

# It is enough. (Quality: very good)

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Date: 25 July 1965

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[ 0 : 00 ] The Lord helping us to return to the Gospel of Matthew, the 10th chapter, and the first three words in the 26th verse. The Gospel of Matthew, chapter 10, the first three words of verse 25.

It is enough. The 10th chapter, the Gospel of Matthew, verse 25. It is enough.

I have to bring before you this Sabbath afternoon the words that have been given to me throughout this week. And as I have prayed in my work, and at night time, near cause of truth, etc.

I can get no other words this afternoon but these three words. It is enough. And honestly before you I feel that it is enough.

For thee, disciple, that he be as his master and the servant as his Lord. We have here instruction that the Lord gave to his servants as they were sent forth two by two to preach his Gospel.

[ 1 : 21 ] And this word was given to them, that it is not you that speaks, but the Spirit of your Father which speaketh in you.

And when the Gospel and the Word is indeed with power from heaven, it is the Spirit of the Father. It is not so much who the man may be. So I feel there is in much idolatry, even amongst the Lord's dear people in flesh worship.

Some may say of Paul or of Paul or of Peter or some other person. But, my friend, I believe that if we are truly thought of God, we shall see Jesus only.

The man will be nothing and Jesus all and in all unto us. For unless the Lord used those means to our souls by his power from heaven, there can be no effectual value to our never-dying souls.

I feel some common division has taken place and the enemy gained a great ground over us through division over the ministering.

[ 2 : 29 ] The word of God speaks very plainly regarding these things. That there is a diversity of spirits, diversity of gifts and one spirit.

And indeed, if a man is ordained to preach, there will be a diversity of gifts. His gifts will not be the same as another, but there may be a work to do.

Members of that same body, and though he may not seem the same as another, yet there is an ordination for that man in that work which must be accomplished.

And so it is the Spirit of the Father that speaketh through his people. And not only in the word ministry, but also in the lives of God's people, for all our his servants.

We noted this morning, this work seems to follow on a little bit with the morning's discussion. And that was regarding Noah, who was a preacher of righteousness. The Lord enables him not only to speak, but it seems there is nothing recorded of his speech.

[ 3 : 45 ] But what is recorded was his work. The Lord enabled him to do. Those planks of gopher wood, and that ark that he was helped to build, that the salvation of his house was a witness before the world, and a preaching to them for eternity.

And so all are God's servants. Not only those who stand up to speak about all the Lord's dear people, are servants of him, when moved and prompted of his Holy Spirit, to do those things pleasing in his sight.

Therefore we have indeed a solemn responsibility. Everyone who has upon his heart and conscience, the gospel of the grace of our Lord Jesus Christ.

Every soul given a hope of eternal life. Every soul that follows him, fearfully, tremblingly. Yes, the Lord has for them.

They may sometimes be idling in the marketplace, but the Lord will look upon them. There will be that day when the Lord will look upon that tree, and there must be some fruit.

[ 5 : 05 ] Fruit to life eternal. There must be a walking in that name received, the honour and glory of God, for by their fruit you shall know them.

The very effect of saving grace are the fruit unto righteousness, whereby the church of Christ is edified, the Lord God is glorified, and the poor sinner is led forth from sin, the dominion of Satan, to the dominion of God's own dear Son, the Lord Jesus Christ.

What a greatest blessing. Some speak of obedience as legal. But if we go to a physician, we're not satisfied.

If a physician charges our trouble, and may say we have some malady with us, my friends, we want a remedy. If we have some part of us who's not well, you want that put right again.

And so it is with the Lord's living family. As ye have received the Lord Jesus Christ, so walk ye in him. For there must be a consistent walk, and a ton of life.

[ 6 : 29 ] And this brings a certain thought to our hearts, a humbling thought, a God-glorifying thought, but it does bring much searching of heart amongst the Lord's dear people.

Or what have they to prove? They're amongst the Lord's dear people. They have received them. They're unable to walk worthy of that vocation.

Or how little room there is for both things. But now you see, we have before us the way the Lord walks. It is enough.

First of all, then, dominion. It is enough. For thee, disciples, he'd yet his master and the servant as his Lord.

The first is teaching, and the second is serving. So he must be taught of him, and to be helped to serve him by the grace of God.

[ 7 : 32 ] And these two principles of divine life are given to the Lord's dear people in that measure they will be pleased to impart unto them.

First of all, then, the teaching. How often we get a wrong perspective of life. We're so apt to weigh up our own ways and our own life with our fellow creatures, and by that we fall sometimes away from murmuring and rebelling against God.

Here the people, the camp of Israel, in the wilderness, as they went through the wilderness, murmured, in the Lord's being is with them that life bread will be given to them and God's way ordained for their salvation and their nourishment.

They wanted their ways, but the Lord will have his ways. They were not disciplined, they were not serving, and they began to murmur. And the Lord dealt with them in their murmuring.

The Lord dealt with them, and not only did he deal with them, but he did not leave them. He showed the effects of their sins and their transgressions against him, but he also showed the way of salvation.

[ 8 : 52 ] There was exalted before them one able to save unto the uttermost, and so it is with God's dear people. Reproost and rebuke are in the way of life, but all when the Lord reproves and rebuke, if you are one of those who are led of him, as many of them are led by the Spirit of God, they are the sons of God, whatever man may say.

And whatever man may think, my friend, get your soul right with God in matter not what man may think or man may say. We think too much of what a man may think or say, but my friend, just what does God think of these?

How stands the case, my soul, with these? Canst thou say, Lord, thou knowest? It is enough. It is enough. But my friends, consider him.

Consider him. The master. And hold it well. He made all things, yet he possessed nothing.

And yet, my friends, he may complain sometimes, because some of the offenses of life are denied us. For the bountiful hand of the Lord regarding his creation, I've looked round sometimes in wonderment at the beauty of the earth, the wondrous glory of the wondrous creation, the handiwork of God.

[ 10 : 27 ] I've looked at the beautiful flowers, the various colours, in the fields, and the wonderful blending in the heavens and on the earth, in that vast handiwork of God.

I've thought of the fruits of the earth that God has given to us for our nourishment and for our good, but not for salvation. Yes, I've looked at all those things, looked at our own homes, and then, compared with that, the essentials of our lives.

that there are necessities, bread, water, and fresh air, and we may live. Yet in the bounty of God's handiwork, we have an abundance.

not a necessity, but an abundance. And that abundance God gives to his people. He gave to Solomon the riches of his glory in natural things.

But my thing, these things didn't bring Solomon to heaven. no, the Lord took a little lily, a little lily, a flower of the field, trodden on the foot of man, and he took that lily and placed before the congregation, and to them he said, consider the lilies of the field how they grow, thy toil not, a dear ace thing, yet Solomon in all his glory was not arrayed like one of these.

[ 12 : 08 ] There was God's creation, there was Solomon as a wonder in his typical person, yet a sinner in himself. The only blessing Solomon received was as that lily.

The lily of the field, the Lord owned presence with his dear people in whatever measure he is pleased to grant them, and then one says, it is enough.

In thy presence we are happy, in thy presence we are secure, in thy presence all afflictions we can easily endure, because not so much our circumstances, it's the Lord's presence.

It is enough. And when you have the Lord's presence with you, you feel it is enough. Let the Lord but smile upon your souls and you feel all things are right, both natural and spiritual with you.

If you are one of his dear people, here we have discipline. And so it is necessary sometimes that the Lord may discipline us in these things. He may remove from us some of our comforts natural.

[ 13 : 25 ] It may sometimes appear a thorn in the flesh to us. Yes? And what is that? Something outward? No. Something of ourselves.

Yes, I verily feel that Paul's thorn in the flesh is something in himself. It is a message of Satan. Something that works on his own natural disposition at dawn of captivity as we feel it was and read in the Epiphys of Romans.

There's something within himself. He didn't have to see for another poor sinner or dain another one of his fellow creatures. No, you had to look within himself.

He said, Lord, there's something that works upon my natural disposition whether it be petulant or whether it be some other natural potential of mine own corruptible self that brings into captivity and the enemy takes advantage of that natural propensity of myself to bring into sin and shame before thee.

Therefore, Lord, have compassion. Now then, it is, the Lord, my grace is sufficient. Grace sufficient. Then, is made perfect in weakness.

[ 14 : 42 ] Grace sufficient. We all have our own natural character. death. So, it may be given to morbidity. Others may be given to frivolity. And yet, the enemy plays on a natural part of the creation of a poor sinner.

And my friend, this is one of the Lord's people. There's no cessation of that hostility. No. Fight the good fight of faith.

Lay hold on eternal life. Your feet be charged with the preparation of the gospel of the Lord Jesus Christ. There must be a preparation.

Your feet must be charged. And now the Lord does indeed place upon the feet of the gospel this holy word of spirit. It is enough.

It is enough. Now, the Lord was first led in temptation. for the prince of the world had nothing in him. For he has much enough to work upon.

[ 15 : 47 ] Yes, our own natural person, he has nothing in him. Nothing in him, nothing to work upon. The enemy sought for pride. He sought for every other way, but there's no way.

The Lord is his written. No argument, no. We may sometimes fall into your enemy snare by argument. And you know the tongue of a little member.

Great ships are turned about by a very small helm, but the tongue is no man's in tongue. And here we have to prove it. Sins and thoughts, word and deeds.

Yes, when the Lord arises in the hearts of each of your people, and where sin does about, grace has much more of age one is brought to know the time to keep silence and a time to speak.

Or how the Lord teaches that unto the heart and soul. And sometimes silence is more forceful than words. A time to keep silence and a time to speak.

[ 16 : 57 ] silence is the Lord and when you're tempted, poor sinner, it is enough.

The word of God is enough. Whatever your temptation may be, whatever pretension you may have in your heart, your corruptible self, that the enemy may work upon, that great anger of your soul, that proves to you, you're one of the Lord's dear people, otherwise you'd leave your loan.

Whatever thorn in the flesh you may have by nature, may the Lord grant you grace to say, it is written. It is written. You're sometimes charged with letter, preaching, worshiping the word, but my friends, I've noticed here, the Lord Jesus went straight to the word of God.

It's Father's word, it is written, divine instructor, gracious Lord, be there forever near. Help us to read thy sacred word, and find our saviour there, and you'll find him exactly there, in temptation, able to succour them that are tempted, in able.

He knows what thought and patience are, for he excels to friend. We have not an high priest who cannot be touched with a feeling of our infirmity.

[ 18 : 30 ] Should guilt disturb thy peace, and Satan harass thee, behold, a saviour's righteousness, which sets the guilty free. He'll take captivity captive force from thy soul.

He's able to overcome that propensity and bring every thought and subjection to an eternal kingdom to prove to thee he's able to make all grace abound.

It is enough. My friends, it's a holy step to take. Or may our young people here not treat the word of God lightly, or the truth of God.

It's a holy way. Young clean to not pass over, but it should be for those. The white herring men, those fools, do not earn own, no.

It's made a lot of wisdom sometimes. A sense of one's only infirmity and weakness. The Lord has promised they cannot ask, no. The weakest soul shall win the day, the earth and hell have struck the way.

[ 19 : 42 ] The whole world may turn against you, if you want the Lord's people to see thee through. Now then we are more than conquerors through him that loved us.

My thing is ever love like this. To poor ruined unworthy souls, unworthy of his name. And yet we must and we must say the Lord has been mindful of us, even in temptations maybe.

When we cannot see our way, no, temptations are often when a poor sinner is not certain of the way. In uncertainty there becomes temptation sometimes.

when the way is hedged up and no light seems to shine on life's way, then temptation to unbelief with the second sin of God's dear people seems to riot in the heart.

And you know, unbelief is the root of all sin. As God said, and we feel like John oftentimes, Lord, art thou he that should come, or look we to another?

[ 20 : 54 ] Yes, art thou he that should come? Lord, is it indeed thy word spoken to our souls? Has so indeed been our instruction? Lord, are these things indeed true and right that we believe in?

But does the Lord leave his people there? No. But he that endured to the end should be saved.

It is enough. It is enough then in temptation, in temptation to unbelief sometimes, and that the Lord can cleanse thee from unbelief and part living faith in thy heart and conscience.

And that by a very small circumstance sometimes, to turn thy sorrow into joy, Lord, thou see thee against. Ye know, therefore, have sorrow, thou see your gain.

And so the Lord will see his people again, again and again, see your case and circumstance and bring you as an unworthy sinner unto him.

[ 22 : 06 ] I thought much recently of how that disciple was brought into temptation when Satan desired him.

and Harry went out into the world, yes, sad and Solomon it was, almost as one of them, and so much so, with oaths and curses he denied the law of his God, denied he had anything to do with them, turned completely away from them, yes, not much rock then was there, but oh what a word that was given to him, the Lord is risen indeed, indeed, not in word my friends, indeed, and the Lord is risen indeed to the hearts of his people, not in word only, but indeed to your souls, in very fascinate feelings, and have appeared unto Simon, just as he was by nature, no more Peter, but Simon, it was Peter again when he wrote that epistle, when the

Lord taught and led him into his truth in life, whereas you know, you're not redeemed with corruptible things, and how do we know these things?

By truth, by truth, yes, not redeemed with corruptible things, because these things will never come to be, to those of the flesh, lest be veiled, not according to knowledge, but then we had the Lord's blessing, having this seal, the Lord knoweth them, you are here, nevertheless, the foundation of God's stand is short, having this seal, the Lord knoweth, yes, the Lord knoweth all thy complaints, all our downcasties, all our unbelief, and even the denying, there may be some here, with us this day, who feel unworshiped his name, as we live our lives, it's not easy, and I have a great sympathy with our fellow members here who have to go forth day by day in the world, with all the deceitfulness, and the gems and snares, the works of iniquity, and the spiritual world in these present days, the various traps that lie in life's way, the world that so evidently lieth in the wicked ones, and it must be so, my friends, because it does not lead the soul unto

Christ, nor to worship his holy name, or his holy word, does not exalt a saviour, who worships the creature, and there in these solemn things, as to what one may have to pass through, it is enough, no plea hast thou but Jesus blood, sinnerest thou art taught to see, thy inward guilt, thy misery, from every thought and action pure, the blood of Christ thy soul can cure, and we shall see in pure thought in our work, what does that mean?

[ 25 : 33 ] Now that means in purity, those things inconsistent between our will and God. It was revealed to me a few weeks ago that true religion I believe is for our will to be bent to the will of God, whereby the Lord bends the will and compels the will of his dear people to his divine will and his kingdom concerning them.

the religion of the flag is to try and turn God's truth and his will to conform unto theirs and those two religions that work in the world in these days.

Now the Lord has indeed taught us and disciplined our souls, one may be helped to say from day to day, thy will not mine be done. Yes, it is enough.

Enough in that way the Lord shall lead his people. In those steps that thou shall take it is enough. Enough in our providential blessings and the Lord's leadings with us and teachings in natural things and in spiritual.

Feel it enough sometimes in the Lord's vivitation to the soul when he proves his grace is sufficient and strength is made perfect.

[ 26 : 56 ] He is himself weakness. It is enough also years to be found sometimes to endure.

Our will would some be the Sabbath afternoon if it not for enduring grace, that gift of God to the soul, whereby one is compelled to endure, not by natural strength, but by love unto God, for love is the fulfilling of the Lord.

And perfect love casteth out fear, for fear bringeth torment. Whoso spirit is not made perfect in love, now all time there's fear in the heart, between the soul and God, there's not perfection, there's an impurity between the soul and God.

And yet the Lord removes those fearful thoughts. Why are you so fearful, the Lord said to his disciples? It is I, be not afraid, here's the sea, the great sea of life, here the billows rising from heaven, going down to the death, threatening to overturn that ship of thy face, yet it is I, be not afraid.

The Lord had commanded them to pass over to the other side, the Lord had commanded thee to go forth in his name, may be in the order of baptism, the Lord has commanded thee to be amongst the Lord's people, and here you are, threatened as it were, may be to be overwhelmed, no, it is I.

[ 28 : 35 ] The Lord's dealings, the Lord's teachings, all has certain it must have been to those disciples to be in the midst of a sea of Galilee, under divine command, and yet, as it were, without the Lord's self-presence, but it was for their teaching, discipline, and you yourself will be exposed to dangers, we're not always in the harbour, you know.

God's people have to launch out sometimes, and the further ships come from the shore, the greater the billows, it is enough, yes, it is enough then, if you are obedient to the Lord, in his word, and the Lord will appear to his dear people, ah, how they cried out, it is a spirit, and then sometimes in the Lord's dealings with the soul, you feel it in a strange way, do not recognise the Lord's dealings, the means of his grace, that he's granted to his people, do not realise the word is for you, how often that's been the table, you may have heard a word on a Sabbath day, I remember it one instance, in the vestry here at a prayer meeting, and the text was, what time I'm afraid, I was trusting thee, and then I went towards the mansion on the following day, and the word kept resounding in my heart and conscience,

I wondered why, and I went to bed, ten o'clock that night, with that word on me, pondering and wondering why it was, and it was at quarter eleven, the sirens went, and we had some very valuable equipment there, ready for D-Day, and the enemy was after that with his bomber, but he didn't drop a bomb, other times he dropped many a bomb, on that very place where that equipment was stored, but he wasn't committed to drop a bomb, what time I'm afraid, ah there was some fears you know, the billows rose very high in the soul, you wonder when the Lord might appear, what was going to happen, but no, thus far shalt thou come, and no further, here for thy trade ways deep down, and so it is, and we went out to see the Lord a cast, a clade, above the tent, was a fogged over the tent, and the enemy returned home again, that might have put back the end of the war by some long months, and so my friend, his arm is not shortened, that it cannot save, but my friend, hath thine iniquities, hid between thy soul and

God, is that the sad pace and need of your soul before him is able to save, to the uttermost, to save from thy sins, for thou shalt call his name Jesus, thou shalt call his name Jesus, and I saw at the end of last year, in a very difficult dispensation, regarding this thine truth, that there was a sign power, and that thou shalt to the gospel raise with the Lord, the God of holiness, as thou shalt love the Lord thy God, with all thy heart, and all thy soul, and thy neighbours thyself, that where can the poor sin have found?

No way there, no way home there, no, for this word came to me with such power, thou shalt cause his name, Jesus, is a remedy, my friends, and when the Lord commands, that thou shalt, thou shalt, for they should know the sinfulness of sin, a sinner is a sacred saint, the Holy Ghost has made him so, a sensible sinner, and to be a sensible sinner, is a grace of blessing, blessed are the poor in spirit, for theirs is the kingdom of heaven, blessed are they which do hunger, and thirst after righteousness, for they should be filled, they should be filled, and their God's people hunger, and thirst after righteousness, the righteousness of God for their soul is more essential for them than their natural food, the word of God becomes for them more than their necessary food, what a gracious day that is, when there's such an exercise for

[ 33 : 24 ] God, and there's such an urgency in the soul, that that natural food seems nothing, and our inward belly is nothing to us, but my friends, the Lord's word to us is the most essential of our life and understanding, may the Lord grant us more days like that.

Though the outward man perish, the inward man is renewed day by day, and here's the Lord's blessing, it is enough, yet enough my friends, to realise strength sufficient to the day, the Lord's teaching, his ability to save the souls of his dear people, and now then we have service, the servant as his Lord, who came not to do his own will, but the will of his Father in heaven, came not to do his own will.

Even Christ pleased not himself, and yet maybe we live our lives pleasing ourselves, it is in the service, and of the Lord, it is in us.

To seek his pleasure, the pleasure of the God of heaven, to know the soul mislaid, he restores my soul, and leadeth me in the paths of righteousness, for his name's sake, it must be for his name's sake, the name of the triune God, Father, Son, and Holy Spirit, our Father which art in heaven, hallowed be thy name, hallowed be thy name, in thy chastening, thy correction, thy dealing, hallowed be thy name, in all thy ways, though it may be hard and rough sometimes concerning us, yes, and also to realise the Spirit's teachings to the soul, to be led into these things, and that spiritually, for our spirit to be conformed unto the

Spirit of Christ, Christ in thee, the hope of glory, ah, here we have the blessings, is Christ the in thee, the body is dead because of sin, the spiritual life, because of righteousness, and that it was not given unto him by measure, no, it is to God's people by measure, here a little, there a little, line upon line, precept upon precept, so the Lord will teach them and lead them, so God, the Lord Jesus Christ, when he lived upon earth, it was not by measure, he dwelt in the Spirit, every moment of every day, from all eternity, the eternal God, the eternal Son, the eternal Father, oh, what a glorious doctrine is that eternal Son, of the Lord Jesus Christ, in all the gracious blessings of the truth of that doctrine conveyed to the conscience, eternal in his love to his dear people.

[ 36 : 52 ] I love to read this eighth of Proverbs, often times and see there most beautifully shown to us, the eternal person of the Lord Jesus Christ and the nature of his divinity.

before the mountains were settled, he was there. Or if he received his decree, he should not pass his commandment, he was there.

From eternity in the bosom of the Father, eternal in his divine love and compassion, eternal also in his divine purposes.

No God of charge, no, but eternal. In the conveyance of those things we have truth, my friends, concerning him, essential truth.

Oh, what a truth it is, when one is brought to see the eternal truth in the person of the Lord Jesus Christ, eternal truth. We may seek to speak the truth, and so we should, as we're able so to do, but my friend, to command the truth, to walk the truth, to another matter.

[ 38 : 05 ] And unless the truth spoken, is truth commanded, and truth walked, is not truth. We may seek to speak the truth, but my friends, to command the truth, another matter.

And now the Lord Jesus not only spoke the truth, he commanded the truth. He never spoke an idle word. Never was he unable to perform that he commanded or intended to do, but in his divine person, he was perfect, in every thought, perfect indeed, regarding his dear people, and shall be for all eternity.

And what is a blessing? The eternal spirit, that they may be one as we are one, I in them, and thou in me.

Here's a blessing, here's a blessing, in measure, whereby God's dear people are conformed unto him, the servant, as his Lord.

And now, my friends, if the Lord has granted that blessing, then the fruit will be consistent with his holy person. And now I leave the depths of your soul's exercises between the holy word of God and your soul.

[ 39 : 25 ] God speaks specifically about the fruits of the spirit, the spirit of Christ. And may the Lord take from our hearts and affections, our souls, spiritually, those in the inconsistent, may be rooted and grounded in the love of the Lord Jesus Christ, so know the love of God departs all understanding, even the peace of God, to keep our hearts and minds, by Christ Jesus, the kingdom of God dwelleth within thee.

Here's the effect of the holy spirit's teaching, and by these things God's people are unable to walk, and to live, and by these things are constrained, by his holy spirit, in his holy ordinances of his faith, and his holy gospel, and those things pleasing in his sight, their pleasure place, in pleasing him.



My friends, each will have the dominion. By him all things consist. And so a soul is brought to see sometimes that by him all things consist.

Not always the case. Jacob said all these things are against me, but eventually had to prove that in him all things consist. Everything seemed to be against him, as it was in other years he felt indeed that he only was left, he was not right or true.

And so those many long years ago, he signed the hearts of God's people in these days, that same thought sometimes, when things go otherwise, then it's easy to us and flesh pleasing, all these things are against us, it is enough.

[ 41 : 16 ] enough in those times to wait on the Lord and keep his ways, and he shall cause thee to inherit the land. All the tiny night will still dwell in the land as long as we live, it's always as that we are by nature to contend with.

Yes, but as long as we live, the Lord has promised with people, that as their days, so shall their strengthen. Yes, may we get help in these things to realise, the servant as his Lord, or how, when one is brought to this, do we feel that our cross is nothing compared with it if we have one at all.

How we like sometimes even to glory, that we feel we may have something to suffer, yes? But be where is danger here?

We may exhaust our flesh, we may think ourselves nothing, but my friend, consider him. Ah, here it takes a bitter out of life's cup, and it makes life easy for us in the most difficult circumstances, consider him.

No room to bow, be Christ, my Lord, suffer, and shall I repine? His way was much rougher and darker than mine, yet nothing to complain about.

[ 42 : 48 ] And may be our ways dark or rough through our own sin, our own corruption, but his way was rough and dark, not for himself, but for his dear people.

It behold him to be made light unto his brethren. He might be a merciful and faithful high preaching things appertaining unto the Lord.

It behold him was required of him. Oh, how it takes away the murmuring. Consider him. It is enough to consider him until we have a cross sometimes, and then to view that cross in the light of that cross that he carried, and then realize that we have nothing to complain about, but much to thank him for.

So I barely believe some of the grief of life and some of those difficult circumstances that we pass through will bring the latest glory in eternity. Yes, it is the Lord whose matchless skills can from afflictions raise match eternity to fill with never ceasing praise.

That praise will ever grow to life eternal. Worthy is the Lamb to receive honour, glory, power, and dominion. Worthy is the Lamb.

[ 44 : 11 ] And how a soul instructed to praise him so only by sanctified afflictions. Trouble overruled, a sanctified conscience to walk in those steps appointed that are made holy by the greatest forerunner when one is helped to say this is not.

And there would be many troubles to go through. And as one godly man said, John Dunney's writings that God people go to a phasian to get to heaven.

And indeed they do. Yes, they will. It's been so for all time. And to be so as long as time lasts. So if you want the Lord's dear people, you have to go to a phasian hell to get to heaven.

Yes. And so the Lord will lead his people and teach them, but he'll bring thee through. I am persuaded that nothing shall separate us.

The apostle thought of nothing. And the Lord went this way regarding his dear people, and God's dear people have to go this way. Day by day, hour by hour.

[ 45 : 25 ] Marvel not if the world hates it. Oh, we couldn't marvel, my friends, at these things, if not right in the sight of God. May the Lord help us to take up the yoke and learn of him.

And you see, to take up the yoke means a greatest walking. Take my yoke upon you, learn of me, for I meet and lonely apart and find rest your souls.

There must be a take of yoke. And that means a walking in that how can two walk together except they be agreed.

And if your heart is not agreed with the Lord's word, his truth toward you, and the life ordained for you to live, is not a take up of the yoke.

No. That by the grace of God, the Lord keeps on able to take up the yoke and learn of him for his meat and lowly of heart you shall find rest to your soul.

[ 46 : 34 ] The Lord preserves thy soul, he shall preserve thy going out and thy coming in from this time forth even forevermore. And my friends, what more do we need but that a soul may be preserved, a soul preserved in temptation, sorrow, grief, in life's way, preserved unto life eternity.

May the Lord may command thee, to do something that seems impossible to thee. These people were sent out to minister. They thought an able show to do, and God's people are sent out in these days, and hear the Lord speak to them, if God command thee, then they shall be able.

God when commands, there's no lack of strength, no lack of ability is there. When God commands, there should be idle.

If God commands, it is enough. As of weakness, be made strong. In that measure, the God has pleased to grant unto his people, there may be some speaking in prayer, and how many are kept in bondage, who can respect the audiences, through a fear of speaking before their brethren.

So cannot speak whom I command may. My friends, if we have no prayer, pay solemn.

[ 48 : 10 ] He's able to make all right about and eat unto thee, it is enough. Trust in him with all thine heart, and lean not thine own understanding.

We can pour upon you the spirit of grace and of supplication. To release thy soul from the fear of man, fear him, you saints, and you will then have nothing else to fear, the fear of man bring a snare.

And how many souls have been snared? Even take that right step in God's ordinances through the fear of man, what man may think. And when analysed in sight of God, in our conscience, it's only our own natural price.

We're afraid just what man will think of us will say of us. God for the Lord said to Job unto man who said the fear of the Lord that is wisdom.

Yet the Lord grant you the fear of the Lord grant us the fear of the Lord in those things appointed he may even be walking in his divine ordinances. Trust in the Lord with all thine heart and lean not thine own understanding is able to make the overcome and he that overcometh to him will I give to each of the tree of life.

[ 49 : 34 ] The Lord may rebuke thee and chastain thee which are in the ways of life. As many as I love I rebuke and chastain these zealous therefore and repent.

Amen. Amen.