

# Uphold me ... hold thou me up (ii) (Quality: Very good)

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Preacher: Hyde, Leslie S B (1916-2001)

[ 0 : 00 ] 116 and 117. The 119th Psalm, verses 116 and 117.

Uphold me according unto thy word that I may live, and let me not be ashamed of my hope. Hold thou me up, and I shall be safe. I will have respect unto thy statutes continually.

This morning our attention was directed to the first clause of these verses. Uphold me according unto thy word that I may live.

It is a clear evidence that we are of God if we are living. The children of God are described as the living in Jerusalem.

Where there is life there will be feeling, and there will be breathing, and there will be seeing, there will be hearing, and so on. The psalmist's desire was that he might be upheld according unto thy word that he might live.

[ 1 : 26 ] In regard to the upholding, we just mentioned two points. The free spirit of God, and the Lord Jesus Christ, the right hand of God's righteousness.

And these glorious persons in the Trinity will certainly uphold the people of God according unto the word of God, and nothing else.

And we will have this result that I may live. Now coming to the next clause in this verse, let me not be ashamed of my hope.

What a solemn thing it is for any person to have a hope of which they are ashamed. But the hope of the people of God is not a hope of which they need be ashamed at any time.

The purpose of our reading from the Epistle to the Romans, you may possibly have noticed. In the fifth verse it says, And hope, and make it not ashamed.

[ 2 : 41 ] And then gives us the reason. Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

So, we can deduce from this verse, that we have or have not, a hope of which we need not be ashamed.

And that hope will not be ashamed of us. The Lord Jesus Christ has ever been, and ever will be, the hope of the Church of God.

We are familiar with the words, My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean upon his name.

Now those that are brought to trust, and to hope in that name, in that person, will never be ashamed. But then, the people of God, who are alive, will want to have the witness in their own spirits, that they possess this hope, that of which will not make them ashamed, and of which they have no need, and in their right mind, will not wish to be ashamed.

[ 4 : 04 ] Therefore, the hope is established, by this remarkable operation, of the Spirit of God, the love of God is shed abroad, in our hearts, by the Holy Ghost, which is given unto us.

We ask ourselves at this point, as to whether this has happened to us, whether the love of God, has been shed abroad in our hearts, by the Holy Ghost, which is given to us.

People of earlier generations, used to emphasize the importance, of a Holy Ghost religion. that is, a religion, that was operated, by the Holy Ghost, was maintained by the Holy Ghost, and that those, that have possessed this religion, would be able to bear, their personal testimony, to those occasions, when, they felt, the love of Christ, the love of God, shed abroad in their hearts, by the Holy Ghost.

Now, the love of God, is very extensive, in its dimensions. It, is connected, with the Father, and with the Son, and with the Holy Ghost.

looking at, the point first of all, with respect to the Father, hope make it not ashamed.

[ 5 : 42 ] Have we a hope, in the Father's love? You see, when we have a hope, in the Father's love, we are coming to something, which is positive.

But in order, that we may have positive things, in our souls experience, will require, the shedding abroad, of the love of God, by the Holy Ghost. There are many things, that may be imitated, in religion.

Indeed, in one sense, people, may perhaps, feel, that this has been, is imitated, because, it is possible, for persons, persons of an emotional character, to imagine, all sorts of things, which are not real.

Let these things, not deter us, because the work, of the Holy Ghost, is so distinct, from anything else, that is natural. And we need, to emphasize that point, as you will be aware, if you have ever felt, the love of Christ, impressed upon your heart, the love of the Father, impressed upon your heart, and the love of the Holy Ghost, himself, impressed upon your heart.

Hope, make it not ashamed. Now this, then, is a good hope. It is centered, in the eternal God.

[ 7 : 13 ] And that, is sufficient, authority, for us to declare, that hope, in the eternal God, cannot be, of that kind, that will make you ashamed.

But then, the path, of God's children, is a pathway, of faith. And it is not, always easy, for us to believe, in the hope, that we have.

One reason, for our having, the scriptures, is, that we may look therein, and read, again and again, about, the hope, which, is set before us, in the gospel, which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth, into that, within the veil, whither the forerunner, is for us entered.

Now the psalmist says, here in our text, and let me not be ashamed, of my hope. But let us dwell, a little longer, upon the hope itself. Do you think, it is possible, that you could ever, be ashamed, of Jesus Christ?

You will never be ashamed, of Jesus Christ, in that most vital, of all days, when you come, to stand before, the judgment seat. Oh, how wonderful, it will be, to have an acknowledgement, that Jesus Christ, is yours.

[ 8 : 49 ] Then you will need him. you know, it is when our need, becomes acute, that we are willing, to go through thick and thin, and to engage, in exploits, matters that we thought, we could never engage in, because the occasion, demands it.

That happens sometimes, in spiritual experience, we might think, well, I could never believe, to that extent, with that assurance, in that hope, which I have, in Jesus Christ.

Well, I venture to say this, that, if your case, was, was desperate, then, to your astonishment, you would believe. you would believe, because the Holy Ghost, would work in your heart, faith.

The faith, which comes from Jesus Christ. The faith, which is of a divine nature. The faith, which is able, to lay hold of, and grasp, the precious things, that formulate your hope.

The Lord Jesus Christ, must ever be, the center, the fullness, and the substance, of the religion, of the people of God. There is much, profession, which, has not, in it, the Lord Jesus Christ, as its substance, and as its fullness.

[ 10 : 24 ] There are, there are those, that, may well go along, and never rise, any higher, than, just, the daily provision. These things, are not to be despised.

We should ever remember, that grace, and providence unite. But the religion, of the people of God, is quite distinctive. It is not communicable, communicable, from one person, to another, but it is communicable, in this way.

that when, one, called by the grace of God, blessed with a good hope, through grace, speaks of that hope, they will speak about it, in such a way, that you will know, whether you have the same hope, or not.

Beyond that, it is difficult, to describe, what it is. What, think ye of Christ, is the test? to try, both your state, and your scheme, and the saints, of the most high, will gather round, that, what, think ye of Christ?

What, think ye of Christ? This is a question, that we might ask, any person, that, has put on, a profession of religion, whoever they are, irrespective, of what sect, they may be of, what, think ye of Christ?

[ 11 : 45 ] Christ. And if they tell you, what they think of Christ, and what they tell, is with what you, think of Christ, then surely, there will be, a bond established.

And you will be able, to go along together, because you think, just the same, of Jesus Christ. John Newton, makes it, very clear, in respect, to his own soul, as to what he thought, of Jesus Christ.

If asked, what of Jesus, I think. Though still, my best thoughts, are but poor, I say, he's my meat, and my drink, my life, and my strength, and my store, my shepherd, my husband, my friend, my saviour, from sin, and from thrall, my hope, from beginning, to end, my portion, my Lord, and my all.

And, this is the spot, and the place, where the people of God, meet. And there's no schism here, there is unity, there is union felt.

Let me not be ashamed, of my hope. Well, can we be ashamed, of Jesus Christ, if he has been, so much to us?

[ 13 : 11 ] There have been occasions, when some of God's children, have, have heard, I'm sure we all have, at some time or other, the name of the Lord, blasphemed.

And it seems to come to my mind, that, there was one godly soul, who was greatly vexed, in their spirit, because, the name of the Lord, was blasphemed.

And he or she, she said, you're speaking about my friend, you're taking my friend's name, in vain, and I don't like it. Well, we know, speaking on a much lower plane, naturally, that, to hear our friend's name, taken in vain, we shouldn't like it.

How much more so, if the name of Christ, is taken in vain. Now, one of the, basis, of, the hope, of a poet, laid in this, he is my friend.

Hope, in a person, must bring forth, some, clear, reason, as to why we have that hope.

[ 14 : 27 ] A hope that maketh not ashamed. He is my friend. It's a sweet line, that one good man, has evidently felt, was Jesus my friend, when he hung on the tree, that opened the channel of mercy, for me.

What about that, in respect to your hope? Is it, the hope of your friend, your only friend, that, is the same, yesterday, and today, and forever?

Friendships, are made, and friendships, are broken. But not this friendship. To have, the friendship, of God, is wonderful.

How striking, is that word, in Genesis, and Abraham, was the friend of God. Conversely, God, was the friend, of Abraham. This, that, brought in our hearts, whereby, we can say, that God, is our friend.

friend. If that is so, we are the friend of God. Now, this is a hope, that, of which, we shall not be ashamed.

[ 15 : 54 ] And when we think about, God being our friend, Abraham, being referred to as the friend of God, well, he was the friend, of God, the eternal God.

And, there were, blessed representations, made to Abraham. All, set together, in the person of Christ, revealed, so, that, there was an attraction.

Friendship, involves attraction. If you find, no attraction, to Jesus Christ, then, how can you speak, about him?

as being your friend. You may look, at the other side, and say, well, how can Christ, be attracted to me? He is attracted to you, first of all, because your names, are written in heaven.

Secondly, because, your names, are in the covenant of grace. Thirdly, because, he is your teacher. This, being one of the operative clauses, of the covenant, they shall all be taught, of me.

[ 17 : 18 ] Of me. Not other people. Saul of Tarsus, sat at the feet of Gamaliel, a very well known, and outstanding, teacher of his day.

But, Saul of Tarsus, had his name inscribed, in the covenant of grace. And he was taught, by me. And this is why, you become, the friend of God.

You see, some, may put it forward, and it may be true, up to a point, that God loves you, because, you are, a sinner, and need salvation.

But that will not hold water, when, we put, this point, that God doesn't love all sinners. Not all sinners are saved, but some are saved, and they are saved, because, their names are written in heaven, because, their names are in the covenant, because, they have this close affinity, with God, in that he teaches them, and furthermore, he teaches them to profit.

Now, this teaching, will involve, a knowledge of yourself, but a greater knowledge, of Jesus Christ. We seem to be so lacking, when, we come to speak, of Jesus Christ.

[ 18 : 51 ] whilst it is, perhaps necessary, to refer you, to some passages, of the scriptures, which will describe you, what you are, as a lost and ruined sinner, but that which will be, your strength and comfort, will be, as and when, one might be able, to describe, in some measure, your hope.

A hope, of which you may, never be ashamed. Friendship, may be, one point, that we might, remember.

Another point, and even more close, is relationship. Now this is why, the church of God, is saved in the Lord, for an everlasting salvation.

They are related, to God, through our Lord, Jesus Christ. That relationship, comes through, the spirit of adoption. And when, the spirit of adoption, is given, the blessing, is communicated, to such an extent, and to astonishment, to those that receive it, that they can say, Abba, Father.

Abba, Father. Will that bring you then, to this point, to say, that, you have a hope, that the scriptures, tells you, of which you may not, be ashamed.

[ 20 : 19 ] You have no reason, to be ashamed. If the Lord, has called you, by his grace, and whispered, into your hearts, that he is, your father.

I love thee, well my child. Now what, does that mean? God is not, hypocritical. God never, uses words, which are not true.

sometimes, amongst, humanity, expressions, are used, which, really bear, no resemblance, to the feelings.

But not so, with God. If he says, I love you well, my child, then, God has spoken, the truth, and he has given you, a hope, which is based on, eternal relationship, on his part, because, the loving, is with an everlasting love, and therefore, it will never alter, what a blessing, to have faith, in a hope, that will never alter.

Having loved his own, which were in the world, he loved them, unto the end. Oh, that the spirit of God, would move, in some of your hearts, this evening, in all of our hearts, of his good will, to shed abroad, the love of God, by the Holy Ghost, with this witness, that, he has loved us, loved us from eternity.

[ 22 : 00 ] Now, you've got a good hope. You see, if we should set down, as a point of, God's love, that you are a sinner, and need salvation, that can apply, to everybody.

And that foundation, can soon be hacked away. But, the love of God, has shed abroad, in your heart, for a few moments, that is not something, can be hacked away.

That is something, that will stand. And when our hope, is fixed upon it, it will not be, just an occasion, about, the feeling, that was felt, the relationship, that was enjoyed, on that occasion.

Love to the Father. Father. But then, we have another, blessed word, which speaks to us, concerning, being heirs together, with Christ.

Can we imagine, that we should be, so elevated, by the power, and through the grace of God, that we should be, one with Christ.

[ 23 : 12 ] One with Christ. Christ. And yet, this is true. The people of God, are reckoned, on the, same level, as Christ.

The word of God, declares it. Worms of earth, should ever be, one, with incarnate deity. Now here, you have got a hope, which, as faith looks at it, it believes, and there is, a good foundation, adopted sons, and daughters, of the most high, separated, unto God, bringing, brought, into the innermost, secrets of God.

Has God brought you, has he brought me, into what we may call, the family secrets? There are always those, that would try to, find out, the family secrets, sometimes, but the family secrets, are within the family.

And that applies, to, the, family of God. Others might try, to, get the secrets. They may get, an odd word here, an odd word there.

And therefore, they come to some conclusion. A wrong conclusion, because, they've only got part. They've only got part.

[ 24 : 40 ] And what they have heard, they've added to, and added that, which is certainly, not of God. And therefore, they imagine, that they know something.

But the people of God, have this, secret. secret. The word of God, tells them that, tells us this. The secret of the Lord, is with them, that fear him.

And then it goes on to say, and he will show them, his covenant. Others think, perhaps, that they know, what is in the covenant, of God's grace.

They say, well we can read about that, in the scriptures. scriptures. We know, what's in the covenant. But the people of God, have an experience. Which brings them to know, what's in the covenant.

Which brings them to know, what divine teaching, is all about. And it is very trying, when those, that don't really know, but imagine they know, give the impression, that they do know.

[ 25 : 49 ] Or there are times, when you will have to, shake your head, and say, I'm sorry, but you do not know. You do not know. We may mention, one or two points, even in regard, to the teaching.

The teaching of God, is a teaching, which is saturated, with the love of God. And that teaching, will involve correction, as well as instruction.

And it will reveal patience, which will be lengthened out to you. Can you read that? When you just read these words, in the scriptures, they shall all be taught of me, they shall all know the Lord.

You cannot read that, into it. But the people of God, they come into the classroom, and they know. They know, because God teaches them, what, what he is.

I shall not say, what you are. You know what you are. You know that, you are, slow to learn. There are very few people, in, the school of Christ, that will not admit that.

[ 27 : 07 ] But, do you know the patience of God, lengthened out? Do you know the number of times, when, he has told you, and then told you again.

And gone through the same routine, again and again. Or, to bring you to a knowledge, of himself. Now, what is the teaching about?

Some may say, well, it must be about, the teaching of his ways. the ordering of his providence, the manner in which he rules.

Indeed, these things will be included. But, the teaching of God, which is truly the secret, of the covenant, lies in this. They are brought to know him.

Oh, they are brought to know him. And, that's a secret. And, if you should ask the question, but how, can I know, that I have known him?

[ 28 : 12 ] Well, if you have known him, you will have the spirit of Christ. The spirit of Christ. And, that spirit of Christ, will fix your attention, upon Christ.

And, Christ will be your hope, of salvation. There will be an admiration, proceeding from your souls, when you look at Christ. Christ. And, an attraction towards Christ.

And, you will see that, the hope in him, is indeed good. Now, the psalmist says, and let me not be ashamed, of my hope.

if we have a hope, that make it not ashamed, surely, that must be a dreadful experience, to feel that there is even a possibility, of being ashamed, of, my hope, my Jesus Christ.

And yet, alas, we sadly prove sometimes, that, that through the weakness, of the flesh, and through the fear of man, we are ashamed, of our hope.

[ 29 : 23 ] Maybe, we may say, that we, are not, sufficiently, clearly instructed, to speak about Christ, as, we would. Well then, may, grace be given to us, to, seek more earnestly, his face.

Uphold me according, unto thy word, that I may live. This living, is, before God, before the church, and before the world.

People take notice, of, everyone's lives. We may not be aware of it, but, others will sum up our lives.

We may not hear about it, but others will sum up our lives. And will it be, when they sum up, that, they will say, there, is, a person, different from ourselves, different from ourselves.

They may not be able to say, exactly why, or what it is, but one thing, they can determine. But, a child of God, is different from the world.

[ 30 : 38 ] Now, that's all due, to, this, distinguishing feature, that they have a hope in them, which the world has not.

Christ, in you, the hope of glory. So then, the hope that is within, is a hope that must shine forth.

Sometimes, when Moses was in the mount, for 40 days and 40 nights, on one of the occasions, you know, when he came down, his face shine.

And it may be, that sometimes, you have met, the saints of God, when they've been filled, with the Holy Ghost.

And been blessed in their souls, and their faces shine. They've not been aware of it, but you have been aware of it. Now, if you've been a person, that knows not the Lord, you may wonder, why, what it's all about.

[ 31 : 46 ] But if you have known the Lord, then maybe, you will understand, why it is that their face shines. Because, their hope, is, shining forth.

Why? Because, they have seen the light. And in such a way, that, they wish to depart, and to be with Christ, which is far better.

You know, a few days, before our late friend, Mrs. Rosie, had died, she said, I've seen the light, and I don't want to stay any longer. And her face shone.

She was not ashamed, of her hope then. Perhaps, during her lifetime, she had been fearful, as others have been. But, you see, there was something shown, which was not of nature, but it made her feel, that she wanted to depart, to be with Christ, which is far better.

And let me not be ashamed, of my hope. We're bound to say, that hope is one, of which, we may, we cannot be ashamed. We may just pause here, just to say this, what a solemn thing it is, if, we, have a hope, of which we may be ashamed.

[ 33 : 23 ] If that hope, was fixed up in ourselves, then we should know, if we had thought of God, what Daniel thought, what Ezra felt, unto us belongeth shame, and confusion of faces.

No hope in self, I find, because that hope, is one of which, we shall be ashamed. And when we most, need to rely upon, that hope, then, we shall certainly, be covered, covered with blushes.

Why? Because that hope, has no substance in it. That hope, is depraved hope. And therefore, it is a hope, that deprives us of glory.

That hope, is one without grace. That hope, is a natural hope, and never rises, above the present, seen, upon the level, of this earth.

But the hope, of the people of God, is that, which, rises, and looks up, and, it is a hope, that we can grasp, what a mercy that is.

[ 34 : 46 ] Oh, let us not be ashamed, of the hope, that we can grasp. We may well, be ashamed, of the hope, that when we attempt, to grasp it, we find, it's just not there.

But let us not, be ashamed, of the hope, that we can grasp, and which is, an anchor of the soul. Let me not, be ashamed, of my hope.

One point, is this, that he was not ashamed, to call it, his hope. Are we ashamed, to call Jesus Christ, our hope?

Can we, go so far, as to, say, that Christ, is our hope? Perhaps, we should have to say this, well, Christ, if Christ, is not our hope, I have no other hope, at all.

How close, are we coming, to, laying hold, of this hope, laying hold, upon Christ, looking upon, this hope, as being, precious indeed, unto you, therefore, which believe, he is precious.

[ 36 : 02 ] He is precious, because, he, he is, hope, which speaks, of better things, to come. The Hebrews, the epistle, to the Hebrews, speaks of, the things, which are to come.

The, the, word is, in the 11th chapter, they look forward. They had a hope, beyond the grave. And that hope, is a person.

Let us emphasize, this point, that person, is Jesus Christ. A hope, a hope, beyond the grave. Why is it a hope, and not a reality, as some might say?

Well, on this earth, we walk by faith, we proceed, by hope. The scriptures, speak about, the labor of love, the patience of hope, and the work of faith.

So, hope, produces in us, patience, in a hope. And we hope, that I shouting, the Lord will appear.

[ 37 : 11 ] But then, it is not vain. It is a hope, that is in our soul, as something, that is registered. Something, which is felt.

something, which is believed in. And, mostly, we are in a time, of trouble. In order to prove, what our hope, is to us, we are brought, into kinds of trouble, dangers, difficulties.

One description, is, at the end of the earth, look unto me, all the ends of the earth, for I am God, and there is none else.

It is painful, to our flesh, to come to the ends, of the earth. No doubt, there are various interpretations, of that strange expression. But there is one, that we can look at, and that is, the ends of the earth.

Do you feel, that you are right, at that spot, where you are ready, to drop into hell, itself? Then, it will be a blessing, indeed, to have a hope there. And as the poet says, from the borders, of the pit, I look, to his recovering grace.

[ 38 : 34 ] Now the psalmist says, and let me not be ashamed, of my hope. Did he feel the danger? Did he feel, the oppression of the poor, and the sighing, of the needy?

Which caused him, to realize, that he needed, much more, than just, his natural abilities, to maintain, his faith in God.

Indeed he did. And hence, he says, uphold me, according unto thy word, that I may live. Life comes from God, life is maintained, by God.

And, life, has in it, a hope. In Peter's epistle, we have this expression, unto a, lively hope.

A lively hope. That is, an active hope. Is our hope, an active hope? Actively, looking to Christ, hoping in Christ, seeking that Christ, will appear, and save us, from our present distress.

[ 39 : 38 ] Let me not be ashamed, of my hope. Then, in the next verse, he comes, to, speak of something, very much akin, to what he has already said.

Hold, thou, me, up, and I, shall be safe. What is likely, to make him fall? Why does he need, to be held up?

Beset with snares, on every hand, in life's uncertain path, I stand. Saviour divine, diffuse thy light, and guide my, doubtful footsteps, right?

Hold, thou, me, up. We should be aware, that there are many snares, which are laid, for our feet. It used to be, quite commonly expressed, and, seldom do we see, the snare, before we feel, the smart.

Now then, the psalmist, speaks of, his own experience, here, and he says, many a time, have they, afflicted me, from my youth.

[ 40 : 56 ] many a time. If it had not been, the Lord, who was on our side, when, they, yet, if it had not been, the Lord, who was on our side, when they rose up, against us, we would have been, swallowed up, quick, that is, alive.



But, subsequently, the psalmist says, we're escaped, out of the net, of the fowler. We are escaped.

We were as a bird, ready to be caught, but we were, we have escaped. Hold thou me up. But, this is the spiritual man, that the psalmist, is talking about.

So, what does he need, to be held up? He needs his spiritual faculties, to be held up. His spiritual hope, his spiritual faith.

But also, he needs, his heart, to be held up. How, how does God, accomplish this?

[ 42 : 11 ] Well, he accomplishes it, by, setting forth, and showing forth, his mercies, continually. Safety, is of the Lord.

One of our poets, has come to the end, of his journey, and he looks back, and he describes, the whole scene, like this. Then, when landed, on that shore, where my mind, was fixed before, with sweet rapture, I shall see, all, my safety, was in thee.

As you have received, Christ Jesus the Lord, so, walk in him. Two are better than one, for if one fall, the other, shall raise him up.

So then, hold them, me up, is, the result, of a very close union, between ever, between everyone, whose names, are written in heaven, and, the eternal God.

Abide in me, and I in you. Now, this is a secret, which can never be fathomed, but, is wonderfully enjoyed.

[ 43 : 28 ] May it be ours, to enjoy it. Now, if we are in Christ, if Christ is in us, indeed, the hope of glory, then, Christ will hold us up.

Hold us up, strengthening our faith, when we are ready to perish. Hold us up, when, there is, a heaviness, upon our spirits.

Heaviness in the heart, make it its stoop. But a good word, how good it is. And this is the manner, sometimes, of God, holding his people up.

I remember, on one occasion, those words being, a delivering, a delivering word to me, deceive, in trouble, bears thee up. And not only was I gone up, but I was delivered, from that trouble, at that time.

hold thou me up. But this psalmist, surely knew something, of the value, of being held up.

[ 44 : 32 ] The things, that we pray for, are quite often, the things, that we've already, known something about. Know something, of the value. Hold thou me up.

Hold thou me up, in the faith. We read, in the epistle of Jude, of the importance, of contending earnestly, for the faith, once delivered, unto the saints.

And we shall need, holding up, to do that. But here again, this is the spiritual man. It is not ye, that speak, but the spirit, of your father, of which speaketh in you.

Oh, hold thou me up, with thy, own person. Hold thou me up. And then, that I, may be willing, to cast myself, upon thee.

We can look, at these words, from that view. Cast, he said, on me, thy care, tis enough, that I am nigh. I will all, thy burdens bear, I will all, thy needs supply.

[ 45 : 47 ] Hold thou me up. Then, may have, a reference, to, the yoking. Take my yoke, upon you, and learn of me, for I am meek, and lowly, and ye shall find rest, for your souls.

What a blessing, to be yoked, to Jesus Christ. To be going along, in that way, with Jesus Christ, with you. Take my yoke, upon you. Is there something, visible?

Is there something, that other people, can see? They may see, the results of it. But it is a spiritual work, and therefore, it is hidden, from prying eyes.

There are times, when even the world, will be amazed, how a person, is held up. I know, the worldly people, can sometimes, be very stoical.

But the world, watches the church of God, with jealous eye. hold thou me up, by thy power, the power, of gentleness, and meekness, the power, of submission, to God, that others, may be astounded, and amazed, and wonder, how it is, that I do hold up.

[ 47 : 06 ] Hold thou me up, and I shall be safe, and we shall certainly, be safe, if we are yoked, to Christ. He will hold us up.

Hold us up, when dangers, beset us all around. I've often marveled, that that word, and perhaps you have, when, there were many attempts, some of which, are recorded, in the word of God, on the life of Christ, and we read, he walked, through the midst of them, for his hour, was not yet come.

And perhaps, we know something, about that, of many attempts, on our lives, perhaps not figuratively, but if people, who could have, had their way, because of the malice, that is in their heart, and the envy, they would have, had us dead.

Well, why are we not dead? It is because, we are preserved, in Jesus Christ. it is because, God, caused us, to walk, through the midst of them.

Oh yes, this is a secret, which is with those, that fear him, how God, will cover them, with his wings, hide them, under his shadow.

[ 48 : 25 ] will. We see, the confidence, of faith, in the psalmist's heart, as he makes, this petition, hold down me up, and I shall be safe.

There was no, question, about it, in the psalmist's mind, no if or but, no perhaps, or peradventure, he said, I shall be safe.

Oh, what a blessing, to have this mark, of the children of God. That as they pray, they have confidence, in the one, to whom they pray. If you hold me up, Lord, then I shall be safe.

No doubt about that. And then finally, he goes on to say, I will, have respect, unto thy statutes, continually.

How could the psalmist, be so confident? Sometimes, when we look, at our own weaknesses, we can be confident, of nothing at all.

[ 49 : 27 ] But the psalmist says, I will have respect, unto thy statutes, continually. Well, if his prayer, was answered, uphold me, according unto thy word, hold down me up, and I shall be safe.

Let me not be ashamed, of my hope, then there's only one outcome. The spirit of God, will have been given, to this spiritual man, and therefore, he could say, with, humble certainty, and I will have respects, unto thy statutes, continually.

Now, what do we say, in regard to keeping, of the statutes, of the Lord, continually? continually? Do we observe, the statutes, of the Lord?

What do the statutes, of the Lord do? Well, the 19th Psalm, will tell us. The law, of the Lord, is perfect, converting the soul.

The testimony, of the Lord, is sure, making wise, the simple. The statutes, of the Lord, are right, rejoicing, the heart. The commandment, of the Lord, is pure, enlightening, the eyes.

[ 50 : 48 ] But the statutes, of the Lord, are right, rejoicing, the heart. The statutes, of the Lord, those, statutes, which are, from everlasting, are those, very things, that rejoice, the hearts, of the people, of God.

Because, they, are on a much, higher level, than the law, of the medium persons, which, alter it not. Because, these, are not possible, of any alteration, eternally.

And therefore, it rejoices, the heart, of the people, of God, that the statutes, of the Lord, are right. The statutes, of the Lord, in regard, to, the foreknowledge, of God, the predestination, of the people, of God, the certain calling, and effectual calling, of the church, of God, the knowledge, of justification, through faith, in Jesus Christ, and ultimate, glorification, are, all included, under the statutes, of the Lord.

And, when we know, and feel, that they are right, what can we do, but rejoice in them? Now, the psalmist here says, if my prayer, is answered here, and I expect it to be, then, I will have respect, unto thy statutes, continually.

And then, we can look at, those words, rejoice in the Lord, always. And again, I say, rejoice. See, with what, you do, you do, in the book, you.

[ 52 : 53 ] I know. I know. I know. Right.