

Psalm

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Date: 08 February 1998

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

[0 : 00] Let us now continue by singing hymn number 454, hymn 454, tunes in Catherine, number 793.

Thy presence, gracious God, afford, prepare us to receive thy word. Now let thy voice engage our ear, and faith be mixed with what we hear.

Thus, Lord, thy waiting servants bless, and crown thy gospel with success. Hymn number 454.

Thou presence, gracious God, afford, prepare us to receive thy word.

Thou presence, gracious God, afford, prepare us to receive thy word. Thou presence, gracious God, afford, prepare us to receive thy word.

[1 : 24] In Lord, will meet us for aol proceed, MATT. The love of thy way to this Sabbath place, and thou thy gospel in success.

The love of thy way to this Sabbath place, and thou thy gospel in success.

The love of thy way to this Sabbath place, and thou thy gospel in success.

And thou thy gospel in success. To us the sacred weather and fire.

The love of thy way to this Sabbath place, and thou thy gospel in success. The love of thy way to this Sabbath place, and thou thy gospel in success.

[3 : 53] The love of thy gospel in success. The love of thy gospel in success. And thou thy gospel in success. And thou thy gospel in success.

O the love of thy gospel in success. O the love of thy gospel in success. O the love of thy gospel in success. O the love of thy gospel in success.

O the love of thy gospel in success. O air of thy gospel in success. O the love of thy gospel in success. O the love of thy founder, ■ O the love of thy gospel in success.

O the love of thy gospel in success. Thy strength is proud and love displayed And guide us through around the flame Glast à l'■■ didn't suffer as Amen Thouiar ■■■■ For the Lord's help, I will direct your attention to the psalm that we read, Psalm 119 and verse 89.

Psalm 119 and verse 89. Forever, O Lord, thy word is settled in heaven.

[5 : 50] Forever, O Lord, thy word is settled in heaven. In this verse, there is a tremendous truth which contrasts with the words of men.

One thing that appears often to be so evident for the most part is that the words of men cannot be relied upon.

Now, to some extent, this applies to all because we do not know the end of things.

And we cannot tell what will happen tomorrow which would completely destroy all our plans and thinking. When we come to the word of God, when we see the Lord God uplifted high above, we see him sitting on no precarious throne nor borrowing leave to be.

And in consequence, the forcefulness of this word is apparent. Forever, O Lord, thy word is settled in heaven.

- [7 : 07] Forever, forever, forever. Many challenges have been cast upon the word of God by looking at the scriptures themselves forever.
- What we read in the book of Genesis in the early chapters concerning the creation of the world, forever. The truth has not changed concerning it.
- And those prophecies concerning the end of the world, as mentioned in the second epistle of Peter, third chapter, is forever. The truth has not changed throughout the generations.
- People may say, I don't believe it, I don't believe that. Yet, nevertheless, they will prove that it is forever. And what was believed in the last generation, what was believed in many generations, even before the Lord Jesus Christ came upon this earth, has not altered one iota forever.
- However, this can only be said when we think of the word that is spoken, is spoken by one who is the same, Jesus Christ the same yesterday and today and forever.
- [8 : 44] As I pointed out sometimes, it is so important to put in all the ands. Because otherwise, we break a great chain.
- Jesus Christ the same yesterday and today and forever. We may indeed have an experience of Jesus Christ today and yesterday.
- May this encourage us to believe that what we discover and find out by the teaching of the Spirit of God is forever.
- Forever. Tremendous word is this word forever. It speaks to us about unchanging. Unchanging word.
- Unchanging word. Unchanging knowledge. Unchanging power. Unchanging omniscience, where God sees all things at all times, in every places, in all places, and forever.
- [9 : 55] Unchanging word. Now, you see, let us take this word in a limited area. Our lives.
- Our lives. Now, we are, of course, at varying ages in the convocation this morning, but forever. If you go back to your childhood days, as some of us can, of course, but are now living in our last days, then, has the truth changed?
- Has the mercy of God altered? Has there been matters that God has spoken about in his word that no longer prevail or exist?
- There have certainly been many changes in the world seen. Many changes. And, sad to say, amongst the changes is a departure from the truth of God.
- A departure from the fear of God. A departure from those things which are holy. Nevertheless, there have always been changes in the world.
- [11 : 17] Right from the very earliest traces of history. Changes of scene. And there is another sense in which the psalmist says, They that have no changes fear not God.
- What a blessing it is for our souls, if though we do, and must, of course, have changes in our souls, yet God, the Lord God, omnipotent reigneth.
- And, as I have pointed out to you from time to time, he is able to declare the end from the beginning.
- From the beginning. You see, when men think about some project, they come up for sure, say that the end will be so and so.
- But God can. God can. And if you are called by his grace, God can tell you now that you will endure unto the end.
- [12 : 24] You may have many fears and be troubled sometimes, but God can tell you now. Because it is his work.
- And thus the word of God supports it. It is able to declare from the beginning what the end will be.

Forever. Forever. O Lord, thy word is settled in heaven. We may just look at this word settled for a moment or two.

If there is anything paramount in this world, it is unsettlement. Unsettled. How people, for the most part, are unsettled.

We pass through life and in many instances we can find that we are unsettled. We are unsettled in our circumstances.

[13 : 21] We are unsettled in our thinking. We are unsettled and confused in our thoughts even that to refer to the things of God.

And therefore, this word settled stands out in golden letters as something by divine contrast.

Settled. So then, there are two points in this verse that speak to us about certainty.

Forever and settled. When we consider ourselves, how much of our trouble comes about because of our lack of settlement.

And yet, there are times when God's people know the forcefulness of these words. And they are made witnesses to these words that this is true forever, O Lord.

[14 : 29] Thy word is settled in heaven. The devil can't touch the Lord of God in heaven.

No. So if he's settled in heaven, he may go about as a walkabout, as a roaring lion, seeking whom he may devour.

But he cannot touch that which is settled in heaven. He can accuse the brethren and bring all sorts of discouraging thoughts into their lives and suggest that they have been completely deceived and that they have never begun their profession of religion in a right way, that they are trusting in a figment of imagination, that they do not know the Lord after all, and that they have been completely deceived by what they have heard.

And all this is going on on earth, but we look up. Thy word is settled in heaven. Thy word.

The word which God has said. Now you see, God's people come into a variety of experiences sometimes. My mind just goes to Psalm 89, where we read of the pathway of God's people, and we come to this verse, My mercy will I keep for him forevermore.

[16 : 12] My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne is the days of heaven. So, we proceed.

Are we feeling that we are strong, and that we shall be able to run a flower straight furrow now?

Well, if his children forsake my law, and walk not in my judgments, what is what's happening to God's word, God's law, God's thinking, in heaven?

If they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips.

[17 : 28] Once have I sworn by my holiness that I will not lie unto David. So, I am not commending to you to backslide, or to go astray, but if you do, remember, if God has confirmed you in his covenant love, that he's loved you in everlasting love, it remains firm, it remains sure, and some of us are witnesses to glorious truth, substantial truth, enduring truth.

As it's written, in the prophecy of Jeremiah, I have loved thee with an everlasting love, and therefore, with loving kindness, have I drawn thee.

Though this, of course, was spoken to Israel, to the chosen of God in Israel, yet nevertheless, no doubt, Jeremiah himself was included.

Indeed, he was, because in the very first chapter of Jeremiah's prophecy, we find God speaking to Jeremiah and telling him about himself.

Then the word of the Lord came unto me, saying, before I formed thee in the belly, I knew thee. So you see, this is in the eternal God, forever.

[18 : 58] We look back, when we think of forever, forward. But God looks backward as well. So, do not start now, when you think about forever, but start right back before the world were brought into being, and there start forever, forever.

And here, we find the Lord speaking to Jeremiah, before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, our Lord God, behold, I cannot speak, for I am a child. Who am I? And this is one of the operations of God upon his own dear people, and especially in preparation for important offices that they may have to take in the church of God.

They come to this spot where they say, our Lord God, behold, I cannot speak, for I am a child. And we should remember that it is one of the great important teaching to the Spirit of God that we do become as children.

Except ye become as little children, ye shall in no wise enter the kingdom of heaven. A child is to be instructed, willing to be instructed.

[20 : 27] what we're thinking about, those children, not those that are difficult, but those that want to learn.

Generally speaking, a child wants to learn. Are you a child, then, in the things of God, that you want to learn? And you want to be directed to right places and to sit under good teachers because you want to learn.

And so, here was Jeremiah, going to be a teacher, going to be a prophet of the Lord. But the Lord said unto me, Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.

Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. And as you read on, in the prophecy of Jeremiah, you will see how this was worked out to the letter.

Undoubtedly, many enemies rose up to oppose Jeremiah. Many rose up to, in endeavor to tell others that he should be discredited.

[21 : 46] But forever, O Lord, thy word, is, thy word, thy word is settled in heaven.

And, even though Hananiah rose up and said, it'll only be two years in Babylon, that you'll be in Babylon, Jeremiah prophesied, according to the word of the Lord, seventy years, and seventy years it was.

And, perhaps, there's one way in which the people of God learn, forever, O Lord, thy word is settled in heaven. If you should come in contact with people today, and you might well do, who will say, are, yes, I know, but, that won't come to pass.

No, that won't come to pass. And, you know, it's a, a nice, a, simple thinking. And, even Godly people, can't make a mistake sometimes.

I remember, my dear mother, she said to me, when she knew that we were going to get married, and she said, oh, she said, well, leave it for, it'll be over in four months.

[23 : 03] Well, it was more than four years. But you can see how the natural mind goes. God's determination was to be much longer than, to be numbered in months.

It was to be numbered in years. And so, according to, I believe, God's guidance, we were married. And, at, at, earlier time, than was thought by some to be, be, be the best.

Because, you see, if we waited a bit longer, then things would change. We do not know what a day nor an hour may bring forth, but, God knows, for ever, O Lord, thy word, is settled in heaven.

But, just returning to Jeremiah for, for, a moment, or two, be not afraid of their faces, for I am with thee to deliver thee, saith the Lord.

And then he comes a bit farther on, therefore, and where he says, first chapter, thou therefore, get up thy loins and arise, and speak unto them all that I command thee.

[24 : 16] Be not dismayed of their faces, lest I confound thee before them. And they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, who deliver thee.

Well, it may be that when we think about what God may give to us in regard to the future, that it's all going to be smooth sailing about, Jeremiah was told, they shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee.

Now, that's God's word. And however, that may apply in your own cases, it's certainly applied in mine, then, we are witnesses to this forever, O Lord, thy word is settled in heaven, settled before we were born, and in the fullness of time, settled, in regard to that time when, by the power of God, we are called by, by, his grace.

Now, we cannot, we cannot be called by grace before God's time, but we shall be called after. There is an appointed time, God has known his people from the beginning, and when we think about our own lives, in our childhood, and youth perhaps, and even older, then we went astray following all sorts of delusions.

God was watching over us, and this word was still being, being, being proposed, forever, O Lord, thy word is settled in heaven, however Satan may tempt, however involved they may become in wrong courses, yet my word is settled in heaven, and they will come to a good end, a good end, how good it is, reading the scriptures, the end, of the people of God, many of the good people that we know, like Jacob, and Isaac, and so on, there is not a great deal about their end, they gathered up their feet into their bed, and their spirit departed from them, their lives, though, spoke of it, we read, of course, in the 11th of the Hebrews, of those people that died in faith, now, let's make no mistake about it, they lived in faith, otherwise they couldn't have died in faith, now of course some people may say, the thief on the right hand of God, he didn't live in faith, oh he did, he lived in faith, perhaps it was only an hour or two, but he lived in faith, and because he lived in faith, he died in faith, and he said, remember me now when thou comest into thy kingdom, and the Lord

[27 : 42] Jesus said, faithful to the word that he had spoken and left on record, this day thou shalt be with me in paradise, a remembrance as you ask God to remember you, remember me, and does it appear to you sometimes that to do so, well, almost appears to be laughable, and I speak that with all reverence, but I know that there are experiences which God's people know, and they look at the truth, and they look at God's purposes, they look at God's promises, and they say, oh, it's impossible, it can never happen to me, do remember then, that that which is written in heaven, is along these lines, the things which are impossible with men, are possible with God, now we have many things happening in our lives, and perhaps you can do things, in your life,

I shall be very surprised that there haven't been some impossible things, in your life, or in those that are closely connected with you, but God can bring about, and what's more, he can bring forth a clean thing out of an unclean, a sinner defiled by sin, he can wash him in the blood of the lamb, and wash her in the blood of the lamb, and make them clean, so that they can bear testimony, with the psalmist, in that penitential psalm, which we're glad to have, in Samuel, we can read about the temptation, the life of David, and in the psalms, we can feel his inner life, now you'll see there friends, when a person falls, is overcome, we cannot judge, we tend to say, they've finished now,

I've finished with them too, but God hasn't finished, oh God hasn't finished, and so, just turning to the 51st psalm for a moment, for ever, O Lord, thy word is settled in heaven, and that will never alter, have mercy upon me, O God, according to the loving kindness, according to the multitude of thy tender mercies, blot out my transgressions, wash me thoroughly, thoroughly, from mine iniquity, and cleanse me from my sin, have you looked at that word sometimes, and thought, well of course that happened to David, I shall never want that word for myself, but remember my word is written in heaven, which will apply to you all throughout your life, and therefore, though you may not suspect you will come into certain circumstances, God knows that you will, certainly, the psalmist never thought for one moment, that he would ever be in a position that would cause him to speak forth the 51st

Psalm, wash me from mine iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my sin is ever before me, what a wonderful thing, when we turn to the prophets of Isaiah, Isaiah, and there we find I have blotted out as a thick cloud thy sins, isn't it astonishing, thy word is settled in heaven, that thy sins are blotted out, even though you may be like David, who said, my sin is ever before thee, nevertheless, it is the experience, which I can speak for myself, and that is that God can blot your sins out in such a way, that when you search to find your sins, your sins can never be found.

There's one other thing, or at least, amongst many, which comes to us in Christian experience, in discovering the great truth, for ever, O Lord, thy word is settled in heaven.

[32 : 11] Against thee, the only have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.

And, now, the psalmist looks back, and he says, behold, I've shaped iniquity, and in sin did my mother conceive me.

you know, sometimes people look on a little babe, and they say, poor innocent creature, but the word of God doesn't say so. The word of God says something quite different, and this word will stand.

Conceived in sin, and I was shaped in iniquity, and in sin did my mother conceive me. nevertheless, and once he loves, he never leaves, and loves him to the end, and if God loved you, he loved you before you loved him.

He loved you, conceived in sin as you were, brought into this world, because you had simple parents, and he couldn't be otherwise. What we call original sin is the gift of the devil, shall I say, to everybody that is born into this world, and that sin has to be atoned for, and everyone who is quickened and saved by the Lord is an everlasting salvation.

[33 : 47] But whilst the psalmist was considering thy word is settled in heaven relative to what I might call the negative aspect, behold, I was shaped in and iniquity, and in sin did my mother conceive me, he also sees the other side.

Behold, thou desirest truth in the inward parts, and in the hidden part thou should make me to know wisdom. Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow.

Do you not think that your kind of mind would say never? Don't believe it. David, whenever he felt that one time he came into this bitter experience to discover that God's word was a word of love to sinners, and Christ came into this world to save sinners, and he lived in this world where nobody wanted him, but he came to lay down his life, and he might take it again, and deal with all the sins of the election of God.

And then we find there's another aspect, as I just remain on this psalm for a moment, and that is, forever, O Lord, thy word is settled in heaven.

It's not just one word, and not just that we were conceived in sin, and no, but it continued. A revelation that God desired truth in the inward paths, and in the hidden path there was made me to know wisdom, and therefore he could say a relation to that, forever, O Lord, thy word is settled in heaven, and now it's settled in my heart.

[35 : 42] The truth is settled there. I'm persuaded, I'm persuaded of this straight truth. And then he goes on to speak of the spirit of God working and revealing the truth.

Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow. But he's not satisfied with his filthiness, as he fills, and then rejoicing in the cleansing of his sin from him.

he says, make me to hear joy and gladness, so the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all my transgressions, and mine iniquities, creating me a clean heart, O God, and renew a right spirit in me.

Now you see, forever, O Lord, thy word is settled in heaven, and if you are loved of God with everlasting love, if God has chosen you unto redemption, and has from all eternity viewed you as one that is precious in his sight, then you will find in the word of God that there are clear directions as to the pathway through which you will pass, and what you will feel.

And perhaps the 51st Psalm, is just one of the Psalms, not to be isolated from the rest, because very often the Psalms are very important, they're very precious, because they speak to us of what real religion is all about, and what innermost feelings of God's people really are.

[37 : 36] There are many things that if it wasn't for the scriptures of truth, we should never know, but God tells us what our feelings will be under the conviction of sin.

The anguish that comes upon our spirit sometimes when there seems to be no hope, all hope that we shall be saved is lost, as we read in the scriptures. Forever, O Lord, thy word is settled in heaven.

So then, if it is settled in heaven, regarding your own feelings of being lost, it is also settled in heaven in regard to salvation.

We just think for a moment or two of Jonah's life, he was rebellious, he wasn't the only one that was being rebellious, it may be that we've been rebellious, and perhaps God has said that I'm rebellious still, but since in love I took thee in my promise I'll fulfill, I've bound thee up secure, amidst all the rage of hell, the curse, thou never shalt endure, for I'm unchangeable, I am the Lord, I change not, therefore ye sons of Jacob are not consumed.

Forever, the truth that we began to know, perhaps some time ago, or perhaps we're just beginning, is still true, and the one thing that is true, and John the Baptist speaks about this, he says, concerning the Lord Jesus Christ, he must increase, and I must decrease, in opposition that is, to carnal thinking, the carnal mind is all forgetting a bigger and bigger and a blacker, when I say a blacker, I mean, so the people won't miss it, the great eye, but John the Baptist learned this, forever, oh God, oh Lord, thy word is settled in heaven, and it will never change, so then, has God brought you, and he brought me down, to those places, where we're nothing, after all, nothing, nothing, nothing in ourselves, and amazed that God should look down upon us at all, it's not for all the good, good works, and good things that we've done, as good as they are, in their place, what we find, that this kind of teaching, was a teaching, which the apostle Paul, well knew about, in writing to the Ephesians, he says, unto me, unto you, unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ, unto me, a person that has persecuted the church of God, and, so, in writing to the Ephesians, he says, what I've read, now if you turn to the

[41 : 07] Philippians, you will find, so that, for, we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no competence in the flesh, though I might also have competence in the flesh, and why?

Circumcised the eighth day, of a chock of Israel, that will you know, the peg, of a tribe of Benjamin, a Hebrew of the Hebrews, that's touching the law of fallacy, concerning zeal, persecuting the church, touching the righteousness, which is in the law of blameless, and the things which are impossible with men, are possible with God, God.

And are we not witnesses, some of us, of this truth? We read in the next verse, that what things were gained to me, those I counted lost for Christ.

And, how did this go about? It was because forever, O Lord, thy word is settled in heaven, settled before the soil of Tarsus was ever born.

And though he looked a hopeless case by a good many, and the evil disciples had a job to believe that he was converted by the power of God, but so he came to pass.

[42 : 29] And we noticed the effect, the change effect that came into his life. Yea, doubtless that I count all things, but loss for the excellency of the knowledge of Christ Jesus my Lord.

What about the great eye? What about the knowledge he had? What about the advantage he had in the Jewish church? They all had to go, all because that God had written that he should be called.

His name was written in heaven, forever, O Lord, thy word is settled in heaven. So then he was willing to part with all. Now you may say, well I'm not willing to part with all.

I can tell you that you will be willing to part with people and become numbered with people that perhaps are considered not worthwhile looking at.

For whom I have suffered the loss of all things, not some things, and this word is a true word. And do count them but done that I may win Christ and be found in him, not having mine own righteousness which is of the law, but that which is true, the faith of Christ, the righteousness which is of God by faith.

[43 : 53] And now we come to something. Thy word, forever, O Lord, thy word is settled in heaven, that you'll come to the impossible, you'll come to the place which you said, not me, not me, that I may know him.

A desire in the first place, a longing and thirsting after God and godliness, that I may know him, and in order that that is to take place, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

And yes, and that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, are we willing to suffer for Christ's sake?

I can dwell, I shouldn't be surprised if you would say, I'm not, I'm not willing, and neither are we willing by nature, but God makes his people willing, because forever, O Lord, thy word is settled in heaven, and they shall know me, they shall know me, and everyone will be brought to this place to part with everything, and to follow him.

There's another point that we turn over, I just turn over at random to the Colossians, where we have this wonderful word concerning Christ is all and in all.

[45 : 41] Now we've got to look at that, and consider what it says, and I can quite imagine the reaction of your mind saying, but that's impossible, but it is possible, and as time goes on by the teaching of the Spirit of God, we shall want our mind filled with Christ, and how much more so, as we draw near the end of our journey here below.

I know there are many things in life, and there are certain pursuits that we must take to prepare ourselves to live in this wicked world, and to have honorable professions, and jobs, and businesses, but nevertheless, God prepares his people that they count all things but dross, that they might win him, that they might be favored with the cross of Christ himself, that Christ may be all, and in all, now some of us, can be a testimony to those times in our lives, when that's true, Christ has been all, we want, when we're not wanting nothing else, let worldly minds the world pursue, it hath no charms for me, can't be true, it is, it is, to those who are experiencing this word, forever, O

Lord, thy word is settled in heaven, let worldly minds the world pursue, it hath no charms for me, once I'd admired it, portion too, but grace has set me free, grace, and what is grace, well, generally it is regarded as the unmerited favor of God, oh, the unmerited favor of God, forever, O Lord, thy word is settled in heaven, that his people, his chosen, those whose names are written in heaven, they will be numbered, amongst those who shall find that this is a settled word in heaven, and we have those words, you know, in the Hebrews, which speak to us so wonderfully, in the 12th chapter, but ye are come unto

Mount Zion, and unto the city of the living God, how, because our names are written in heaven, and because of the certainty and the settling influence of God's word, but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirit of just men made perfect, and, and this is an important point, and to Jesus, the mediator of the new covenant, the covenant made with David's Lord before the sinner fell, and to the blood of sprinkling, that speaketh better things than that of Abel, and if by the spirit of God you shall be brought to look at some word like this, and to rejoice in it, even though your carnal mind, your unbelieving mind, say,

I'm not interested, I'm not drawn to it all, yet forever, O Lord, thy word is written in heaven.

[49 : 49] We read also of another important word, also in the tenth of the Hebrews, which speaks to us, for we know him that saith, vengeance belight unto me, I will recompense, saith the Lord, and again, the Lord shall judge his people.

It is a fearful thing to fall into the hands of the living God. Do you think it is? Because it's God's word, and it's been God's word forever in the past and will be forever in the future.

That word is settled. It is a fearful thing to fall into the hands of the living God. Some of us have had some experience about this, that God is holy, that he is angry with the wicked every day, and we fail to be wicked ourselves.

And what shall we do or whether flee to escape the justice due to me? It is a fearful thing to fall into the hands of the living God, but call to remembrance the former days in which after ye were illuminated, ye endured, a great fight of affections, partly while she were made a glazing stock, both by reproaches and afflictions, and partly while she became companions of them that were so used.

The pathway of the people of God. This is written for our learning and for our understanding, and for the pathway that every one of God's children must pass through.

[51 : 33] let me just read it. Again, partly whilst you were made a glazing stock, both by reproaches and afflictions, and partly whilst you became companions of them that were so used.

we shall find that there is a family on earth whose father fills the throne, and they were seen of heavenly birth to men their little though.

Whene'er they meet the public eye, they feel the public scorn. For men their fairest claims in eye and count them basically born.

born and coming to the end, the good man speaks that he will be content all onour to forgo but that which comes from God.

And partly whilst he became a companions of them that were so used. You know, God's people in the world are unknown to the world.

[52 : 41] they may be looked upon by the world as odd people, but they have no idea of what God is accomplishing in their hearts, that God is preparing them for heaven itself, and the day to which they are looking forward is when they shall leave this earth.

And as the apostle said, for me to live is Christ, but to die is gain. And if you question it, remember the words of our text this morning, forever.

Oh Lord, it's been so in the past. You can go back to the patriarchs and you will say, yes, God's word was settled in heaven, was settled in heaven in regard to Joseph himself.

What a strange thing that was when Joseph had those dreams, and, well, the path that followed in which Joseph was led in afterwards was most strange.

It looked as as though everything was going the wrong direction, and it can be that with some of you, you might think everything is going in the wrong direction, but, you see, Jacob even came to the conclusion, all these things are against me, but all these things will work of his good, and the time came, you see, when the dreams were fulfilled to the letter, and in such a way that the brethren who said they would never bow down, they did bow down, and furthermore, the whole experience was such that they had brought the brethren to fear when Jacob died.

[54 : 33] Now father was gone, they thought Joseph would be able to turn a change toward them. So his brethren went and fell down before his face, and they said, behold, we be his servants.

And Joseph said, fear not, for am I in the place of God? But as for you, ye thought evil against me, God meant it unto good to bring to pass, as it is this day, to save much people alive.

Amen. All because forever, O Lord, thy word is settled in heaven. We've just touched the perimeter, so to speak, this morning.

May the God be gracious to us for our meeting later in the day. Amen. Amen. Let us close by singing hymn number 945, hymn 945, tune Hursley, number 353.

Saviour of sinners, deign to shine on this benighted soul of mine. O show my wandering feet the way that leads to realms of endless day.

[56 : 17] Reveal the path of life and peace, the road to pure and perfect bliss. Guide a poor pilgrim safely on, be thou my shield and constant sun.

Hymn number 945. Hymn number 945. Saviour of sinners, day to shine, Huang■■ of men are handed a blood firm in the hand, Huns and thee are blood and holy.

hyn- of endless pain. Reveal the heart of life and peace, wear them to a pair and spirit Chris, guide them all with your friend Impfdegglyard.

May thou march here and thou hast the sound.

May thou march here and thou hast the bridge.

[58 : 22] Thy presence may demand this same.

Be loved by received and Sentinel.

My sons are king, my hearts to share.

And when I shall beside my breath, and walk the gloom in the air of death, then may I find the gloom I say, yet my son's glory, way by way.

And now, by the grace of our Lord Jesus Christ, the Father's love for fellowship and communion of the Holy Ghost be with us.

[60 : 09] Amen. Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen. Thank you.