

# Jeremiah

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Date: 15 July 1997

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[ 0 : 00 ] Hymn 886 Samuel 560 I seek and hope to find a portion for my soul to heal a feverish mind and make a bankrupt whole a cup of blessing for the poor that's free and full and flowing o'er Hymn number 886 I seek and hope to find a portion for my soul to heal a feverish mind and make a bank of the poor that I have been searching for the poor that's free and full and flowing o'er thine town from may serve its life than they live and own r part of it

Jeez Shal my J my ■ The world, who saved me many dead, there once revealed this triumph.

Amen. Restless perdg from world. My kissed and smile For my world great Heroes may and me Listen to me My god I will serve and suffer And find me good and really joy Whatever I be so long

And come only again A blind reply And I will serve But if There me pours up, for High Falls Bill ■■■■■.

For the Lord's help this evening I would direct your attention to the chapter that we read together, Jeremiah, prophecy of Jeremiah chapter 31 and verse 21.

[ 4 : 22 ] The prophecy of Jeremiah chapter 31 and verse 21. Set thee up way marks, make thee high heaps, set thine heart toward the highway, even the way which thou wentest.

Turn again, O virgin of Israel, turn again to these thy cities. Set thee up way marks, make thee high heaps, set thine heart toward the highway, even the way which thou wentest.

Turn again, O virgin of Israel, turn again to these thy cities. If we are traveling around in the ordinary course of things, there are certain points that are remembered and places that stand out.

In the spiritual pathway, there is surely something very much lacking if we are not able to locate any way marks and even set up some high heaps.

Without any question, there are points and places where the Lord has said, I will meet thee there.

[ 6 : 19 ] And we are able to testify that the Lord did do that which he said. So, there are times, and we know not whether it might be such a time this evening.

A time of meeting with God and God meeting with us. Now in the first place, we must truly consider this.

As of whether there is a desire in our hearts in coming to the house of God this evening to meet with God. Have we come to have communion with God?

Are we in the book of Exodus, where it is written, I there will I meet with thee and commune with thee from above the mercy seat?

Surely, our spiritual condition must be very low indeed, and maybe non-existent.

[ 7 : 27 ] If we come to the house of God without the prospect of the mercy seat being recognized, and the riches of Christ himself sitting upon that mercy seat, and being willing to communicate such things that shall be for our spiritual good.

We have already sung in our hymns of spiritual thirst, and a desire that our hunger may be satisfied. And so, if this is so, if this is the case, then we have this commandment, set the upway marks.

If we should traverse a similar path again, surely it will be a great encouragement, if we come to a certain place, and there is a way mark.

And that way mark brings to our attention the appearance of God on that particular occasion. Surely, there must be the way mark, when we entered into the spiritual pathway, of when the power of the Spirit rested upon us.

we may, well, go on and come to the house of God, with great humanity even. And yet, we haven't any way marks.

[ 9 : 05 ] I will remember, when I was about 20, that God set up a way mark.

He set it up, and I supported it, so to speak. And also, on that occasion, the pastor preached from, from the 35th chapter of Isaiah, and this verse.

Strengthen ye the weak hands, and confirm the feeble knees. Save to them that are of a fearful heart. Be strong, fear not. Behold, your God will come with vengeance, even God with a recompense.

He will come and save you. And God did something that night to me, through the preaching of the gospel, that I shall never forget.

And therefore, it is a way mark. Now, that's going back 60 years. But even so, it was a way mark. And I like to refer to it sometimes, and to think upon it.

[ 10 : 20 ] Because then, the Lord spoke. The minister preached, but the Lord spoke. And what was in my heart, and I didn't realize, or couldn't explain it, was such a matter, such a thing, as the matter was explained.

I found, that I was such a person, that, needed, my weak hands, of faith, to be strengthened, and to confirm, my feeble knees of prayer.

I never heard such things, preached before. They had been preached before, but I hadn't heard them. Now, very often, you see, when people, come to, to the point, where they're called, by the grace of God, they first of all, come to the conclusion, that the minister's, changed his preaching.

They say, well, we've never heard this before. That's not to say, that the truth, has not been preached, but, the ears were deaf, and the eyes were blind.

And so, surely, in the beginning, whatever that, time is, in our lives, it is, a time, when we must set up, a way mark.

[ 11 : 41 ] Sometimes, the people are, a bit concerned, because, they say, well, I cannot, put my finger, on the beginning.

What kind of beginning, are you trying to put your finger on? Because, we must never bear, this point in mind, that, when, we were born, naturally, we, could not, for one moment, say, the day, and the hour, and the moment, when we were conceived.

I sometimes, thought of those, those, parts of the scripture, which refer, to the sowing, of the seed. I should think, that most of us, at some time or other, have sown some seeds.

And, those seeds, might have laid, dormant, for quite some time. And, perhaps, we thought, that they were not, going to germinate, at all.

But, suddenly, there was a little, showing, on the surface, that, there was a route, taken. And, we should remember, what is written, in the scriptures, taking, deep, taking root, downward, and bearing fruit, upward.

- [ 13 : 07 ] Now, the first point, in all spiritual, spirit, spiritual experience, is the taking, of root, downward. Now, that's never seen. All that's, taking place, hidden from the eyes, naturally, hidden from the eyes, spiritually.
- and yet, there, there, is a movement, inside, and so, we may not, be able, I do not see, how we can, really, say, exactly, when, the beginning, began.
- When we were, quickened into life. life. I know, some people, are more able, to pinpoint, a certain point, a certain place, and time. But, the thing, that, we need, to consider, is, to whether, we have, a true beginning.
- Now, one of our ministers, many years ago, he said, a true beginning, is a beginning felt. Now, that's more important, than, being able, to spot, the second, or the hour, when God, what was, put the seed, into your heart.
- The, a true beginning, is a beginning felt. Now, if you have, that beginning, where you felt, something, it will be, an occasion, where, you will want, to obey this commandment, set the up, way marks.
- [ 14 : 38 ] You will, want to go back, to that point. And as, by faith, you may think, over the way, that God has, let you, many years, or lesser years, in this wilderness, yet, you've got a point.
- Whatever people, may say, about your beginning, however much, Satan may, trouble you, about your beginning, there is one thing, that you can say, well I know, that I did feel, something then, whatever went before, whatever's happened since, I did feel, that the Lord spoke to me, and described to me, something, that I wasn't aware of before.
- And so therefore, we are able, under these circumstances, to look at this word, and, and, and, to, listen to it, in such a way, to ask ourselves, now have I done this?
- Have I set up, a way mark? Set thee up, way marks. Now make no mistake, about it, that what God does, in the soul, cannot be duplicated.
- And certainly not, in respect to, the feeling, the humbling, the love, which, proceeds, from the soul, and to God himself, it's a way mark.
- [ 15 : 59 ] Something is felt, something is felt, in regard to, and, loss of attraction, for the world.
- Although that's not, that's going to be, tackled very, very strongly, by the devil, you know, and the world. You will not be able, to just come out, and they will say, oh bye bye.
- No, the world, will sometimes, try to stop you, from coming out. Now, if God, does bring you out, he brought them out, with a high hand.
- This was of course, in regard to the Israelites, coming out from Egypt. Now, with all the determination, of Pharaoh, and the many plagues, that he resisted, yet the time came, when they came out.
- And if you, have been in that place, perhaps you are today, where, the world, seems to be, determined, that you will not, come out.
- [ 16 : 59 ] Be assured, it will be a way mark, if God, brings you out, by his power, brings you out, by his, mighty grace, almighty grace, arrest that man, almighty love, arrest that man, that woman, whoever it may be.
- And that will be, an occasion, to set the up, way marks. But, when there is a beginning, felt, and we are, in the way, in the way, and our desires, our heaven ward, though, there may be, a great battle, between flesh and spirit, yet, nevertheless, we are pressing, forward, to a new objective.
- Can you not, set up, a way mark, where, the Lord Jesus Christ, was set before you, as, your objective, the one, that, you wanted to know, more about, the one, who is at the, end of the way, the end of the way.

I have often thought, that is a wonderful word, looking unto Jesus, the author and finisher, our faith. Now you see, looking unto Jesus, and where are you, looking for him?

Are you looking for him, along with you? Well of course, that will be true, because he is in every place. But have you seen him, a conqueror?

[ 18 : 37 ] At the end of, and of the, race, that is set before you. Now you see, the word of God, I think it is, I'm not quite sure, it's one of the epistles, he says, in a race they all run, but one obtaineth the prize.

They all run, but one obtaineth the prize. And who's the one, that's going to obtain the prize? Do you think it's going to be you? Or do I think it's going to be me?

One obtaineth the prize, and that one is Jesus Christ, the head of the church of the living God. If we get to heaven, what are you going to say?

Oh, I got all over all the tribulations, and trials, and here I am, by my own, the dint of my own perseverance. No. There's only one, the conveying the victory, and that is, Jesus Christ.

Then we are reminded, in the, the word of God, that Christ is the head, and the church, is his body. Now surely, if there is a race, that we are running, if there is a race, that is looking at the ordinary, causal things, once the head is past the tape, the body must follow.

[ 20 : 12 ] No. And one has well said, I can't, he can't be in heaven, and leave me behind. It is because, we are joined to, Jesus Christ, that we shall win the race.

There's only one race, there's only one winner, and that winner is Christ. And blessed be God, if Christ is the head of our religion, but on the way, of course, there are many, way marks, that, perhaps, we have to set up.

There are many difficult days. The race of heaven, if I might, put it this way, is an obstacle race. And there are many things, that come in the way. There is our personal weakness.

And sometimes, we may, feel faint. And the psalmist says, I had fainted, unless I had believed, to see the goodness of the Lord, in the land of the living.

Now, have you got that way mark? Way mark. You see, way marks, are not necessarily, always, times of strength and victory. Sometimes, in the Christian experience, there are, are way marks, when we felt, our weakness.

[ 21 : 40 ] And when we've had, some fears. And when we felt faint. And the psalmist, definitely knew this, because, he says in Psalm 27, I had fainted, unless I believed, to see the goodness of the Lord, in the land of the living.

And is it so, that, you've been along that, path, you can remember the time, a special, peculiar time, in your life, unknown to anybody else, when you were ready to faint.

And what do we read, in the 40th chapter of Isaiah, here, here, is one of God's miracles. He, he says, he, he giveth power to the faint, and to them that have no might, he increases strength.

That's an occasion, for, raising a, a, a way mark. Even the youth, shall faint, and be weary, and the young men, shall utterly fall. And that's all, part of the way.

But they, that wait upon the Lord, shall renew their strength. And is that not an occasion, to set up a way mark? Straven ye the weak hands, to confirm, the feeble knees, say unto them, that are with a fearful heart, fear not, be strong, for God will come, and save, you.

[ 23 : 10 ] And the emphasis, this is on the last word, as it was to me. It will be a wonderful occasion, you will never forget. But they, that wait upon the Lord, to renew their strength, they shall mount up, with wings as he goes, they shall run, and not be weary, and they shall walk, and not faint.

And if you should enter, into, this description, of the spiritual pathway, you will not forget it, will you? You cannot. They that wait upon the Lord.

And what does it mean, by waiting upon the Lord? Well, it is not a simple thing. Waiting upon the Lord, can be, a deep exercise, before God.

Waiting upon the Lord, when perhaps, we are surrounded, with darkness. darkness. And then we have the exhortation, in the 50th chapter of Isaiah, where we read, Whoso walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God, and here is an occasion, set you up waymark.

A spot on the way, a day, or a year, a place, and an occasion, when you felt this, what shall I say, negative aspect, of spiritual experience, which set forth, and through light, onto a positive, aspect, of the Lord's, power, to be put forth, on your behalf.

[ 24 : 47 ] So, set the up waymarks. Then he goes on to say, make the, high heaps, high heaps. Sometimes, we may, look at some of the helps, by the way, and, think that they're not very much, and people won't be interested.

Make thee high heaps. In Proverbs, sorry, Ecclesiastes, third chapter, we read this, there is time to, cast away stones, and a time to gather stones together.

We read in the word of God, of, an Ebenezer stone, that Moses set up, that Samuel set up, a stone. Now, sometimes, stones, are very small.

But, if you gather all these stones together, they can become a high heap. And it will amaze you, what the God of love has done.

So, make thee, high heaps. Although the word, say, says here, set thee up way marks, and make thee, high heaps, yet, the power to do it, of course, reposes, in God, in you, the hope of glory.

[ 26 : 28 ] For one thing, the natural mind, will have no desire, to set up, high, set up way marks. And certainly, will have no desire, to make, the high heaps.

And these high heaps, are nothing to do with other people, because, it speaks in the singular here, set thee up way marks, and make thee, high heaps. And what is, what is the benefit?

It is a benefit, that from time to time, these things may come back, to your mind. And, how wonderful it is, perhaps, when your, your faith is very much tried, you have to look at some of these, high heaps, and these, way marks, and what do you say?

He was helping hitherto, will help me, on my journey through, and give me daily course, to raise, new Ebenezers, to his praise. So, you see, even if we raise, the high heaps, it doesn't mean to say, that there's no more stones, to be gathered.

The word of God, speaks of, stones of help. Stones of help. Sometimes, you may have traveled around, and, you'll see, by the wayside, a little stone, hardly observable.

[ 28 : 04 ] And, if you stop, and look at it, it refers to a stone of help. It refers to an occasion, which someone, someone cared, to put there, for memory's sake.

How much more so, in regard to our, spiritual, spiritual, journeys, to heaven itself. We should certainly, want to, set up, waymarks, and, make high heaps, on the occasions, when the Lord Jesus, draws near.

As you are, well, unsure, in the 24th chapter, of Luke, we read about, the two, disciples, on the way, to Emmaus, and, they were, very distressed.

You see, the Lord, had been crucified. They thought, that he was going to, deliver them, from the power, of the Roman Empire.

But, now he was dead. And, they were very, just, dispirited. One of them said, are there a stranger, in Israel, in Jerusalem?

[ 29 : 22 ] And, no, it's not these things. And, the Lord says, what things? You may notice, from time to time, in the scriptures, that, although the Lord knows, all about you, yet, sometimes, he'll make, he'll raise a question, to draw you out.

What things? Would, the, the Lord come to you, even today, and, whilst you're, concerned, and troubled, and distressed, by all the things, that seem to have gone wrong, what things?

Then, I think, Leopold says, what these things are. And, beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things, concerning himself, preceding, with these words, ought not Christ, to have suffered these things, and to have entered into his glory.

That was a way mark, wasn't it? That was a high heap. It was not just an occasion, when, the Lord, drew near to them, and, but he was, he referred to all the way.

He opened to them the scriptures. And that is a high heap, isn't it? If God shows you, the Ebenezer stones, that the people of God, have reared, in their journey, toward heaven, here and there.

[ 30 : 55 ] They cannot help, but set up, they cannot help, but make, high heaps. Now, God looks, how high the heaps are.

But you're not, given favor, because you can make, a very high heap, and another person, can only make, a small heap. How many stones, are calculated, in this, in this, phrase, a little, if it come from thee, will be of great avail to me.

Is there not, the experience, of God's children, every day? Having obtained, help of God, says the apostle Paul, I've continued.

Help of God. Now, do remember, that, help of God, is not something, that, the whole world, can see. But, help of God, is something, which, the, child of God, can feel.

sometimes, this is brought about, by, physical weakness, and, God strengthens.

[ 32 : 19 ] We come to the end, of the day, and, we are, glad to rejoice, that, my grace, is sufficient, for thee, my strength, is made, perfect, in weakness, and furthermore, he giveth strength, sufficient, for the day.

Now, what can we say, about that? If you, were to consider, a few days, when, your strength, seemed to be, very small, and you, had a job, if I can use the expression, to get into bed, you was felt, so weak and undone, by the pressures, of the day, yet, a high heat, when you lay down, and, you saw, that God, had been faithful, you saw, that he had, had done, that which he promised, he'd given you, strength, sufficient, not so that you, could get into bed, so to speak, and say, oh well, I've got plenty, I could have carried on, a bit longer.

God can soon, begin our strength, in the way, all to, cause us, to come to a point, to our great surprise, when, we shall be compelled, willingly to, to set up, a way mark, and to make, a high heap.

Now, there are way marks, which may not, necessarily be seen, although, a high heap, may be seen, by more. And where are those, high heaps, going to be seen?

Well, they're certainly, going to be reared, amongst the people, of God, in the sanctuary. And those, with high heaps, oh well, surely, want to disclose, all the little stones.

[ 34 : 09 ] And they will say, come and hear, all you that fear God, and I will tell you, what he has done, for my soul. And it's surprising, as I have already said, how, how many, little stones, can make, quite a high heap.

If you look at, the lives of, Abraham, and Isaac, and Jacob, and, Joseph, there was a wonderful, lot of, interpositions, here and there.

Though they weren't, observed at the time, to understand, yet, in the end, the testimony, was a high heap. All through, those trying days, with Jacob, and Joseph, when, Joseph was in, Egypt, you see, it was a high heap, when it all came out, that God, had done great things, and his name, was glorious.

So, set thine heart, toward the highway. We have, this word, also, in the 35th chapter, of Isaiah, where we read, and a highway, shall be there, and a way, and it shall be called, the way of holiness.

The unclean, shall not pass over it, but it shall be for those, the wayfaring men, therefore, shall not, err their end.

[ 35 : 54 ] Now, what can we say, in regard, to this way, this way, which was set, in very, adverse circumstances, because the previous, verse says, and the parts round, shall become a pool, and the thirsty land, springs of water, and the habitation, of dragons, where each lay, shall be grasped, with reeds, and brushes, and a highway, shall be there, a way, of holiness.

Now, what is our response, to seeking, to be on the highway, which is a highway, of holiness? If we are not born, of the spirit, if we have not, the grace of God, we shall not, want to know anything, about holiness, at all.

And what is holiness? holiness, holiness, holiness, holiness is to, feel the power, of the spirit, working in our hearts, drawing our attention, attracting our souls, to the Lord Jesus Christ, and there's nothing more, and there's nothing more, a present, than to see Jesus, who is holiness, personified, holiness, the way of holiness, and also, it speaks elsewhere, and the way of holiness, you will be guided, into peace.

We can, observe, in the world today, that there are, many ways, of unholiness, there are many ways, of iniquity, perhaps you've been, weirded as, perhaps they've been, on either side of you, and they've been distressing, but in the way, this is the way, God has put you in, it's been a way, of holiness.

First of all, that way, of holiness, is a way, of communion, with God. There are two aspects, of having communion, with God.

[ 38 : 12 ] One of those aspects, is to, be found, having fellowship, with his sufferings. I believe, the sufferings, that are beyond us, that is, in a way, of the atonement, and the offering, of himself, as an eternal sacrifice, of his sufferings, so intense, angels have no, perfect sense.

But we have, a fellowship, with his sufferings, at least in this way, he came unto his own, and his own, received him not. He was a lonely man.

He came into this world, and the world, didn't want him. But there were some, that did, and it will be, your mercy and mine, if we're amongst, those some, which desired, to walk, and be a follower, of Jesus Christ.

revelation, revelation, revelation, of the spirit of God, was such, that, there was something, so precious, and so attractive, and so glorious, in holiness, that was in Jesus Christ.

Now, in the best of Titus, we read, to the pure, all things are pure, but, to those, that are not pure, nothing is pure.

[ 39 : 40 ] Now, maybe, we are bombarded, with the impurities, of our natural mind, but do we breathe, after holiness? Do we breathe, after communion, with the Lord, Jesus Christ?

And do we sometimes, if we are persecuted, for righteousness sake, if we are cast out, yet, we still, want to, press on with him.

And what's more, if you take the case, of Peter, who was strong, in his own strength, at one time, though all men forsake thee, yet will not I.

Yet the Lord said to him, but Satan hath desired, to have thee, to sift thee as wheat. I pray to thee, that thy faith fail not, that when thou art converted, strengthen thy brethren.

him, you know, Peter, though he was overcome, he was soon to walk, in the way of holiness. And the Lord turned, and looked upon Peter, and Peter, and Peter, went out, and wept, wept bitterly.

[ 40 : 57 ] Now that's the way of holiness, repentance. Judah, Judas was so different. There was no tears, from coming, dropping from his eyes.

Now, undoubtedly, he was lost, and absolutely, but from Peter, it was so different. He wept. Have we wept?

In his way of holiness, and why did he weep? He wept, wept, because he loved the Lord Jesus Christ. and now he denied him.

Could he have committed anything worse, anything more vile, than to deny his Lord and Master? But just let us think about it.

Has it been that we've denied the Lord? In other words, we have been silent, when we should have spoken. Now we've tried to, go along, hand in hand with the world, as far as we could, but we wanted to be hand in hand, with Jesus Christ as well.

[ 42 : 04 ] And it all had to be sorted out. And when, the Lord directed us into, objecting our heart, to walk the highway, how attractive it was, because there was peace.

In the midst of, this ungodly generation, and what's more, there was love. What do we know about, the love of Christ? Now you may, find it very difficult, to say well, I really can't describe, what I feel.

And of course, love is one of those, strange characteristics, even naturally, that we cannot, really describe it.

We know what we feel, but we cannot, really describe it. How much more so, when it comes to, the things of God.

Do you love Jesus Christ, with mind and heart, his people and his ways? We know that we have passed, from death unto life, because we love the brethren.

[ 43 : 14 ] And we love the brethren, when we love God, and keep his commandments. So do you love the brethren? But some of them are very awkward. But some of them, well, my nature and theirs, are not comparable.

You still love the brethren. What for? Because of the grace, that God has given to that, difficult character. And sometimes, we don't always realize, how difficult of character, we are ourselves.

And so it is wonderful, if God, raises our hearts, and eyes, toward, the high way, even the way, which thou, wentest.

This is an ideal expression, really. Even the way, which thou, wentest. It is as though, it is speaking, of the future, in the past.

But is that not true? Set thy heart, toward the high way, even the way, which thou, wentest. And you went, on that high way, because you were being, guided, by the ever-blessed Lord.

[ 44 : 27 ] A high way. A blessed way. A way that, was above, the rest of the, terrain round about.

Perhaps we can look at, uh, uh, uh, travels. And they're often, on the main, uh, routes, set upon a hill.

And as you travel along, you can, look down, at, uh, the valleys, and so on. But, it's a high way, it's, it's a way above, uh, the rest of the terrain.



Look at that spiritually. Can you look down? Yes, you can see, the beauty of God's creation. But God has lifted you up.

And in a way of speaking, you might say, he's lifted me nearer to himself. Now that will be something, that you will not forget. It will be cause to raise, a way mark.

[ 45 : 33 ] And even to set up, a high heap. So, set thine heart toward the highway. The, the way the holy prophets went.

The way the holy prophets went. We have, uh, just a word or two. Uh, in the epistle of James, you know, which, uh, which says this.

Take my brethren, the prophets, prophets, who have spoken in the name of the word, of the Lord, for an example, of suffering, affliction, and of patience.

Behold, we count them happy, but endure. You have heard of the patience of Job, having, and have seen the end of the Lord, that the Lord is very pitiful, and, uh, of tender mercy.

Obviously, this is one of the benefits, of, the, highway experience. But, we're not to lose sight of the fact, of the holy prophets, in days gone by, suffering, affliction, and of patience.

[ 46 : 50 ] We've only got to turn to the book of Job, to see his time, of suffering, affliction. And of patience. One of the most remarkable, uh, chapters, in the book of Job, uh, is surely, uh, that one, which, uh, speaks to us, of his downcast condition, at the beginning of the chapter, and ends in a most glorious way.

I refer to the 19th chapter, then Job answered and said, how long will he vex my soul, and break me in pieces with words? These ten times have you reproached me.

Ye are not ashamed, that you make yourselves strange unto me. And be it indeed that I have heard, mine error remaineth with myself. And, uh, so he goes on.

And, uh, you can tell, that these friends, uh, in one sense, haven't been friends at all. They've caused him a great deal of distress. He mentions other things in this same chapter, and eventually comes to this.

Is this the highway?

[ 48 : 18 ] Well, now we come to this. Oh, that my words were written, were now written. Oh, that they were printed in a book.

That they were graven with an iron pen, and led in the rock forever. For I know, that my Redeemer liveth, and that he shall stand, at the latter day upon the earth.

All in the highway experience. And we've got two sides to it, you see. Uh, but, conquest in the end. And though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself.

And mine eyes shall behold, and not another. Though my reins be consumed within me. And then there is a remarkable verse, which is worth our attention.

But ye should say, because of this testimony, we should say, why persecute we him? And the reason, seeing the root of the matter is found in thee.

[ 49 : 35 ] In me. The root of the matter was unquestioningly found in Job. The root of the matter is found in the people of God. And because of the root of the matter is in them, they patiently endure.

And they endure, as seeing him, who is invisible. Set thine heart toward the highway, even the way which thou wentest.

And they're wentest. And they're wentest that way, because God directed you in it. It was not your decision. Maybe as you look at your path over the years, you can see, no, it wasn't my decision.

I should have not have gone that way. But God showed me the way. And God said, this is the way. And therefore, we must pursue the narrow way till him we view.

Now, this is the point of the way of holiness. The narrow way till him we view. If we can see Jesus Christ is in the way, then we know that whatever devils may do, whatever our enemies may do, the Lord is by us and will sustain us.

[ 50 : 54 ] And though the devils may roar, and though the dogs may bark, yet who is he that will harm you? If ye be a follower of that which is good, and remember too that set thine heart toward the highway, even the way which thou wentest, and be not afraid, the Lord Jesus Christ said, I am with thee, I will be with thee, in all places whether thou goest.

Strange was the way that Jacob had to tread, but he came out well in the end. Is it not encouraging sometimes to hear the testimony and be closely allied to the wife of some of some of the true believers, and they come to the end of their life?

And do they not enter into heaven with joy? Well you may say some don't give any evidence. Suki Harley, you may have read this book of this really remarkable woman, she said to her friends on one occasion, when I come to the end of my life, you may not see a glorious deathbed, because I have been able to testify and witness unto the Lord's goodness during my life.

It was not necessary, because if she was blessed in her life, and able to tell the riches of God's mercy to her, then there was no need for her to have a joyous departure into heaven, because it must be so.

even the way that thou wentest, turn again, O Virgin of Israel, turn again to these thy cities.

[ 52 : 50 ] So, was it in this case that there needed to be a turning? Perhaps there needs to be a turning in your life and mine, and God will speak the word, and God will show us that we need to turn.

Are we depending upon ourselves? Thy whole dependence on me fixed, nor entertain a thought, thy worthless schemes with mine to mix, but venture to be not.

So then, set thee up way marks, make thee high heaps, set thine heart toward the highway, even the way that thou wentest. Turn again, O Virgin, true child of Israel, turn again to these thy cities.

May the Lord guide us and direct us. To the glory of his name. Amen. Let us close by singing hymn number 407, hymn 407, tune Walton, number 430.

Dear Lord, my panting soul in flame, to spread a ball aboard by matchless fame, and with a solemn pleasure tell the grace that saves from death and hell.

[ 54 : 23 ] He is pardoned full for sins that's past, it matters not how thick, black they're cast, and oh my soul with wonder view, there's sins for sins to come, there's pardon too.

Hymn number 407. song lips classeç and più discussion and Whoa in light feel kina and the ■■■■■■ and stone■■■■ ■■■■■■ the others the Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. And now, may the grace of our Lord Jesus Christ, the Father's love, the fellowship and communion of the ever-blessed Spirit, be with us now and ever. Amen.

[ 58 : 24 ] Amen. Amen.

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

Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Thank you.

Thank you.

[ 60 : 28 ] Thank you.

Thank you.

Thank you.