

# Acts

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- [ 0 : 0 0 ]     June Abens 275, Hymn 399 Amidst ten thousand anxious cares, the world and Satan's deep-laid snares, this my incessant cry shall be, Jesus, reveal thyself to me.
- When Sinai's awful thunder rolled and struck with terror, all my soul, no gleam of comfort could I see, till Jesus was revealed to me.
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- [ 3 : 5 5 ]     Hymn 399 Hymn 399 Hymn 499 Hymn 4 asserts Hymn 4ishment L réducaste Hymn 4 Hymn 5 Hymn 4 H volunteered L Baule Hymn 4 Hymn 5 In the peace I love Him He's publishing And I, He's filled And I, He still Tis He is there a Renewable whore.
- Each joy has perpetrated his own.
- Then thou my teste, must be the king.
- say this nout competencies.
- As the Lord may help again this evening, I will direct your attention to the Acts of the Apostles, chapter 1, and three words in the 11th verse.
- [ 5 : 5 4 ]     The Acts of the Apostles, chapter 1, and the three words in the 11th verse. This same Jesus. The whole verse reads, Which also said, Ye men of Galilee, Why stand ye gazing up into heaven?
- This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.
- We read in the scriptures that the bottomless pit we have before us a bottomless truth. Because we shall never be able to get the extent of the truth that is centered in the Lord Jesus Christ.
- Indeed, the Lord Jesus said, I am the way, the truth, and the life. So therefore, when we look at this word, this same Jesus, which is the same Jesus which is spoken about, spoken by Paul in his epistle to the Hebrews, Jesus the same yesterday, and for, and for, and today, and forever.
- So, here we have a chain linked, so to speak, of the unchangeability of the Lord Jesus Christ. It is a great benefit, and confidence is produced by it, when we remember that what Christ has said must be fulfilled on this firm rock believers build.
- [ 7 : 3 6 ]     So then, as God may direct me this evening, and I do need this direction, because the subject is so vast, and so deep, this same Jesus.
- What a bulwark these three words have surely been to the household of faith throughout the ages, even since the word of God was first written.

How many have felt the benefit as they've read the word of God, and have heard the word preached, that this same Jesus, yes, it is the same people, the same Jesus, that you have met and felt by faith in your experience, whilst others speaking of them are the same Jesus you feel in affinity.

What a wonderful thing it is, even when we meet on a natural basis, to meet somebody who knows a similar way to our own.

That, of course, may be very, very broad, and mean different things. And it might be that your path, your way in the world has been quite different from a good many people's.

[ 8 : 59 ] But how wonderful when you can lift the earthly scene to a heavenly scene, and hear your friends speaking to you, and speaking of the manner in which they have been led by the Spirit of God.

And since it will be declared to you that this is a way that the Lord Jesus has led me, we shall find an immediate affinity one to the other, because here is a person that has known the same Jesus that I have known.

And how good that is. Now, as we've just sung our hymn, Jesus is revealed. He's not known to everybody. When the Lord was here upon the earth, there was a great deal of conjecture as to who he was.

And it was only by the revelation that Peter himself had that he was able to say, to whom shall we go?

Thou hast the words of eternal life, and we believe in our show that thou art that Christ, the Son of the living God. Now, that personage is never repeated in anybody else.

[ 10 : 15 ] There's only one Jesus, there's only one Jesus, the Son of the living God. There is only one that is able to do wondrous things, and holy is his name.

If we should look at this word, then, in respect of the truth itself, this same Jesus that speaks the truth, and that does not prevaricate, if it is hard to be received, the Lord will still say what the truth is.

And is it not a good thing? And a foundation truth, to believe that you can ever meet somebody that will tell you the truth. It is a very sad situation in our day, that there are so many professed ministers of God who do not tell the truth.

They are blinding people to the truth, and leading people astray. So then, whilst it is a very important consideration consideration, with God's ministers, yet, they can tell the truth, present the truth, but they need the God of all truth to move in their hearts, and that, to have the experience, it is not ye that speak, but the Spirit of your Father which speak it in you.

The truth. There are several things that we notice in the tenth chapter of Mark that we read together, all of which are very important to us.

[ 11 : 50 ] We notice in the beginning of that chapter, the Lord Jesus, he spoke the truth about a matter of issue in that day, and also a matter of issue in the present day, with regard to the living, the marriage of man and woman, and the continuance of that marriage.

Oh, how the Lord didn't beat about the bush, he didn't say, well, of course, there are exceptions. He didn't make any room for exception, but he said, in the beginning, it was so.

So, when you come to the blood of God, and you can say, well, here, the same Jesus, the same Jesus that spoke to these people, in those days, the same Jesus is speaking to us on this important truth, which is debated in various grades of people, and many of them are rejecting it altogether.

But that doesn't make any difference. The Lord Jesus, the author of truth, is the one that presents to us the truth. And so, what therefore God hath joined together, let not man put asunder.

And then, there's another important point for us to remember, in respect to this same Jesus, they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

[ 13 : 26 ] children. Now, we need to carefully weigh this point up how easy it is for children, whatever age they may be, to be deprived of the attention that should be given.

them. And, immediately, it arises in the minds of people that they're only little children and they don't understand. Well, the Lord Jesus didn't take that view at all.

He was able, I know, to communicate the truth. But, he took them up in his arms, put his hands upon them, and blessed them.

you'll notice that the disciples objected, and it may be that disciples of Jesus, good people, may object to even you, coming to the Lord Jesus Christ.

Let us not think that anyone is too young to come to Jesus Christ, neither is anyone too old, too wicked, to come to the Lord Jesus Christ, and seek for his mercy.

[ 14 : 41 ] We have instances in the Word of God, of what the Lord Jesus did, and whom he received, when he was here upon the earth, and certainly, if we know ourselves, we should say, well, I wouldn't have received him, I wouldn't have received her, but the Lord Jesus received such people, and blessed be God, if perhaps we've been amongst those people, and people have looked at us, and were ready to cast us out.

Now, what a wonderful evidence of our experience of this same Jesus, when, as in the case of one man in the scriptures, they cast him out of the synagogue, but Jesus found him, and it may be that you, in your experience over the years, have been cast out, you've been criticized, you've been sidetracked, and so on, by others, and yet, what about Jesus?

Has he cast you out? Has he cast you off? Has he said, you're useless, you're no benefit to me at all? Yes, the very worst of sinners who on Jesus' aid rely, shall have endless life be winners, and shall reign above the sky.

now you see, dear friends, there are, which I'm not quite using the right expression when I say there are graves of sinners, but what I mean is this, that some go in different paths, some go into great wickedness, and some seem to be preserved on the outside, although when you come to wait a matter up, it doesn't matter whether you are wicked as a profane person, or whether you're wicked as a Pharisee, you're still a wicked person, so though the one may look better on the outside than the other, yet each needs salvation, and it is the same Jesus that preached to the people in former times of this salvation, look unto me all the ends of the earth, and be saved, for I am God, and there is none else.

And so, we come to another person, who came to the Lord Jesus Christ, and do not think that this man is an unusual man, because there are many people that have this kind of religion.

[ 17 : 11 ] When he was gone forth into the way, there came one running, and kneeled to him and asked him, good master, what shall I do that I may inherit eternal life?

You see, there are many that are more anxious to know what they can do to inherit eternal life, and have not been brought to the point that this same Jesus is the fullness and finality of all salvation.

The Lord Jesus, listen to what he says, said unto him, why callest thou me good? There is none good but one, and that is God.

Evidently pointing out that this man in his ignorance had come thinking that Jesus Christ was just an ordinary man, though perhaps an unusual man.

Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, disfraud not, honour thy father and mother. And this man said, in his answer, master, all these who I observed for my youth.

[ 18 : 25 ] Then, the same Jesus, looking on and beholding him, loved him. Now, there are people that say that Jesus could love with a natural love.

I'm sure it must be made clear that the people that Jesus loved were those whose names were written in heaven, and though they were sinners, yet he loved them because he was going to save them.

It was not possible for he who was wholly harmless, undefiled, and separate from sinners, to love sinners, unless those sinners were in Christ himself.

So then, here is a man, so deluded, and so distressed, yet this same Jesus came and spoke to him, and told him that he lacked something.

How many of us, perhaps over the years, have been conscious of this, that we've lacked something? We didn't think so, but God has told you you're lacking something.

[ 19 : 38 ] Yes, you're lacking something, and what have we here, this same Jesus, in love to our souls, is telling us that we lack something. You know, there is no question of the children of God being accepted beneath the standard.

No, there's no question that you will be accepted beneath the standard. Sometimes, you see, when you come to examinations of one kind or another, there are certain situations where the examiners will say, well, that's near enough, that's near enough, and maybe this is translated into a number of situations, but God won't have it, is near enough, it's got to be perfect, it's got to be absolute, and though this man thought that he had kept the law in so many respects, he's observed it, yet he had not kept it in heart, he'd only kept it according to his natural understanding of it.

No, it was this same Jesus that came and told him he was wrong, and shall we say this evening, may we praise the Lord this evening, when the Lord has told us, yes, you're wrong, but if you're trusting in your own righteousness, you'll never be saved.

This same Jesus, so much to the point, but then, the Lord Jesus had abundant grace, and he was able to communicate grace to this man, I know, that it says here, that, when the Lord said, go thy way, sell whatsoever thou hast to give to the poor, and thou shall have treasure in heaven, come take up thy cross, and follow me, he was sad at that saying, and went away grieved, for he had great possessions.

Do you think that's unusual? I'm sure that it is not unusual at all, and if the Holy Spirit reveals Jesus Christ to us, and the satisfaction that the Father requires, in regard to righteousness, they will observe and feel that they're just in the same category as this man.

[ 22 : 00 ] I go back to my very early days now, it's going back over 60 years, when the Lord called me by his grace, and it meant giving up this, and it meant giving up that, and it meant giving up the other.

Now, with regard to us all, we find it easy to give up some things, because, well, we're not full-hearted about them, and if we had to give them much, it didn't matter, that there are other things, there are other things, which when God says, but you've got to give up this, I remember kicking over the traces very much, when God told me I had to give up certain things that were very dear to me, but it came about, and I remember, that I felt just like this man, and he was sad at that saying, and went away grieved, for he had great possessions, have you great possessions, not so much measured by property, or gold and silver, but great possessions in your little mind, so that you feel that under certain circumstances, you possess this, and you possess the other, and so on, and you don't want to give it up, you don't want to give these things up, no, we said before you, this same

Jesus, who, although it is not recorded in this instance, yet Christian experience will record it, that God is able to make you willing, you will doubtless recall the words of Paul himself, who was so wonderful in so many respects, yet he says this, in the third of Philippians, but what things were gained to me, those I counted lost for Christ, and what were the things that were gained to him, because circumcised the eighth day of the stock of Israel, the tribe of Benjamin, the Hebrew of the Hebrews, as touching the law of Pharisee, they were great things, and you can perhaps put your points here, where such and such things are great things, they refer to your profession, even though it is a false one, they refer to you, these things refer to that which brings you fame, knowledge is a great thing, that if we are famous, if we are held up high amongst other people, if we have been outstanding perhaps, in the work that we have had to do, then to give it up and to say it is nothing at all, nothing at all, well, this is what the apostle says, that what things were gained to me, those I counted, lost for

Christ, yea, doubtless, and I count all things, not most things, but all things, for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and to count them but don't that I may win Christ, and so he goes on, and can we identify ourselves with this experience, can we say, well, I was just like Paul, I was very keen to preserve my name, but now, if I give up this, and if I give up that, then the people will hate me, well, you see, we have the mention of such things, by the Lord Jesus himself, and he tells us in John 15, of what would happen very often, very, very,

I say unto you, he that receiveth whosoever I send, receiveth, and he that receiveth me, receiveth him that sent me, and he goes on to say this, that they will hate you, and they will hate you, but remember that they hated me before they hated you, this is in the 15th of John, and so then, this is my commandment, that ye love one another as I have loved you, greater love hath no man than this, that a man lay down his life for his friends, ye are my friends, if ye do whatsoever I command you, this same Jesus, speaking to the disciples, oh, ye are my friends, now, this brings us to a point, it's a direct question, it demands a direct answer, are we

[ 27 : 04 ] Christ's friends, how are we going to measure it, people may say, oh yes, he's my friend, but is he, this is the yardstick, ye are my friends, if ye do whatsoever, now, as a very broad statement, whatsoever, I command you, how many, perhaps, fall here, because, yes, they say, Lord, Lord, but they do not the things that the Lord says, and therefore, it is, immediately becomes, a question mark as to whether they are the friends of Jesus, and, therefore, we come back to the few words here, this same Jesus, he's the same yesterday, and what he said to the disciples, what he said to the congregations, when he was here upon the earth, he says the same thing as to you, and when he says the same thing as to you and me, it must have the same impact, it must have the same result, we cannot say, well, of course, he was speaking to the disciples then, and, but things are a bit different now, and therefore,

I needn't take any notice of this, there's something wrong, you're lacking, it's something, if you take that stand, ye are my friends, if ye do whatsoever, I command you, but, what happens, if you follow this course, these things I command you, that ye love one another, if the world hate you, ye know that it hated me before it hated you, now there is that in our fallen nature, which doesn't like to be hated by the world, but what grace, this same Jesus is able to convey, and to make real in our hearts, that we're willing, we're willing to be hated, and to join ourselves, identify ourselves with the Lord Jesus Christ, if ye were of the world, the world would love his own, and no doubt, some of us could go back to a time when that was a reality, the world loved us, because we were of a worldly line, and part of the worldly practices, if ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hated you, but then, this same

Jesus, speaks this, remember the word that I said unto you, the servant is not greater than his Lord, if they have persecuted me, they will also persecute you, if they have kept my saying, they will keep yours also, but all these things will they do unto you, for my name's sake, because they know not him that sent me.

This same Jesus, there are many instances to which I could draw your attention from the scriptures, wherein this same Jesus is one that speaks, and he speaks the truth.

But also, we come to another point, I am the way, this same Jesus is the way, and Jesus is the way to God, through his life, and through his death, through his suffering, and through his conquest, is a pathway to God, to heaven itself, and, we read in Deuteronomy, he led them forth by the right way, that they might go to a city of habitation.

[ 30 : 43 ] how many there are that are going in the wrong way, and what an unspeakable blessing it is, if you have made acquaintance with this same Jesus, and this same Jesus made acquaintance with you, because he has delivered you from the wrong way, and set your feet in the right way, and as he has set your feet in the right way, so he will put into your heart, those things which are right in his sight.

Now, he has given us an example, and so, when we look at the word of God, we see the way that Jesus walked, and the things that he said, and the things that he did.

I think I've said over a period from time to time, sometimes I have been in a difficulty, and wondered what I should do, and then it's come to me, what would the Lord do?

And what would the Lord say? And as I thought about it, I found that what I was going to do, and what I was going to say, was quite opposite to what the Lord would have done and said. So then, this same Jesus stops us from taking a false step.

This same Jesus keeps us of a humble mind. And you see, dear friends, Jesus himself is a teacher, and a teacher, that is successful, I would venture to say, is one that seems to bring himself down to the age in the class.

[ 32 : 19 ] And therefore, he explains to the children, or the students, whoever they may be, at their level.

And then he raises them up, has more graces given, more learning is given, and so on. But he is a teacher to be desired.

The word of God says, there's no teacher like Jesus Christ. Have you found that to be so? And he's taught you by, in his own way, and by his own powerful, powerful points set forth, even in illustrations.

You know, illustrations, they're in teaching, there's no new thing. We can go back to read, in, well, there are several cases in the book of Ezekiel, where the prophet had to bring forth an illustration to make the point.

And we find Isaiah, also, by the things that he did, was illustrating a point that God had made him make.

[ 33 : 35 ] And in that illustration, he set forth truth in regard to the way that the children of God were to walk.

Is it not true to say, are you not witnesses to this, that what you thought was the right way, alas, deceives many? There are many that, with that young man at the first, as I referred to, who thought that they've got to do a lot.

Whether God does anything for them is secondary. Now, most of us, if not all of us, in the initial stages of a religion, will think that we've got to do a lot.

Now, we need to make a distinction here, because if I should say, well, you can do nothing. The word of God tells us this, without me you can do nothing.

But does that mean to say that we haven't got to do anything that is good and shows the forth that we possess the grace of God?

[ 34 : 48 ] No, that's not so. Whilst we, if we do anything proceeding from our natural flesh, then it is all valueless. But in order that we may prove that Christ is in us the hope of glory, there is such a thing, which the apostle mentions in the epistle to the Galatians, wherein there is a fruit of the Spirit.

And by the fruit of the Spirit in your soul and your walk and your conversation, people will take knowledge of you, that you have been with Jesus and learned of him. It hasn't been just a little being in his presence, but there's been a conversation.

One good godly man of the past century, he wrote a little book, and if I remember rightly, it was called Walks, Talks and Jesus.

You can still get the book, I've got the book at home. Walks and Talks with Jesus. Now this is how we learn. But you'll never learn unless we're walking with Jesus, unless we are talking to Jesus and asking him many questions which you do not understand, and also listening to his wonderful interpretations.

Christians. Now some of us can speak of things that were mysterious to us, and we didn't understand them. Have you had a walk or a talk with Jesus and said, now what does this mean?

[ 36 : 27 ] You may come even to the pastor or other godly people and say, now what does this mean? If they are born of God and the grace is given to them, they may be able to give you the right answer.

But you will never fail if you have a walk and a talk with Jesus and in those walks and talks, and that can happen at any time during the day, the Lord will condescend to you of no estate and explain to you what this means and what that means and what the other means.

How often our natural mind misguides us and directs us to wrong interpretations, how we should need to consider that which is the way, the evidence of Christ in us, the home of glory.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law, and they that are Christ's have crucified the flesh with the affections and lust.

Christ, this same Jesus appears to every one of his family, and he doesn't appear differently to one as to another.

[ 37 : 49 ] No, they are all taught by the same Spirit. They are all taught their vileness, they are all taught the preciousness of Jesus Christ that he is able to save even me.

Now, we may have a broad interest in others, and consider whether the Lord would hear our prayers for this one and that one.

Now, there is certainly a place in our experience for those things, but we read in the word of God, of one who spoke about his concern about other vineyards.

And then it says, but my own vineyard I have not kept. Now, whilst it is good for us to be concerned about the souls of others, let us not do it to the detriment of our own assurance that we are born again of the Spirit and are taught by the Spirit of God.

But this same Jesus, who is the truth and who is the way, will lead us into the right way and guide us by that Spirit which is his.

[ 39 : 11 ] And remember, it is a way of holiness. Remember, it is a way of humility. And the Lord Jesus himself walked further in the way of humiliation.

But it was the way. In the world you shall have tribulation, but be of good care, I have overcome the world. Now this way, this way, you will not find in the daily newspaper.

Oh no. You will see things which are very frustrating and very troubling to the people of God. The way that is presented there as being the right way is not God's way, but God will show you his way.

And furthermore, you will be moved by the Spirit of God so that you know that you are aware of something about the same Jesus.

Now I just can't turn back to Exodus 33 where we find Moses making his appeal unto God. And the Lord said unto Moses, I will do his thing also that thou hast spoken, for thou hast found grace in my sight.

[ 40 : 37 ] And he said, And I know thee by name. Well surely Moses didn't need to go any farther than that, but he did. And he said, I beseech thee, show me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

Now about a little before this, in the 13th verse, we read, Now therefore I pray thee, if I have found grace in thy sight, show me now thy way, that I may find grace in thy sight, and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest. And as I have already hinted, to live with Jesus, to walk with Jesus, is the only way whereby we can know him.

Some, of course, think, well, if I absorb the word of God, and take notice of what it says, if I approach this man's concordance, and this man's works, and that man's work, and so on, I shall come to the truth.

[ 42 : 07 ] Well, though there are many good people that have written good things, yet, they cannot produce life, they cannot put life into their works.

When you read the word of God, the author can put life into the works, so the word becomes a living word, and it becomes a living word into your soul, which means that you are a living person also, because a living word would be useless to be pronounced over a dead person.

It would never have any effect at all. But this same Jesus, the same Jesus, as we go through the scriptures, and identify this one and that one, oh, this same Jesus, who showed to Abel in those very early days of the world that it was necessary to bring a lamb.

This same Jesus, who told Abraham, that in Isaac shall thy seed be called, was then to put Abraham to the test, and even though it was contrary to the law, to offer his son Isaac as a sacrifice, yet because God said it, then Abraham obeyed him.

You will remember that the offering of children for sacrifice in the old days and now in the world, in some places, offered to draw the attraction and attention of their gods.

[ 43 : 49 ] But you see, Abraham was commanded of God to go and offer up his son Isaac. Did it really matter? He meant everything to Abraham because the Lord said, in Isaac shall thy seed be called.

Lord. And here he was, the young lad, Abraham was commanded of God to offer him up. But there was something to be learned.

This same Jesus teaches people the same today. And what did Abraham have to learn? He had to learn this, that there is such a thing as substitution.

And behold, when Abraham had done all was necessary and took up his knife to slay Isaac, the Lord spoke to him out of heaven and he said, Now I know that thou fearest me, in that thou hast not withheld thy son, thy only son, from me.

And there was the ram caught in the thicket, a provision to offer a sacrifice according to God's demand and command of Abraham.



[ 45 : 00 ] There was teaching. The same Jesus teaches us today. If there should be some, some, even some of our loved ones that are about which we might have had a special word from God in regard to their future.

Yet you see, dear friends, do remember this, that will have to go through the fire. And you will perhaps find that a child might be at death's door.

And where's the promise? It will bring forth an exercise unto God. Where's the promise? But is there not say? And God will work wonderful things, miraculously, and raise that child to health and eventually the purpose of God with respect to that child will come to pass.

So then, now this same Jesus that did wonderful things in Abraham's day, he does the same thing today, and this is the point I want to make known to you.

He does the same thing today. Do not look back over the Bible and say, well, of course, these things don't happen today. Miracles don't happen today.

[ 46 : 20 ] They may not happen today, although occasionally they do, in the same way that they did when the Lord was here upon earth. But every person that's born again of the Spirit is a miracle.

A miracle of grace I stand. The Lord has taught my heart to fear. Are we miracles? They've all gone. Are we able to say, do we feel we must say, I'm a miracle of grace.

God has taught my heart to fear. fear. And it's this same Jesus that is carrying on spiritually his work that was, to some extent, made known in natural healings when he was here upon this earth.

And if you look at some of those points in which the Lord performed his miracles, you will remember he opened the eyes of the blind.

And he unstopped their fears. And he caused the lame to walk. And he caused the people to hear the gospel and other things that he did.

[ 47 : 27 ] Those are all natural things which were performed but are still being carried on by spiritual working in the election of grace.

He's still opening eyes. Has he opened your eyes? He's still unstopping deaf ears. Has he opened your ears so that you're ready to hear the gospel?

Are you gladdened by the things that you hear? He's still causing the lame to walk. You know it is a wonderful truth in the scriptures that Isaiah speaks about when he says that the Lord will do great things.

so we have in the 35th chapter of Isaiah then the eyes of the vine shall be opened and the ears of the deaf shall be unstopped.

Then shall the lame man leap as in heart and the tongue of the dumb sing for in the wilderness shall waters break out and streams in the desert and the parts of the ground shall become a pool and the thirsty land springs of water in the habitation of dragons where each lay shall be grass with weeds and rushes and a highway shall be there and away and it shall be called the way of holiness.

[ 48 : 57 ] The unclean shall not pass over it but it shall be for those the way very men though fools shall not err therein. And that is still being performed today and surely we have living witness that God has guided their feet in the way of righteousness.

And then there's one other point I must just touch upon and that is Jesus Christ the same Jesus has declared himself to be I am the way the truth and the life.

The life. Now it's no use how having a representation to our minds of Jesus as the way or as the truth unless we're alive.

If we are dead the dead know not anything cannot appreciate anything but if God has given to us life and remember that the law of Jesus Christ himself is a life and it is mentioned in the first chapter of John's gospel in the beginning was the word the word was with God and the word was God the same was in the beginning with God all things were made by him and without him was not anything made that was made in him was life and the life was the light of men the light shineth in darkness and the darkness comprehended it not nevertheless in him was life and the Lord himself is the one that communicates life and when if God has communicated life to you then you will be a different person and because you were dead before we find

John Newton so expressive in so many ways drawing our attention to this wonderful and glorious fruit when he says thy power and mercy first prevailed from death to set me free and often since our life had failed had it not been in thee to thee we look to thee we bow to thee for help we call our life and the resurrection thou our hope our joy our awe and then just one last word this same Jesus the same Jesus that instituted the Lord's Supper with his disciples just before he was offered as a living sacrifice on Calvary's tree is the same Jesus that gathers with his people as they remember him in his death in his resurrection at the table as some of us would hope to do soon and do remember that we're not alone we're not alone this same

[ 52 : 07 ] Jesus Emmanuel God with us and how good it is for us to feel and to have a feeling in reality as we remember the sufferance of Christ and the glory which is to follow we feel yes the Lord is here with us he's taking his praise in our little assembly as we remember him and let us not forget that he remembered us in our lowest state for his mercy endureth forever how wonderful that is and if our trust is in the same Jesus that has been precious to the multitudes throughout the generations well good it will be if this evening we should enjoy this favour the same Jesus sits with us looks graciously upon us and communicates to us his love his love to our souls who hath redeemed us from our sins through his own blood this same

Jesus just a few remarks have really been made upon this extensive subject but may we be able to remember what the apostle said if there be any virtue if there be any praise think on these things amen let us sing hymn 179 to the tune message 481 hymn 179 reading the first and last verse Jesus is the cheapest good he has saved us by his blood let us value naught but him nothing else deserves esteem Jesus therefore let us own

Jesus will exalt alone Jesus has our sins forgiven and will take us safe to heaven hymn 179 Jesus supported Jesus please we could do in this life is sounds yet He loved the blood From what happened Nothing else There is nothing else To him Jesus

W~~ord~~ Some One Come There is let his rick ase that we let him let his apples by him Jesus gives us life and peace.

Good night. Good night.

[ 56 : 32 ] Jesus' name, Jesus' name.

Jesus' name, Jesus' name.

Jesus' name, Jesus' name. Jesus' name, Jesus' name. Amen.

Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[ 58 : 30 ] Be with us now and ever. Amen.