

# Numbers

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[ 0 : 0 0 ] Upon the Lord, for his help I will seek your attention again to the book of Numbers chapter 23 and the 19th verse.

The book of Numbers chapter 23 and verse 19. God is not a man that he should lie, and neither the Son of Man that he should repent.

Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? God is not a man that he should lie, and either the Son of Man that he should repent.

Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good? We commence this afternoon with just a few words of this man, regarding this man, Balaam.

And we fell to solemnness, solemnity of the case of Balaam. How near can one be to the true work of divine grace, and yet be destitute at last?

[ 1 : 2 7 ] Just for a moment, let us return to the context. Balak sent for Balaam to curse Israel, and eventually Balaam comes.

But he came with this restriction, that he was to speak what God put in his mouth. Here was a man who was evidently a false prophet, evidently out for gain and hire to do the devil's work.

But God spoke to him, and put words in his mouth that he would speak, and that was his restriction. Nothing else was to be spoken. Must I not take heed to speak that which the Lord hath put in my mouth?

And in the course of events, he spoke some very wonderful things. We outlined one or two this afternoon. If one took them out of context, we would say what a gracious character this Balaam was.

But as we also reminded those here, that it is in the mouth these words were put, not in the heart. Such a word as, let me die the death of the righteous, and let my last end be like his.

[ 2 : 4 9 ] My friend, you ask the wicked, they all want to go to heaven. They all want to go to heaven. They wouldn't contemplate any other answer. If they believe there's a place called heaven, they want to be there.

But they don't want to live the life of the righteous, no desire to either. And neither do they want God to be their God. But when they die, they would go to heaven. Well, my friends, we have this in this false prophet.

Saw some wonderful things he did. And indeed was able to utter wonderful things. But destitute of grace. And so that attempt of Balak to somehow curse the Israel of God and thus have some control over them or would destroy them came to nothing.

Came completely to nothing. They were a people that were blessed of God. And as he said and as we reminded those here this afternoon, Behold, I have received commandment to bless.

And he hath blessed and I cannot reverse it. What a wonderful thing it is that that is so in the covenant of grace. My friends, all those who are Christ's, for whom the Lord Jesus Christ laid his life down for, are eternally safe.

[ 4 : 17 ] I feel this, my friends, to be perhaps one of the greatest comforts to the Lord's people. In dark times, in seasons of temptation, when there is so much compromise with the truth today, That the word of God standeth sure, having this seal, the Lord knoweth them that are his.

And indeed, they are his by covenant engagement. They are his by covenant love. And as we remarked this afternoon, None shall pluck them from the strength of Israel's hand.

There is an almighty power in this word. Though it's spoken by an evil person. Though it was the words of God from ungracious lips.

Yet there is an almighty power. And that power is God in Christ. That power is supreme. It is an almighty power.

It is a power that not a devil nor any of his agents can overturn or bring to nothing. And so we begin with this word once more.

[ 5 : 37 ] And depend on the leadings and gracious help this night of the Holy Spirit. God is not a man that he should lie in either. The son of man that he should repent.

Hath he said and shall he not do it? Or hath he spoken and shall he not make it good? I want to just remind you as we look at this word again to, especially to the spiritual Israel of God, as we would center our thoughts and meditations tonight, that their pathway for the most part have these occasions when questions are asked in the heart and whispers in the mind, respecting the authority of God and the ability of God to perform what he has said.

Now, I read especially that first chapter, and I'm sure you know why I read it. Because the Apostle Peter speaks of, first of all, great blessings which are in Christ for the Church of Christ.

Wonderful blessings laid up in Christ. Blessings for time. Blessings for all eternity. And he speaks too of the rejoicing of the Church of Christ in these blessings.

And he speaks too of heaven itself as being the preparation of Jesus Christ for that redeemed people. But then he comes to the pathway.

[ 7 : 20 ] And I keep coming back to this these days. Because this, I believe, is the experience of God's grace-taught people, wherein ye greatly rejoice these blessings, though now for a season, if need be, ye are in heaviness through manifold temptations.

Now, why is it then the Church of Christ, the people of God, are brought into these places? Why does it not, why do they not just have, well, just walking under cloudless skies of experience?

Why doesn't the sun shine constantly upon them? My friend, there's only one place where it's going to be a cloudless sky, and that's heaven. But while you and I walk through a wilderness, there will be these things which bring into question the work of divine grace in our own souls, and also the exercises and promises of the Lord in our hearts, respecting our pathways.

Now, the season, if need be, that is as long as the Lord sees fit. Wherein ye greatly rejoice these mercies. My friends, if we lived under the enjoyment of these blessings that we have known in time, some of you can go back a good number of years of the days of blessing, the words of promises, that the Lord has blessed to your soul, the work of divine grace, the believing views of Jesus Christ you've had, and many other times and seasons of sweet refreshment to your soul.

But my friends, you're not in heaven yet. You're in a wilderness. And you carry about with you a body of sin and death. And you have also opposition from Satan within your own heart, allied to old nature.

[ 9 : 22 ] And these bring about this season of heaviness. Though now for a season, if need be, ye are in heaviness through manifold temptations.

Now what sort of spiritual life would it be, my friends, if there was not this? It's something that we wouldn't advocate, of course not.

It's something that we dread, these seasons of heaviness. We would rather live under the sunshine of his love. We would rather live in sweet communion and union with him.

But the word of God says, God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? There are those things in this text which are yet to come to pass.

Hath he not said, whatever's God said will come to pass. And that applies to the wicked as well as to the righteous. What the Lord has promised his people here, what he's exercised them about here, whether it's to do with the church of Christ, whether it's to do their own pathway or the pathway of others, their own soul salvation or the salvation of others, whatever it is, what the Lord has spoken about, shall come to pass.

[ 10 : 49 ] We said all the promises of God are yea and amen in Christ Jesus. But as we read in the text, as we read in that first chapter of the epistle to Peter, we find this, that the trial of your faith, my friends, it brings distress to the soul when one's faith is tried.

Because it calls such a lot of things into question. Am I made a real Christian? Washed in the Redeemer's blood?

Have I union with the church's living head? But my friend, this is part of the pathway to glory. This is part of the wilderness way for his church and people.

And as I was beginning to say just now, what sort of profession, what sort of religion would it be, my friends, if there was no opposition to it?

You don't hear people who have what we would name a nominal religion, that is, an attendance on the house of God, perhaps on the Lord's Day, and then never again till Sunday dawns again.

[ 12 : 06 ] And such characters as that, you never hear of them, talking about the trying of faith. They're content to be in their place. They're content to rest upon their works.

But my friends, when the Lord has done something in your soul, or promised that he will do something in your pathway, it then surprises us and troubles us, because it's tried, and it's tried, as the word here says, as by fire.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found.

And now that's not an improbable word, by the way. There's not an if about it. Might be found unto praise, and honour and glory, at the appearing of Jesus Christ.

And then what is then the pathway? There's a waiting time. There's a time when the people of God are called to wait, and they'll be called to watch.

[ 13 : 14 ] And it is a means, if sanctified by the Holy Spirit, and it indeed will be, to stir up the people of God to pray, and then to watch as they wait upon the Lord.

Because there's two things, in particular, that tries the people of God. Now, this season, if need be, are in heaviness through manifold temptations, that the trial of your faith, being much more precious, than of gold that perisheth, though it be tried with fire.

Now, there's two particular things, that I feel the Church of Christ, or the individual members of, of the Church of Christ, are tried in. First of all, the validity of the promise.

The validity of the promise. Did it come from him? Was it a word that I, well, remembered? Was it something that, jogged the memory of years that have passed?

My friends, that's a trial. Did the word come from the Lord, or was I disappointed? Am I to be disappointed? Was I deceived in the matter? And I looked at that word, in that long, 119th Psalm.

[ 14 : 30 ] And my friends, if you have this pathway to walk, you will know the Psalmist exercise. Remember the word, unto thy servant, upon which thou hast caused me to hope.

This is my comfort in my affliction, for thy word hath quickened me. Now, first of all then, the exercise, the trial of faith, as to the validity of the word, the authority of the word.

Did it come from the Lord? Was it the Lord's voice? Or was it something that one thought about in the mind? Now, what will it do? If you question the word, my friends, what will you do?

You're questioning the authority. You're questioning the, thus saith the Lord in the word. Well, it will do this, with a child of God.

It will bring you to where, that Psalmist was. There will be that laying of it, before the Lord. There will be, remember the word, on which, thou hast called.

[ 15 : 41 ] Remember the word, unto thy servant, upon which, thou hast called me to hope. And you'll lay it before the Lord, and you'll seek from the Lord, that it was his authority.

Because you know, there's no blessed authority, like the authority of God, with his word. Thus saith the Lord, is an enduring word. And it's an all-powerful word.

It has authority, it has power, and it has blessing in it. My friends, I'm sure of this, you've had to say to the Lord, in times that were past, that you've had to prove, that words that you have hoped in, were not words of the Lord.

Are words that you would want to suit, to the situation, and to the pathway. But the word of God, which he has lodged in the heart. There will be a laying of it, before the Lord.

There will be a seeking of the Lord, to confirm the authority of it. But my friends, as Balaam says here, God is not a man, that he should lie, neither the son of man, that he should repent, hath he said, and shall he not do it?

[ 16 : 55 ] You come here, hath he said. Is it the word of God? Are we to, wait upon the Lord, as to a word, which isn't his?

And why do you wait, if it isn't his? If a true exercised person, before the Lord, has a promise, which is yet to be revealed, in its fullness, or an exercise, which must come to pass, if it isn't of the Lord, you can trace these things, you can, indeed exercise your soul over them, you can, put these things, as I was going to say, as a measure, against these exercises, my friends, if it wasn't of the Lord, why are you still waiting?

Why is it that you still cling, to something which isn't of God? But you now, now, my friends, you have this, as a confirming word, to you, because where the Lord, has spoken into the heart, there will be, a returning of the word, to the Lord, to, uh, know its authority, and that you'll come, with this word then, you'll lay it before the Lord, you'll, remind the Lord, of his promises, we mentioned very briefly, uh, the case of Jacob, this afternoon, Jacob was blessed, at Bethel, had a wonderful blessing, at Bethel, it was a blessing, that would, remain with him, till, the end of his days, but in the, in the future pathway, which was strange, and which was opposite, of course, to, many things, that he expected, the Lord reminded him again, that he was to return, to his father's house, and, more so, that his presence, would go with him, but my friends, he came against Esau, or at least he thought he was, uh, who had 400 men, well now, that was the trial of faith, he was to seek, at the Lord's hand, uh, for his help, and for his appearance, but you know, when there's a word, from God, it's a word, you can plead, it's a word, you can plead, oh, remember the word, unto thy servant, on which thou hast, calls me to hope, you can lay that, you know, as a wonderful word, to plead, before the Lord, what he has said, is a good ground, to go to, to God, oh, it is my friends, there's no safer ground, than his own word, but then I said, there was two trials, in this, the trial of your faith, being much more precious, and of gold, that perisheth, though it be tried, with fire, not only will you, not only will the trial, be respecting, the authority, of the word, the validity, of the word, but is this, the ability, of the word, to be performed, and you know, that will be a trial, we mentioned,

Abraham, this afternoon, Abraham, was tried, of God, having waited, so long, for a son, beyond natural, possibility, of producing, children, and yet, God, was, faithful, to his promise, and Isaac, was born, the heir, of the covenant, the heir, of the promises, but, there was a trial, in the pathway, and, the Lord, said to Abraham, take now, thy son, thine only son, and offer him, upon the mount, of which I will show thee, but he was faithful, Abraham, and he went, and, as we mentioned, this afternoon, we, he bound him, and put him, upon the altar, and took the knife, but he was faithful, because, the epistle, or, Paul's epistle, to the Hebrews, speaks of his faithfulness, and, he speaks of the, of what happened, by faith,

Abraham, when he was tried, offered up Isaac, and he that received, the promises, offered up his only begotten son, of whom it was said, that in Isaac, shall thy seed be called, accounting that God, was able, to raise him from the, raise him up, even from the dead, from whence also, he received him, in a figure, I believe this, my friends, that the child of God, will be tried, in this respect, not only, the authority, of the word, but also, the ability, of God, to do it, you may say, well, surely you believe, that the Lord, can do anything, my friends, when you, have a promise, or an exercise, and it goes on, week after week, month after month, year after year, and it becomes, more and more impossible, you know, unbelief rises, to those sort of heights, that you wonder, whether the Lord, is able to do it, and so, you'll lay it, before the Lord, once again, as to, the, validity, as well as the, ability, you know, when, that dear, blind man, came to Christ, for healing, we read, that the Lord Jesus, said to the blind man, believe ye, that I am able, to do it, you know, we sometimes, come there, don't we, the matter, is so great, it's becoming, more and more, impossible, time is increasing, and, the promise, or the exercise, seems so far away, and this, has come into the path, now, and that's come into the path, and will it come to pass, the trial of faith, but my friends, where the word of God is,

[ 23 : 07 ] God is not a man, that he shall lie, neither the son of man, that he should repent, hath he said, and shall he not do it, and my friends, that which, is a trial of faith, well, what has it done for you, well, a trial, a trial, of faith, as it is to the children, and people of God, will have this, first effect, it will bring you, in, exercise, in prayer, in supplication, to lay it, before the Lord, there will be, I've often said this, and, I hope you understand, this simplicity, but you know, there will be a shutting up, of everything else, into this pathway, there will be a waiting, alone on him, you won't need to confer, with anyone else, you won't need to ask advice, or anything else, there will be that shutting up, of your soul, and its exercise, before God, for the fulfillment, of these things,

God is not a man, that he shall lie, neither the son of man, that he should repent, but there was another word, which I hope you noticed, at the end of that, first epistle, that first chapter, in that first epistle, and that was this, but the word, of the Lord, endureth forever, it endures forever, my friends, that's the word of God, the word of man, can never, but the word of God, does, and though, nature should fail, not one of his promises, can, and it may be, that you have waited, a long season, and it may be, you have to wait, for a further, season, of time, but the word, of the Lord, is as himself, you know, it is often said, and true it is, of course, to say so, that, the apostle wrote, to the Hebrew church, in speaking of Christ, he said this,

Jesus Christ, the same yesterday, and today, and forever, and that, applies to his word, my friends, as he is, so is his word, as he is, so is the exercise, a true, real, gracious exercise, in the soul, oh, you and I, by reason of our, unbelieving heart, and nature, will call into question, all sorts of things, that the Lord, has said, because of its, impossibilities, because of its time, and we expect, tomorrow's, we expect promises, today, and answers of prayer, tomorrow, my friends, the will, and purposes, of God, in his dealings, with his people, in their, pathways, in their souls, in their exercises, is, that it shall keep them, waiting upon the Lord, and the fulfillment, of these promises, these exercises, well, as he himself said, your time, is always ready, my time, is not yet, there's a wonderful, little word, in the, latter, prophecies, of the, of the, of the Old Testament, wonderful, little word, which, really describes, the exercise, of a true, waiting, soul, upon God, the prophecy, of Habakkuk, you have these words, very precious words, to me, precious words, they will be to you,

I will stand, upon my watch, and set me, upon the tower, and will watch, to see, what he will say, unto me, and what I shall answer, when I am recroved, and the Lord answered me, and said, write the vision, and make it plain, upon tables, that he may run, that readeth it, for the vision, is yet, for an appointed time, but at the end, it shall speak, and not lie, though it tarry, wait for it, because it will surely come, it will not tarry, the promises of God, and the exercises of God, are appointments, of blessing, and though we expect, the Lord to answer prayer, tomorrow, if he are, if he blesses us, with promises, today, my friends, he'll answer, in the time, and in the way, and in his wisdom, but they are his appointments, they are his appointments, and they'll not fail, when the Lord blesses his people, with, those gracious, promises, those words, of encouragement,

I think of, and I, come back often to this, but I think of the, exercise of the, servant of God, who, succeeded Moses, in his, journey to, across, Jordan, into Canyon, the Lord, was so, graciously, disposed, towards, Joshua, that he gave him promises, for the days ahead, in the, word of, God, in, the, 31st, of Deuteronomy, er, he, caused Moses, to speak, to Joshua, first, Joshua, was ordained, commissioned, to, take on, the burden, of Israel, and cross, Jordan, Moses, called unto Joshua, and said unto him, in the sight of all Israel, be strong, and of a good courage, for thou must go, with this people, unto the land, which the Lord, has sworn unto their fathers, to give them, and thou shalt cause them, to inherit it, but then he said this, and the Lord, he it is, that doth go before thee, he will be with thee, he will not fail thee, and neither forsake thee, fear not, neither be dismayed, and then in that first chapter, of the book of Joshua, the Lord spoke to him, face to face, and he confirmed, all those promises, in that first chapter, and what is precious too, and my friends,

[ 30 : 05 ] I hope you will, see the preciousness, of this, is this word, every place, that the sole of your foot, should tread upon, that I have given unto you, as I said unto Moses, but further than that, he said, there shall not be, any man be able, to stand before thee, all the days of thy life, as I was with Moses, so will I, be with thee, I will not fail thee, nor forsake thee, wonderful promises, promises, which preceded, the pathway, of Joshua, promises to begin, a new path, a new way, and the ninth verse, has this, have not I commanded thee, be strong, and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God, is with thee, whithersoever thou goest, that's a wonderful promise, to the church of Christ, and to individual members, of the church of Christ,

God is not a man, that he shall lie, neither the son of man, that he should repent, hath he said, and shall he not do it, or hath he spoken, and shall he not make it good, what does that, is it William Kelper's, hymn ye fearful saints, fresh courage take, the clouds ye so much dread, are big with mercy, and shall break, in blessing on your head, because it's a comprehensive promise, it covers everything, it's whithersoever, wherever you're found, wherever the leadings, of the Lord take you, wherever you're directed, by the Lord, whithersoever, it remains, the Lord thy God, is with thee, whithersoever thou goest, God is not a man, that he shall lie, neither the son of man, that he should repent, hath he said, and shall he not do it, or hath he spoken, and shall he not, make it good, spoke to us now, about,

Jacob, when he, left his father's house, somewhat under a cloud, of, as you know, and, he alights, he comes to, to Bethel, and, there the Lord, speaks to him, by vision, and, blesses him, with a very sweet promise, a promise, which stayed, with Jacob, as we said already, till, the end of his days, Jacob, the, the supplanter, Jacob, who, was, the receiving of a, received the blessing, in the place of Esau, I felt, my friends of late, that, we should look at these things, more carefully, we often, accuse Jacob, of stealing the blessing, the blessing, was his, from the first place, make no mistake, about that, the Lord, wouldn't have blessed him, at Bethel, it wasn't his blessing, would he, would the Lord, of countenance,

Jacob, in error, would he have, blessed him, if he had, sinned his way, into the blessing, you know, Jacob's mother, was spoken to, when she was expecting, Jacob and Esau, and the Lord, said to her, the older, shall serve, the younger, that was Jacob's blessing, Esau, would have, Isaac would have, known of that, Isaac would have, known the words, of the Lord, but he, goes about, to bless, Esau, the blessing, that wasn't his, God said, in later days, on that occasion, Jacob, have I loved, Esau, have I hated, it was his blessing, the Lord, met him at Bethel, and promised him, behold, I am with thee, and will keep thee, in all places, whither thou goest, and will bring thee, again into this land, but remember this, and may this be applied, to the words, of Balaam, this night, for I will not, leave thee, until I have done, that which I have, spoken to thee of, a wonderful way, to, though he was, under a cloud, though he was, the subjects, of the wrath, of Esau, though he was, more or less, in fear of his life, when he left, his father's house, but yet the Lord, met him in that place, that house of God, surely the Lord, is in this place, and I knew it not, he was afraid, and said, how dreadful is this place, this is none other, but the house of God, and this is the gate of heaven, the Lord, and spoke to him, of seasons to come, and promised him this,

I will not leave thee, until I have done that, which I have spoken, to thee of, till every promise, is fulfilled, till all my appointments, come to pass, where you just sung, is every word of grace, is strong, as that which built the skies, the voice that rolls, the stars along, speaks all the promises, let me remind me, let me remind you, of one more word, a word, by the poet, in this instance, one of our hymns, I was, thinking about this, just now, before we commenced, the service, and it dropped in, ever so sweet, whatever be thy frame, though dark, and cold, as ice, no change, has taken place, in him, then, in the Lord, rejoice, till God, can change his mind, and swear, he has no choice, the soul, that in the Lord, believes, shall, in the Lord, rejoice,

[ 36 : 32 ] God, is not a man, that he should, lie, neither the, son of man, that he should, repent, hath he said, and shall he not do it, or hath he spoken, and shall he not make it good, two questions there, isn't it, hath he said, hath he spoken, you got those things, that the Lord, has lodged in your heart, then we come back, to where we begun, really, those things, which the Lord, has put in your heart, by reason of, by way of, exercise, or by way of promise, present things, future things, things which you, hope and believe, the Lord has, laid there, and it seems, as if they were, are covered up, and lost sight of, and, you know, there's nothing more, trying, and nothing more, an exercise, or temptation, to a believer, in the Lord Jesus Christ, is, the delays, in the waiting times, one occasion, in my pathway, some, two years ago now, when I waited, on the Lord, for direction, over a matter, what tried me, more than anything, my friends, was the Lord's silence, the Lord's silence, and I was led, to say, look at that word, in the,

Gospel of Matthew, of that, dear woman, that Jesus Christ, went to meet, that came from, Tyre, and Sidon, and, she, had a case, a burden, and she brought it, to Christ, Christ went thence, and departed, into the coast, of Tyre, and Sidon, and behold, a woman of Canaan, came out, of the same coast, she had a burden, she had an exercise, she had a daughter, that is grievously, vexed with the devil, but he answered her, not a word, very trying, path, that my friends, because we demand, answers, don't we, we've been brought up, to believe, ask, and it shall be given you, and our promises, which we remind, the Lord of, but what was, the Lord Jesus doing, what does he do, to his people, my friends, what we've tried, to bring out, of that, reading this night, he was trying, the faith, he calls, that this dear woman, should wait, on him, but also, wait for him, and so much so, that he, reproves almost, in words, but he answered, and said,

I'm not sent, but unto the lost sheep, of the house of Israel, then came she, and worshipped him, saying, Lord, help me, oh, the silence, of the Lord, is, very trying, to the people, of God, the withholding, of the, answers, of prayer, is a very trying, part, it's a trial, of faith, hath he said, and shall he, not do it, hath he spoken, and shall he, not make it good, my friends, as we've tried, to remind you, in the very, few words, and perhaps, a very feeble way, my friends, our God, doesn't change his mind, what a wonderful mercy, that is so, but it is, in the appointments, and teachings, of the gracious, spirit of truth, that you, and I, shall walk, a pathway, that's tried, but what is, the purpose, my friends, the purpose, is this, that he, shall have the praise, that he, shall have the glory, when the Lord, draws near, and, brings to pass, these wonderful, times of blessing, my friends, what does it do, to a child of grace, what does it do, to a poor sinner, undeserved, of any of the favours, well it will bring him, to humility, it will bring him, into that place, where, we long often, to be, where John the Baptist, was,

I am, I shall decrease, he must increase, it will bring, this to pass, that he will be, to you, the one thing, need, for the altogether, lovely, and you will be, but, an undeserving, sinner, God, is not a man, that he shall lie, neither the son, of man, that he should repent, hath he said, what a faithful, picture of a faithful, God this is, what a portrait, of a faithful, God this is, a God, that cannot lie, a God, that, will never repent, hath he said, and shall he not do it, hath he spoken, shall he not make it good, and the times, which are in the Lord's hand, the times of waiting, the times, when there's a watching, because that will be, another measure, of the, authority, of the word of God, there will be a watching, and there will be a waiting, on the Lord, we spoke of Jehoshaphat, as he laid his case, this afternoon, we laid his case, before the Lord, didn't he, in that, what we would term, a prayer meeting, in the house of God, those three great enemies, came against him, but the Lord spoke, they waited on the Lord, you only have to turn to it, and they waited, on the Lord to speak, no going to their homes, he brings it, before the Lord, and we find, this, and all Judas, stood before the Lord, with their little ones, their wives, and their children, but the Lord spake, and he spake, by Jehoshaphat, he told them, what to do,

God is not a man, that he shall die, nor the son of man, that he should repent, hath he said, and shall he not do it, hath he spoken, and shall he not make it good, Amen.



[ 43 : 18 ] The collection today, is for the support, of this cause of truth. the benediction, we will sing the Doxology, and I've sing him 230, to the concubation, 117.

In 230, why should my fears, so far prevail, when they my hopes are caused, my faith, though weak and never fail, nor shall my hopes be lost, in 230.

die of the castle, in each other's hand, the rock and never fail, in hyst. the low end, the blood PC's and never until the end.

I may the weak and the earth bear U-soul, my trials we own CHOIR SINGS CHOIR SINGS

CHOIR SINGS Amen. Dear Lord, we ask thy blessing upon the services of thy house, upon thy precious word, upon our souls.

[ 47 : 00 ] And we seek thy forgiveness for anything that has been amiss. Lord, if there's been any flesh in it, oh, do forgive and remove it.

If there's been anything, Lord, of letter, take it away. Bless thine own word. Remember now each one of us as we separate.

Grant us thy protection in our journeys, thy presence and thy blessing. And may the grace of the Lord Jesus Christ, the love of God the Father, the sweet communion and teaching of the Holy Spirit, remain with each one of us, now and always.

Amen. Thank you.

Amen. Amen. Amen.