthen it. And it could happen under Union Chapel Rue. For though our church at the present time. Blessed be God. Is quite a large one.

For a village cause. But. If you were solitary. Remained disobedient. To what set the scriptures.

About the church state. And those. Who were young in years. Are stumbled by your disobedience. It could happen under Union Chapel Rue.

In a decade. That the church could die out. I hope I shall never live to see it happen. God setteth the solitary in.

[ 33 : 11 ] Families. And you see. The church is a family. I've already quoted. There is a family on earth. Whose father fills the throne.

And in church fellowship. You have brothers and sisters innumerable. And in the word of God. You have just the same. Companionship. Do think about it.

And ask God to help you. Ask him to set you in a house. Set you in the church of Christ. Amongst. Those who will.

Simply say to you. When you tell the dealings of God. With your soul. Come in thou. Blessed of the Lord. Wherefore standest thou without.

God setteth the solitary in families. And another thing is. He sets them in a sphere. A sphere of usefulness.

[ 34 : 10 ] Where you are. Live in your life. Even if you are solitary. You are not there by chance. Raphazard. You come in this category.

The steps of a good man. Are ordered by the Lord. And he delighteth in his way. Though he fall. He shall arise. For the Lord upholdeth him.

With his hand. God setteth the solitary. In families. But I must leave this branch.

Of the subject. For I want to look a little. At the. Second. Viewpoint. Of it. He bringeth out.

Those. Which are bound with chains. And now they are prisoners. And the word of God says. The Lord looseth the prisoners.

[ 35 : 11 ] How many of you. Let your conscience. Tell you the truth of the matter. As it will do. If it is in work. In order. How many of you. Are bound with chains.

This Sabbath morn. In your spirit. You are fettered. And what is more.

The chains. Are what you have forged. In your own everyday life. In your own doings.

Falling a prey. It may be. To your own spirit. It. He that ruleth. His spirit. Is better than he. That taketh the city. The word of God.

Tells us. But. I believe. In our denominational life. All so many. Are bound.

[ 36 : 10 ] With chains. Therefore. They do not enjoy. The worship of God. In the fullness of it. As they would do. If their fetters.

Were broken off. But that is what. Man. On his own initiative. Cannot do. But God. Can unlock the fetters.



And bring you out. And he can make you. Willing to be brought out. But what are the chains. Referred to. He bringeth out.

Those. Which are bound. With chains. There are chains. Of legal righteousness. And that is.

You're depending. On your chapel going. Your regularity. In coming up. To worship God. And are you being.

[ 37 : 07 ] Well brought up. And. Your dependence. On the prayers. Of a godly father. And mother. It may be. That you have heard. All your life long.

Offered up. On your behalf. And you're depending. On things like that. That you will ultimately. Be found. Right at last.

But you are being bound. In a chain. Of your own legal. Righteousness. You must have some religion. Of your own. You must do business.

On your own behalf. In heaven's own marketplace. To gain. By trading there. I have known instances. Where.

People have told me. On their dying beds. I know my godly father. And mother prayed for me. And I'm depending. On their prayers.

[ 38 : 03 ] Being answered. Oh. But you must pray. For yourself. You must wait. You must wait. On God. Wait for God.

That he will make it manifest. That you belong to him. And his people. Such legal chains. Legal righteousness.

As I said it is. For the doings of the great eyes. You are bound in chains. And they need to be broken off.

Not only so. Do they not say. In the church of England. I've said it. Even this Sabbath day. Tied and bound. In the chain of our own sins. And are not all of us. At times.

[ 39 : 01 ] Even though we hope. God. Is. Leading us into his truth. And teaching us. Are we not all bound. With the change of our own sins.

You think how sins. Accumulate in your everyday life. You may have a good day. In the Lord's house.

On the Sabbath. And feel that. It is well. And glad you are to feel it. And then. In everyday life.

What you are by nature. Is apparent. And your conscience is loaded. With guiltiness. Because of sins in thought. Word and deed. Sins of omission.

Sins of commission. You are bound in chains. Chains of your own sins. You need to be brought out. And there is help in God for you.

[ 40 : 03 ] Poor sinner. If we confess our sins. He is faithful and just. To forgive us our sins. And to cleanse us from all unrighteousness.

And to cleanse us. Not only so. There are worldly ties. That can bind you with chains. Business.

Can be. Like a chain to bind you. As regards. Matters between your soul and God. God. And you.

Know that. You have your life to live. And God has set you in a sphere. Where you carry on business. And you desire to do it before God.

As well as before man. But especially before God. And so. You give your concentration of mind. To your business life.

- [ 41 : 00 ] And work hard. And it takes up your time. And your talents. But. When you come to yourself. Later on.
- You are bound with chains. You feel you are fettered. And you wish you could live a different life. To what God has ordained for you to live.
- That you might be more spiritually minded. Worldly ties. Have brought a great deal of mischief. In the church of Christ.
- And sometimes. That has been a handicap. In people. Being made manifest. As members of a church of Christ. Because they have considered.
- Their worldly ties. And they may have opposed them doing it. But we ought to obey God. Rather than man. The word of God tells us.
- [ 41 : 58 ] He bringeth out. Those. Which are bound. In chains. Earthly relationships.
- Have not to count. When it comes. To matters. To do. With your soul. And God. No earthly relation.
- The nearest and dearest. Cannot stand in your stead. Before the judgment seat of Christ. You will have to stand alone.
- Stand on. Your own feet. On your own profession. Therefore. Let not earthly relationships. Bind you. But what you feel. Is right before God. That help. God help you to do it. And remember. We ought to obey God.
- [ 43 : 00 ] Rather than man. I had no thought of bringing that in the sermon. But it has had to come in. And it is to do with the text. There are other chains.
- There are chains of error. There are those. In our causes. Who have been.
- Brought up. Under the gospel. All their lives long. Had that privilege. And there are those. Whom God has given the root of the matter within. And yet. You live to see them. Bound with chains. Chains of error.
- Error. It may be in doctrine. And there is also error. In practice. Remember that.
- [ 44 : 07 ] He bringeth out those. Which are bound with chains. Error. Is so specious. And you often notice it.
- You see. So much is published nowadays. Especially with the paperback system of publishing. And you pick up these books.
- And wonder. What they are. The title. Seems to suggest. There is something inside. Which might be. Worthwhile to read.
- And you read a page or two. And it seems worthwhile. And you read on. And you turn over a page. And then you find that which is error.
- Which is the dead fly. In the ointment. And. It is that which can only be harmful. It is poison.
- [ 45 : 08 ] Not that which is nourishing to people's souls to read. Much is like that nowadays. In the church of Christ.
- There are books abounding. Of all kinds. And yet. They have that influence that. If you drink in.
- What is proclaimed in some of the pages. You will be bound in chains of error. And if you are indeed a sinner taught of God.
- God will have to bring you into some furnace work. In your soul's experience. To deliver you from it. I'm making no reflections on any of you.

I'm just telling you the truth. Error is very specious. And sometimes it is so worded. That one needs to be almost a theologian.

[ 46 : 10 ] To discern. The error there is in it. But it is there. And those who are young in the things of God. Can easily be bound with chains.

If they. Read it and receive it. Chains of error. Fear. And there is another chain. And that is the fear of man.

Oh how much. Shall I say this. Yes. I will. How much. God has been robbed. By his own people.

Through the fear of man. When there were. Things which needed to be said. Words to be spoken on God's behalf.

And those who should have spoken. Were silent. For fear of man. And God was robbed. Of the glory that was due.

[ 47 : 17 ] To his holy name. The word of God tells us. The fear of man. Bringeth a snare. And.

Some of it may arise. From what. One's natural temperament is. Because. Many people. Who were taught of God.

Naturally. Are fearful hearted. And they are timid. And in some things. They are cowards. I'm not putting any caps on.

I'm just telling you the truth. Now the word of God says. Let your yea be yea. And your nay be nay. Lest ye fall into.

Condemnation. Condemnation. There is a time to speak. There is a time to keep silence. And there are these chains. Chains of the fear of man.

[ 48 : 17 ] That do. Bind. People taught of God. From which they need to be. Brought out. And then.

There is just one other chain. I will notice. Coming to the amen. The chains of your circumstances. When you find everyday new straits attend.

When there are crooked things. Which you cannot make straight. Rough places. Which you cannot smooth. Mountains that you cannot. Level down.

Then you are bound. In the chains. Of your own circumstances. And what do you do then? Good it will be.

If you say with Ezekiah. O Lord. I am oppressed. Undertake. For me. Because this is a very definite statement.

[ 49 : 18 ] God setteth the solitary in families. He bringeth out those. Which are bound with chains. He brings them out. But he does say this also elsewhere.

I will be inquired of by you. O house of Israel. To do these things. And then. There is this word. But the rebellious dwell.

In a dry land. And that is to be known. And is known by people. Taught of God. When circumstances. Come into their lives.

And what they are by nature. Is apparent. And they join with Jacob. And say. All these things are against me. And behave as if they were. When they try to draw near to God.

They will not get very near. In a frame of mind like that. They will know the rebellious. Dwell in a dry land. When they go up to worship God.

[ 50 : 22 ] In his earthly courts. They will not get any good. Because they are not in the frame of mind. To receive it. The rebellious should dwell.

In a dry land. God setteth the solitary in families. He bringeth out those. Which are bound with chains.

But the rebellious dwell. In a dry land. In a dry land. The Lord help you to think on these things. And grant there might be some help by the way. As you ponder them in your heart.

Amen. Amen. Thank you. Thank you. Amen. Thank you. Thank you. Thank you.

Thank you.