

He hath not dealt so with any nation (Quality: Very good)

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- [0 : 00] As the Lord gives help, I would like to direct your attention to some thoughts found in Psalm 147.
- And I will announce as my text verses 19 and 20. That's Psalm 147 and verses 19 and 20.
- He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not so dealt so with any nation.
- And as for his judgments, they have not known them. Praise ye the Lord. That's Psalm 147 and verses 19 and 20.
- We really do not know, friends, what brought about the writing of this particular psalm. Neither do we know its author. Some have felt it definitely was the prayer of David as he was brought to see the marvelous increase in the peace which was brought to Israel.
- [1 : 10] Others have felt it was brought about at the time when the children of Israel returned from their Babylonian captivity. But anyways, it is a mercy to know that it is the prayer of the Holy Spirit.
- And it is for the profit of even of the Church of God today. You will notice that this particular psalm begins with praise and ends with praise.
- And actually, if you will notice, friends, the first verse, the psalmist says, Praise ye the Lord, for it is good to sing praises unto our God, for it is pleasant and his praise is calmly.
- The general meaning of that particular verse means it is a reasonable account or a responsibility then to all to praise the Lord.
- And then you will notice in the next few verses up until verse, that is including verse 6, he gives several reasons why they ought to praise the Lord.
- [2 : 17] He mentions how that the Lord hath delivered them and gathered them out of the outcasts. And certainly you know that during the days of Saul, there were many who were cast out.
- And we certainly know that during the days of the children of Israel returning from their captivity, there were many who were outcasts. But yet, friends, it is the case even today.
- And what a mercy when by the gospel one is delivered and brought in. Because by nature, friends, we are all outcast out by our own sins and by our own departings.
- Then when he comes to verse 7, once again he speaks forth and sing unto the Lord with thanksgiving. Sing praise upon to the harp of our God. And then you will notice in the next few verses up and through verse 11, he again speaks of several things of which the Lord had done.
- Then again, when he comes to verse 12, he again calls forth the praise to the Lord. And he calls forth Jerusalem and Zion to sing praises unto God.

[3 : 32] And then again, he mentions several things of which they ought to praise the Lord for. Now into this psalm we have how that the Lord, to praise the Lord both for providential goodness as well as for the spiritual.

Because you will notice there in the reading there of verse 9, he mentions how that the Lord giveth even unto the beast and to the young ravens which cry. And how that he taketh not delight in the strength of horse or of man, but rather he takes delight into those who fear him and that hope in his mercy.

And certainly, friend, if there is a people which ought to utter praise unto the Lord, I would dare say it is us who are assembled here in our courts.

First of all, friends, what a mercy. I would say almost naturally speaking, this is an unspeakable mercy that we have the privilege of living in a land like we do with our freedoms, with our religious freedoms.

I realize there's a terrible departing. Sin and iniquity are going rampant. And how long the Lord will have his long-suffering mercies yet with our nation, he only knows.

[4 : 58] Oh, when I think how that God would have preserved Sodom and Gomorrah and the cities of the flames if there had been ten righteous souls. But, friends, there weren't.

There was only one. And he delivered Lot. And he poured his judgments upon to those wicked cities. Certainly, we are becoming like unto those, aren't we?

But, oh, I wonder, where is the remnant? Oh, where is the ten righteous souls who yet lift up their prayers and supplications and petitions before the God of all grace that there might be that preservation of our freedoms and of our privileges and of our blessings not to consume them up into our lust and into our pride but we yet might be, as it were, only preserved that yet there might be another gospel day that there might be the freedom of the word of God to go forth and to the calling out of men and women out of nature's darkness into his most glorious light.

I know of only two nations and I can be wrong and I think I'm correct who yet institute a day like we have that is a proclamation of a Thanksgiving day.

I think Canada and the States. I know of no other nation which has set a particular day and made it a legal holiday and has given it a name like ours.

[6 : 32] I know it's fast departing but friends, let us not be caught up into the cares and the pleasures and the folly even in the desecration of this day amongst many others.

But may it be that the Lord might from time to time soften our hearts as we see again and again how we are surrounded with the many natural blessings.

When we think of all that has transpired even in this world of this last day what sorrows, what troubles, what hatred, what enmity there is some places like in Lebanon and even recently the outflow of that ladder which destroyed 25,000 souls and ushered them into an endless eternity.

I'm not standing here as the judge but I wondered on that occasion if there was not almost 25,000 souls ushered into the very pit of hell.

I would hope there was a little remnant but knowing the circumstances there and knowing them in our own nation we realize, friends, the remnant is coming small but nevertheless what a mercy to look upon our natural life that health and the soundness of mind we have.

[7 : 57] Oh friend, may you yet be alive today. May you have your mind and your health for the purpose of yet that you are yet to be called out of nature's darkness into his glorious light that your life thus far hath been thus preserved because the Lord yet has a mercy toward you that is toward your never dying soul.

So, friend, if unconverted you have much to thank God that you are yet not in hell and that you are still under the means of grace.

Mercy can be found. God is still upon the throne of grace. He still hears and answers the prayers of all who come unto him by faith.

And then when we think of the preservation for the most part of life I realize death hath come but yet, friends, we know that certain ages we know it's going to come.

The old have got to die and the young can't but thus far we can say we've been much preserved. Nothing shocking has happened unto us.

[9 : 09] There's been the binding together. We've had the words again of God, our freedoms, our privileges. We can meet with our families and our loved ones not to sorrow and to mourn but yet in the measure to rejoice.

And so, even our own president who made a proclamation on to this day of giving thanks, publicly putting it in the paper, well, friend, I'm told that if some of the European countries who once enjoyed the blessed gospel peace of which we are having yet if there was a day today of such a man it would be absolutely scoffed.

Atheism, ungodliness, forgetting God and even any thanksgiving, the acknowledgement even outwardly. And then when we look at the abundant harvest yet once again, oh, friends, we have much to fall upon our face and acknowledging and praising God because, friends, we've been unworthy.

I don't believe any time in the yet our nation has so drifted into sin. Never has there been so many abortions in our land as possibly this last year.

Never has there been so much iniquity and permissiveness, so-called sinfulness gathering on our shores and in our nation. And yet God hath granted unto us in an abundant of harvest more than we can even ask to think, more than our storehouses are able to comprehend and even to know what to do with.

[10 : 45] When other nations are starving, left over to civil strife, all kinds of troubles and sorrows, when we think of our provisions yet for our health and the medical attention which can be taken, friends, we have much to be thankful for.

And when I think of it, friends, oh, that it might be that lively effect which Paul speaks of there in the second of Romans when he speaks about the goodness of the Lord, he mentions this, and thus not knowing that the goodness of the Lord leadeth he to repentance.

Oh, friends, if the goodness of the Lord doth not lead us to a solemn, true repentance before God, all I can say is we've got something to give an account for.

We've got something to answer for under that dreadful day of judgment. Oh, but rather may it be that as we look upon God's goodness, it might humble us and bring great confession of our sin.

And what is the effect? I could give you two examples in the word of God. You remember Jacob when he left his home only with his staff. Then he went over the brook of there and how that at Bethel the Lord appeared to him and given the promise that he would never leave him nor forsake him.

[12 : 13] And then on the occasion when he returned back to Canaan there when his brother met him and Jacob was in fear and then he went before the Lord in prayer.

What could Jacob plead? Shortcomings. Sins was all that which testified against him. His forgetfulness of God's mercy. And now his as if his life laid in the balance.

And then he was brought to see how God had remembered him. and was faithful to his word and had never left him nor forsaken him.

He looked upon to the abundance of his herd. He looked upon to the great blessings which he had received. And now in prayer he says, Lord, I have not been worthy of the least of thy blessings.

Oh, friends, there's right, true prayer before God. And now I trust that most of us will sit at a table of abundance this noon. There's nothing wrong in it.

[13 : 18] None of us, I believe, has spent beyond our means. Everything is economically brought as it were to our table. We'll have an abundance and array of more than we can even think or think or even consume.

May it not go to waste, but nevertheless, there's nothing wrong in that. But rather, let it be that as we look upon these things, but oh, the Lord hath provided that we might humble and see that we have not been worthy of it.

But God hath remembered his mercies to us. But oh, what a mercy if we can gather as we hope to notice a little later in the words of our text. But not only hath God abundantly blessed us providentially, but he hath remembered me also in my own soul and hath not left me destitute of the work of grace within me.

Yes, Jacob would say, I'm unworthy of the least of thy mercies and of all of the favors and the blessings which thou hast granted unto us. Oh, may it be that the goodness of the Lord might lead us to a solemn repentance before him.

Another one comes to my mind and that is David. Truly, David was blessed. He was brought from the sheep cock. He was of a poor and despised man.

[14 : 47] And yet the Lord anointed him above all of his brethren, brought him to a kingly throne in due course through much trials. But remember, friends, through much tribulation, we're going to enter into the kingdom of God.

we can look for sorrows, we can look for troubles as part of our pathway. But remember, there's grace to sustain. But anyway, David was finally brought to that blessed place upon the throne.

Then you remember how the Lord appeared to David and told him that even his seed would be established and that out of his seed would come to the promised Savior.

what was the effect? When David just heard all the blessings and the favors which God was going to give, not only in time, but for even eternity, it humbled him.

And he went up to the house of the Lord that is that place of the ark, and he sat before the Lord and says, Who am I? And what am I that thou shouldst take note of me?

[15 : 53] Oh, friends, there again is true thanksgiving. Oh, may the Lord preserve us from a lit thanksgiving, but from that he might give us a heart thanksgiving.

And if our thanksgiving, our blessings and favors which we are surrounded, doth not humble our heart and bring us to true confession of all of our shortcomings and our sins, then our word thanksgiving is nothing before God.

Yes, friends, all prayer, all thanksgiving, all godly exercise will always be accompanied by a true, sincere confession of sin before him.

So, love friends, we see the great mercies of which we are surrounded. Now, this particular thanksgiving, friends, was not something which was only known to this country and to our pilgrim fathers.

And sometimes we could almost enter into that first thanksgiving, friends, what an impression it laid upon them. though they had buried many of their loved ones, though they had mourning, though they had much sorrow, yet they were looking upon what God did give them, a good harvest, and they were getting prepared for another long winter.

[17 : 12] One could almost imagine the tears which trickled from some of those godly eyes, in spite of all the sorrows and the griefs they went through, that the Lord hath yet preserved them, not only providentially, but preserved them with a living and a lively hope for eternity.

But also, friends, there we can go back into the word of God. There were three feasts of which the children of Israel were commanded to keep. The first one was the Passover, the second one was the feast of Pentecost, and the third one was the feast of the tabernacle.

The feast of the Passover was that which they was to remember, how the Lord had redeemed them out of the land of Egypt, had given them the lamb, the offering.

And then the second is the Pentecost, which was to be kept in memory of that law which was given from Mount Sinai, which followed fifty days after the Passover. And then the last feast, that is the third feast, of which they were commanded, there were more feasts, but there were three particular ones, of which the children of Israel were all to appear before the Lord, either before the tabernacle and later before the temple.

And that was the feast of the tabernacles. And that was there to be kept in memory, how that the Lord hath redeemed them out of the wilderness, and brought them into the promised land, and that they give them that blessed rest.

[18 : 42] Now we might look at the particular seasons at which these particular feasts were kept. the Passover was kept in the very early spring of the year, we call it our Easter time.

And it was then when the first ripe grains of the barley harvest just began to show. The wheat was still green, and most of the others were green, but there was a very first increase.

The barley harvest then was waved before the Lord upon the first day of the week, which was a sign of power, because the seed had been planted in the ground, and this was the first.

Christ rose upon the first day of the week as the first fruits, and that was a promise that there would be a marvelous increase or a harvest which should follow.

So that was done there upon the Passover, and then 50 days after, that was the gathering of not only the barley harvest, but as well as the wheat harvest.

[19 : 45] And that coincided, of course, with the day of Pentecost. I might mention, friends, the Passover, of course, coincides with the death and the sufferings of Christ, but his glorious resurrection when he rose from the grave.

In other words, he is the first fruits, and there was a marvelous harvest to follow. In other words, it was a promise. And because Christ rose, the whole of the church rose with him.

And then at Pentecost, we know how the Holy Spirit was poured out of heaven upon the church of God. And it was like the wheat harvest gathering in.

There were thousands of souls who were converted under the sons of the gospel. And so there was the sound of the gospel going on. And then finally, in the fall of the year, there was the feast of the tabernacles.

pentecost. And that was when all was taken in and safely placed into the gardeners. The complete harvest was in. All was taken care of, like the oil was pressed out of the olive, and so forth.

[20 : 53] And everything was there now for a long winter. Now, all of these feasts always were kept with a sacrifice. The Passover, the Passover land.

The Pentecost had their particular feast, their particular sacrifice, as well as the feast of the tabernacles. But the feast of the tabernacle was different in this respect.

The feast of the Passover was always to be done with much confession and searching of sins and of their soul before God. The feast of the Pentecost as well.

There was much afflicting of the heart and searchings of soul. Now, it was not that there was no searchings of heart upon the day of the feast of the Passover, but that was done with a sacrifice, but it followed with a time of rejoicing and of praise unto God.

And so that particular feast of the tabernacle actually, friends, coincides with our thanksgiving today. In other words, it is to be done with a joyful heart of praise and of adoration unto the Lord.

[22 : 04] But, oh, that we could see that all the blessings, friends, of which we are receiving this day, all flow through the merit of Christ. Let me speak a few thoughts here.

Now, the merit of Christ, friends, is the atoning sacrifice of his precious blood. Now, the worldling, as that is the unconverted, have the, are under the privileges and under the outward blessings of it.

But God's people are under the internal, the, the, the, the, the, the internal blessings or, or that of which is applied to the soul. Now, when the blood of Christ was built, it was built for a designated people, for a particular number of which, thank God, he alone knows.

That's the election of grace. Now, we read in Peter that God is long suffering to us work, not willing that any should perish, but that all should come to repentance.

In other words, the long suffering nature of God now is being prevalent upon to the face of the earth. There is yet a people to be called out who are found in that blessed work of atonement.

[23 : 23] They shall not perish, but they shall in due course be brought to a solemn, humble confession of their sins before God. Now, the world who does not have this confession and who goes on in their willful sins and rebellion against God, they come under the privilege of it, but not under the application of it.

But when once that last one is brought in, then the judgments of God will be poured out upon to this world as the church will be taken out of it. Oh, friend, what are you down now with the application of this blood?

What is the atonement of the blood of Jesus Christ to you? Are you only rejoicing in the fact that there is yet to be called out so you could enjoy the pleasures of earth?

Or does it give you another thought? Oh, that I might be found amongst that red man who is yet to be called out, not only under its outward privileges, but I want to be brought into its internal privilege.

There is the application of it, that precious blood to my own heart and to my own conscience. So, friends, we see yet there is the blessed atonement.

[24 : 38] Now, in looking at the words of my text, and may the Lord enable me to speak a few thoughts. In these particular words, you will notice that he had been speaking about many providential blessings, but now he's speaking about a particular people.

You'll notice that in verse 20 he speaks about he hath not so dealt with any nation. And these particular people of whom he's speaking about in the 19th verse are referred to as Jacob and to Israel.

They are the one and the same persons, aren't they? But Jacob, you remember, was him whom the Lord called by grace. And after manifesting himself in a most marvelous way, and condescending there to bring himself into union to Jacob, and allow Jacob to wrestle with him and to prevail upon him, Jacob then is called Israel.

Now we see here that he hath showed his word unto Jacob. the word show means to reveal or to make known. In other words, now we find there is a particular people who have particular blessings of which the world knows nothing about.

And the important thing, friends, is that we are part of these particular people who have these particular word favors. Now what does he mean? That sheweth his words, and in the margin it is in the plural, and it is in the meaning that the word is plural.

[26 : 12] But sometimes we know that even the word does have a meaning of plural rather than the singular. He showeth his word unto Jacob. First of all, we might yet think a bit, who was this Jacob?

Oh, friends, when we look at his history, and we read what Paul writes about him in the epistles of Romans, we know that he was no different than all other men upon the face of this earth.

In fact, friends, what we find sometimes in Jacob's life, I realize there is that which is commended, and the word plain there in the Old Testament has a far deeper meaning than what we can see on the surface.

But yet, friends, we see his conniving, his planning, trying to take matters in his own hand. What a description of what man is by nature. And there Jacob goes from his house in one respect as an outcast.

He had to flee for his life, and much of that of which was brought about by his own departing, and by his own will. And yet, how marvelously the Lord appeared unto Jacob there at Bethel.

[27 : 25] Oh, what a mercy if the Lord does come with his word, and begins to show you your word, his word. And in this particular word, friends, as I look upon it, it means the whole of the revelation of truth.

He showeth his word unto Jacob. And here is what the word I would would that God might show unto you. And it is not only his law, but his gospel.

I would would that God might show you something of the word which reveals the nature of your sin, and of your true nature before God, that he might reveal yourself before him, that you might be brought to a true knowledge of self in the sight of God, that you might recognize yourself as a sinner, and in the word brought to see his glory, his justice, his holiness, and that you might see the word of salvation as well.

He showeth. Oh, by nature, friends, we are so ignorant of truth. We are so ignorant of the word of God. In other words, this showing, then, is that blessed work of God to the Holy Spirit, who comes down, like in the case of Lydia, like even in the case of Paul of Tarsus, like in the case of all of those who truly seek him.

He showeth his word. Oh, this is revelation of truth. This is revelation of what we are. It is the revelation of the gospel.

[29 : 04] And what a mercy. Even there, friends, we've got to always make a distinction, though sometimes, I'll admit, I can't always interpret the right distinction. But in the word of God, sometimes it is referred to as Jacob, and sometimes as Israel.

And it always has a particular reason. The reason is why one is called Jacob and one is Israel, yet they are the same person. But it is Jacob, there is a worm Jacob.

There in his self-will. Yes, he showeth his word unto Jacob. But then we find his statutes and his judgments unto Israel.

Now, I do believe before we go any further, friends, we have to make a right interpretation of the statutes and his judgments. I do not believe we can make any big difference between the word statutes and judgments.

But if you would carefully study the word judgment, of which I tried to in the original Hebrew, you will notice that it is used different ways sometimes in the word of God.

[30 : 13] We often think of times of judgments as God's coming with his judgments, like he has sometimes upon the face of the earth. And of which, friends, by nature or by rights, friends, we ought to come under.

When we think of the judgments which are being poured upon separate parts of this world, friends, we got nothing to boast of. Nothing to be proud of as a nation. Because, friends, there is no nation which has so much of the word of God as we do.

And I believe we could associate our nation something like the cities of Galilee, like Capernaum. And Jesus said unto Capernaum and unto those cities, Woe unto thee!

For if the mighty works which had been done in Sodom and Gomorrah, and in Tired and Sidon, they would have remained, and they had been brought to repentance and remained unto this day. But because Capernaum, which knew the marvelous works and the teachings of the Lord Jesus himself, and because they turned their back upon these truths, they were brought as into great destruction.

And so, friends, I don't know. I do not know the future of our nation, that I leave in the hand of him, who knoweth all things, and hath all things in his hands.

[31 : 28] But rather, may we realize, friends, in one respect, we are there coming under his righteous judgment. But there is another side of judgment as well. And that is of which is a favorable way.

Because the word can be used in the favorable way or unfavorable way. And I believe the best thing is to use it, because as I did look into the lexicon of that gives some of the information, some of these words in the Old Testament friends, I find that the student there of the Hebrew language gave two texts in order to clear up sometimes the meaning of judgment.

And these two particular texts were found in the book of Job, where on one occasion Job says, Behold, now I have ordered my cause. I know that I shall be justified.

In other words, as Job there was being accused of his friends of being a hypocrite, how he ordered his cause before God, that the Lord himself might clear Job of all of these false accusations of which he hath been received.

In other words, like Paul says when he was to be judged of the Jews, he finally says, I will be judged at Caesar's seat, hoping that he might receive a favorable judgment.

[32 : 52] He knew that he would receive an unfavorable judgment amongst the Jews. In other words, this judgment, then, of which is found in the words of our text, is that judgment of which Job wanted.

You remember once again, he says, Oh, that I knew where I might find him. And then he goes on to say, I would order my cause before him and fill my mouth with arguments.

In other words, Job's desire was this, that he might come before the judgment seat of God, where he would receive a proper judgment of God, and as it were, to be declared that he was innocent.

In other words, judgment in the word of God sometimes means favorable and unfavorable. To a man who was yet found in his sin and unconverted, to come before to the judgment seat, friends, is with great fear, knowing that he is guilty.

And the judge not only knows the case, but he sees the very nature of the heart. He knows all of those things which have been hidden from mankind, but he knows the case. But what a mercy, friends, when the word of God comes, first of all, in its judging us as condemned sinners, but as the word also found in the first part of our text includes the gospel as well, and when a soul is that which flees unto the Lord for refuge and for salvation, he then, the Lord, shows and reveals his statutes and his judgments, not unto Jacob, but unto Israel as one who hath wrestled with God and one who hath prevailed.

[34 : 37] So then we see then this judgment is favorable. It is that of which the gospel declares to the soul. And this is what we want the Lord should show to a condemned sinner.

That I am accepted. That I am received. That I am just in thy sight. Oh, friend, what a mercy to come before an all-seeing judge.

Here you are being brought in as a criminal. But you are not guilty. You are just in the sight of God, of the law of the land. But the judge of our lands cannot see the heart.

He doth not know all matters. And, friends, we would tremble in whether we would be found falsely accused or not. But to come before the judge who knows the heart. Who knows the petitions.

Who knows the prayers. Who knows that you have by God, by faith, fled unto that refuge which hath been set before you. He looks upon you and he declares, There is no judgment.

[35 : 41] Thou art clear. Thou art not condemned. Thou art the Israel. Thou hast prevailed with God. Thou hast fled to Jesus for refuge. Thou art just in my sight.

There is no condemnation. Thy sins hath been pardoned. They hath been covered. Not only patterned and covered, but you are just in his sight.

Now, this is the meaning here of the words of our text. Can we see then that of the truth which is found in verse 20? He hath not dealt so with any nation. That is, not with a nation literally, but with a nation which is spiritual.

Because we know that in the Romans, Paul says, are not all Israel who are Israel, but there is the true Israel of God, who know what it is, like in the case of Jacob, who once were nothing but a worm, of whom the word of the Lord came with might and power, and now hath showed unto them his judgments and his statutes.

Oh, can you see the beauty which is found in this text? And with what little words I have said upon this text, would it be that as I read verse 19, you might grasp the meaning and the glory of it and the blessing of it.

[36 : 57] He showed his words unto Jacob. There is the beginning. But it is Israel which he receives the statutes and the judgments.

Is not this the very desire of any wrestling Jacob with us? Oh, that the Lord might declare that I am received, that I am just, that I have been received of him, and I am clothed in the glorious righteousness.

And then he goes on to declare in verse 20, He hath not dealt so with any nation.

Now making a correspondence here, making some agreement, whether with Israel of old and with the true Israel of God today. Oh, when we think, friends, how that God shows Israel and how he reminded them again and again, it was not because of any merit nor goodness which was found within them because they had none.

It was not because of any greatness or multitude, but no, he chose because he would. That is, Israel as a nation. He gave unto them his laws as well as the sacrifices.

[38 : 17] And remember, I say law, I'm not speaking of the Decalogue only. I'm referring to the whole of the law. And friends, even when they sinned, he chased into them and afflicted them for their own profit and for their own good.

And he would bring them back with true, humble confessions of their sins and of the repentance before God. But friends, what about the nations around about there?

They were left. Left in their idolatry. Left to go on in the broad pathway of destruction. Oh, friends, he hath not dealt so with any nation.

That is, what a mercy. And friends, this ought to humble anyone who seeks God, who has yet a little feeble hope for eternity and yet knows what it is known to be a wrestling Jacob and desire to those blessings which only God can give.

Friends, when we think of multitudes who are left to carry on in their sins under a false profession, who are at ease, who believe only as it were in the mind and nothing in the heart.

[39 : 34] And nothing in the heart. Oh, when we think of multitudes who are left to perish in their sins. And as I said, what are they left? They are left in the place where they desire to be left.

Now, I do want this to be clear and I do not say this in any kind way, but remember, friend, being here this morning or even a member of this church, but being here this morning under the means of grace does not necessarily say you are one of these sacred, one of these blessed characters.

No, friend, it is those who have been wrought upon by the work of God, by the Holy Spirit. Oh, be able to recognize those blessings.

How that you can say, but oh, I could have been left. It was my desire. It was my will. It was not him that I sought him, but it was he that first sought me.

And because he first sought me, he put within my heart a seeking unto him. Esau didn't want these blessings. He wanted the material things, but not to the spiritual blessing.

[40 : 52] But I realized Jacob was narrowed out and Jacob could say it was only of grace and of grace alone which brought this thing to me. And it was the grace of God which brought to this particular trial and sorrow before me and brought me in a most desolate condition.

And I had to wrestle with this angel because I knew this only could bless me. And that blessing which I received was the blessing of God to my soul. And he named me as Israel.

Oh, he hath not dealt so with any nation. That is, with so many others. Only with the true Israel of God. Oh, what can we say?

Have we not ground them for praise to you who know God, who have been brought as it were from a Jacob to Israel, from the place of showing his words and being brought into the statutes and to the judgments?

He hath not so dealt so with any nation. And as for his judgments, they have not known them. once again referring now to what these judgments are.

[42 : 02] These are the judgments of which the gospel brings. Remember, the day of the feast of the tabernacles, friends, was to rejoice in the Lord for that he hath brought them into the promised land.

In other words, he hath not left them, but he gives them the ruling power of the gospel within their own soul, not to the ruling power of the law, that is, the decalogue, but to the ruling power of the gospel.

And oh, what a nation then it is. Did any nation have a prophet, a priest, and a king of God? None of them did. I realize they had kings of which God allowed to reign, and there might have been some ruling men amongst them who feared God, but no nation like Israel was so gifted with a prophet, a priest, and a king.

Now coming back to these judgments, what a mercy to know something of the Savior as the great prophet teaching you in your own home, in your own soul, teaching you the truths of God's word, laying before you the openings of scriptures.

What a mercy to have a high priest at the right hand of God to intercede on your behalf, to whom you can come to and say, Lord Jesus, pray for me, and who pleads the name of all of those who are written upon his breast, the true Israel of God, there at the right hand of God, your representative, your mediator, your days man, your redeemer, your savior.

[43 : 45] There is no blood like the blood of that great high priest who gave himself one offering for sin. And then what a mercy to realize that these saved people have their judgment, that is, a king, to rule, to reign, to go forth against the enemies.

And oh, when we think of the enemies of this world, the enemy of sin, the enemy of Satan, and the enemy of death, and to recognize that there is one who hath gone forth as my great king.

Oh, can you see why he concluded this psalm and says, praise ye the Lord? Oh, that the Lord might grant unto each and every one of us a glorious thanksgiving.

I realize each one of us will be put to the test this day as we are surrounded by all. But oh, may the Lord preserve us and may he humble us and may the goodness of the Lord lead us all to repentance.

We have much to be thankful for. We have much to praise God for even naturally. But friend, can you also unite with the words of our text and to be able to say he hath showed me his word to this unworthy Jacob and also he hath declared his statutes and his judgments he hath brought me before his throne and declared that I am innocent that I am just because of another not because of our own but because of Jesus and can you see how he hath not dealt so with any others but only by his discriminating love mercy and grace he hath dealt with you on the ground of his mercy and upon the ground of his blood and upon the ground of his grace and that he hath brought you into this blessed privilege of being part of the true Israel of God and then to be able to sing in humility not as some loud choir might sing and make a lot of noise with a lot of fleshly praises but the true humiliation of heart humble contrition are recognizing our unworthiness and our sinfulness and yet he hath remembered us in his mercies yes praise ye the lord amen shall we then conclude our service with the singing of hymn 1147 hymn 1147 the heavens declare thy glory lord and every star thy wisdom shines when our eyes behold thy word we read thy name in fairer lines reminding you yet once again that the offering today is for those two worthy homes that is the

[46 : 37] Christian rest home and the Holland home hymn 1147 seven I have declared thy glory lord in every star thy wisdom shines but whether I behold thy word we read thy name is peril line the running sun that shaming light and

I dare day thy heart confess and the blessed soul if thou hast reared reveal thy can defend thy grace sun through and stars that may thy stream round the heart that ever stand so as thy truth be dead is free who is tremendous heart Monica

It will appear thy greatest love It will rise to all the nations' land Let me the light for me the sky Praise that the brightest net of bright Bless that I will be there divine Thy gospel names that save the wine Thy love, thy pure, thy judge Men's bright God, O blessed wonders here we fear

In souls renewed and sins forgiven Lord, cleanse my sin My soul renewed And make thy word my guide to heaven May the grace of the Savior And the love of the Father And the communion of the Holy Ghost Rest upon all Now and forevermore Amen Amen Amen

Amen.