

TWO ADDRESSES

ON

Psalm xc., xci., & xcii.

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THE TITLE TO LIVE FORFEITED.

(PSA. xc. 1, 2; xci. 14-16; xcii. 12-16.)

IN the millennium everybody will be subject to the rule of Christ, and they will know God. The glory of God will fill the world as the waters cover the sea, but the way of happiness then and the way of happiness now is just the same. One might have said to Job, See what God has done. He has given you twice as much as before; but I think I can hear Job saying, That does not constitute my blessing—I have learned to know God—that is the substance of blessing. It is not change of circumstances which constitute our blessing—we want to be changed—it is an inward thing. If you come under the rule of Christ and into the knowledge of what God is, it will make you profoundly happy.

Psalm xc. is the prayer of Moses, the man of God, and stands at the head of the fourth book of Psalms. A very valuable introduction it is, too, and full of moral principles which I shall endeavour to apply to ourselves. Moses, the man of God, voices the cry of the man who has forfeited his title to live, but before doing so it is most blessed to see that he states in the first two verses what God is. In this lies our refuge. "From everlasting to everlasting, thou art God." Then in verse 3 he begins to tell us about ourselves—he states what man is now. His days are shortened. No matter what I attain to in the way of position or understanding, I must

die, and we must face it. Moses voices the cry, and he gives us the reason why man's days are shortened.

It is a very interesting fact that it was God's intention in scripture that a man should live 1000 years. God is God, and He is going to have His way after all. Meanwhile the thought has been frustrated and man's days are shortened. In Genesis xi. you find that in the days of Peleg the age of man went down from 500 to 250 years at once. Men divided the land at that time, and, it seems to me, God had to shorten their days because they grew so selfish. I think it is a great mercy that man's days are shortened, because of what he is.

"The days of our years," says Moses, "are threescore years and ten; and if by reason of strength they be fourscore, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." (Psa. xc. 10.) I have no doubt it was written in connection with the shortening of their days in the wilderness. If Moses voices the cry of the man who has forfeited his title to live, yet at the close of the psalm there is hope, and the hope is found in what God is. This is the ground of hope in verses 11 to 17, founded on verses 1, 2. He states what God is. It all has reference, of course, to Israel, but there are great principles to which I desire to call your attention:—

- I. The fear of God.
- II. The mercy of God.
- III. The work of God.
- IV. The glory of God.
- V. The beauty of God.

These are the five things set forth in this psalm.

Read verse 12: "So teach us to number our days, that we may apply our hearts unto wisdom." I think that is the first great principle. You number your days—you recognise the fact that as a man you have forfeited your title to live, and that should lead you to apply your heart to wisdom, and the first thing in the way of wisdom is the fear of the Lord. "The fear of the Lord is the beginning of wisdom." If we start feebly on that point we shall be weak all along the line. The first great work of God in a man's soul is that he begins to fear God. I think men are getting very much weaker now as to the public acknowledgment of God; people do not fear God as they used to—they are drifting. There is a great lack of the fear of God, and where that is so individually, you may depend upon it there is a very poor foundation in a man's soul.

The beginning of wisdom is to fear God. That is, *you have a sense in your soul of what is due to God.* Take the work of God in the thief on the cross. He had to number his moments. But what happened to him? The Spirit of God was producing a work in his soul. There was a divine Person by his side doing a work for him, and there was another divine Person doing a work in him. The first mark of a divine work in his soul was that he said to his fellow, "Dost thou not fear God?" &c. It is a great thing to fear God. That is, that you have in your soul a proper sense of what is due to God. I think that is the great mark here, and they begin by saying, "So teach us to number our days,

that we may apply our hearts unto wisdom." (Ver. 12.)

The next thing is the "Mercy of God." Read ver. 14: "O satisfy us early with thy mercy; that we may rejoice and be glad all our days." The fear of God always leads you to a sense of your need of His mercy. If there is the fear of God you must in the very nature of things appeal for mercy, because you are made to feel how unsuitable you are to God, and that you are a subject for the sovereign mercy of God. We are here to-night the fruit of the sovereign mercy of God. I think that is a very safe thing because it gives you ballast. Sovereign mercy is good ballast for your ship. I well remember, years ago, listening to an aged servant of Christ. He said, "Keep your ship well ballasted with humility," and a sense of the sovereign mercy of God produces this. There is such a thing as growth, but it is well for us to have a deepening sense in our souls that we are the subjects of sovereign mercy.

The apostle says in Timothy, "I obtained mercy" that I might be a pattern of what God could do in that way. The sovereign mercy of God reached out to the chief of sinners. Although he had a full and deep sense of the purpose of God, which was connected with the "top," he never forgot that he was a subject of the sovereign mercy of God. Going back to the thief on the cross again, he said, "Lord, remember me"—pitifully consider me. That is an appeal for mercy. So it always has been and always will be in the history of a soul, that is, that the fear of God is first known, and then there is an

appeal for mercy. One could say a great deal about it. There is no doubt that Moses had a very lively sense of it. God said to him, "I will have mercy on whom I will have mercy," and then in Numbers xiv. Moses pleads with God on the ground of His sovereign mercy, at the very time, I think, when this psalm was written, or composed.

In Romans xi., where the apostle by the Spirit sets forth the faithfulness of God to His people Israel on the ground of righteousness, he points out that they all come in on the ground of mercy. Immediately the note is struck, the apostle bursts out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The key to the whole chapter is the mercy of God. In other words, "From everlasting to everlasting, thou art God." He is rich in mercy. They cry for mercy here, "O satisfy us early with thy mercy."

Let me for a moment again allude to Timothy. The apostle speaks of the gospel in connection with his need in the first epistle. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." When he is writing the second epistle he presents the gospel from another side (1 Tim. i. 9), that is, in connection with the purpose of God. On the one hand, I want to see how He has reached me on the side of my need and that He has pitifully considered me according to His sovereign mercy. On the other hand, He would have us see that *Christ reached us at the bottom because He wanted us at the top*—"According to his own purpose and

grace, which was given us in Christ Jesus before the world began." We want to keep the even balance of this in our souls, and I am sure you will admit the truth of it. I desire to press that the fear of God always leads to an appeal for mercy and He "satisfies them early with his mercy."

Now in verse 16 He says, "Let thy work appear." What is involved in that is the work of Christ. There are two things seen in the death of Christ: 1st, *God's own absolute and abiding answer to all that I find in myself that is unsuitable to Him*; and, 2nd, *the setting before my delighted heart the infinite blessedness of what God is. In the death of Christ, I have lost myself and found God.* Some one has said that that which was the witness of the judgment of God—death—has become now the everlasting witness of the love of God.

Another side is that the Spirit of God has come and dwells in us in order that we may realise, enjoy and enter into the blessedness of it all. There is the work of Christ for us in death, and the work of the Spirit in us to make good what is set forth in the death of Christ.

In verse 16 we see that what is connected with the work of Christ is God's glory. "Let thy work appear unto thy servants, and thy glory unto their children." God glorifies Himself in displaying Himself. *He does what He does because He is what He is, and in doing what He does, He sets forth what He is.* He glorifies Himself by making Himself known.

An eternity of bliss is summed up in two remarkable sentences:—

God all and God in all.

God all to you in revelation, and *in all* in response—that is, there is an everlasting throb of response, a universe throbbing back to God. What is one's happiness now as a Christian? That God is revealed to you and there is a response in you. You may be conscious how feebly you are in it, but if you are a Christian you love God, the work of Christ has appeared to you, and there is an answer in your heart to what God is. It will be so in the millennium. God will see it there, although it may not be in its fulness and completeness. Men will love God and will love their neighbour.

Read verse 17. In the interpretation this psalm has nothing to do with us, but in the application it has. Now they say, "Let the beauty of the Lord our God be upon us." Is not that a beautiful conclusion? If His glory shines, there will be a reflection. Do you think anything will die that has the beauty of the Lord upon it? I want you to get in your souls a sense of the moral necessity of death; but nothing that bears the beauty of the Lord will die. He has put that beauty upon us. I shall not die as a Christian. Death will not overwhelm me—"He that believeth on me shall never die." Death will not interrupt my joy. It will overwhelm the man who has never feared God and has not felt his need of the mercy of God. If I had to die to-night at 12 o'clock I should be like another man in this respect, I should leave sorrowing hearts behind, but I should not die out of the love of God. I am getting younger—the inner man is rejuvenated day by day. The beauty of the Lord will be upon them and they will live out their

days—1000 years—and they will be transferred from the millennial earth to the eternal earth, part of that universe of bliss when God shall be all in all.

Now how is it all going to be brought about? I wish you could see the beauty of scripture. Look at the next psalm. Moses wrote Psalm xc., but I do not know who wrote the next. It was probably written many years after and yet by the Spirit has been placed directly after this psalm. It speaks of Christ. Christ is God's answer to everything. In verse 2 you are introduced at once to the Lord Jesus Christ—"I will say"—Jesus speaks—the Messiah—the Son of God in incarnation—His voice is heard. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." (Ver. 2.) Do you see that Christ is our rest? How could you have the hopes expressed in Psalm xc. fulfilled except in Christ. God says, Look at My Son—in Him is the Yea and Amen—you are immediately introduced to Christ.

In Psalms xlii., xliii. and xliv. we get another cry—it is like the falling barometer—they cry an exceeding bitter cry; but God's answer to the cry is Christ, as in the psalm before us. So Psalm xlv. commences, "My heart is inditing a good matter: I speak of the things which I have made touching the king." Christ is the Yea and Amen. How my heart rejoices in it. Everything is secured for God and for us in the Person of the Lord Jesus Christ. We poor creatures have been nothing but a "nay" to God, but God has got His "Yea." David had to say, "Although my house be not so with God; yet he hath made with me an everlasting covenant,

ordered in all things, and sure." Why? Because in Him is the Yea and Amen—the blessed Christ of God.

It thrills one's soul to see the marvellous structure of scripture. Who but a divine author could put things together like this? Read Psalm xci. 1. I want now to speak a little about the "secret place." There is a secret place, a place of shelter for your soul, which has been discovered by the Lord Jesus Christ.

In the first two verses of Psalm xci. there are three names which God has been pleased to reveal Himself by in the Old Testament:—

Most High,
El. Shaddai (Almighty God),
Jehovah.

As the Most High He is possessor of heaven and earth. (See Gen. xiv. 18–22.) That name sets forth the absolute supremacy of God. He will be known as the Most High God in the millennium, when all evil shall be put down. He is the possessor of heaven and earth—that also goes with the thought of the Most High God.

In Genesis xvii. 1 He is spoken of as the Almighty God, which indicates that He is absolute in power. In Exodus vi. 1–3 He assumes another name—Jehovah, and this means that He is the unchangeable One.

To us He is the God and Father of our Lord Jesus Christ. You could not get that in the Psalms, because it is not in keeping with the line of things there presented; but He is supreme, absolute in power, and the unchanging One who is the God and Father of our Lord Jesus Christ.

He is the Almighty God to us. How? He raised up Jesus our Lord from the dead. He is the possessor of heaven and earth, for "the Father loveth the Son and hath given all things into his hand." He is the unchangeable One. Who? Our God and Father. These three names have their full force and meaning in the name to us familiar and whereby we know God—the God and Father of our Lord Jesus Christ.

In Matthew xi. I will shew you the "secret place." (Ver. 25.) This is the answer to the psalm.

"At that time Jesus answered and said." Answered what? He gives an answer to His God and Father in the circumstances in which He was found, namely, John was offended because of Him, and the cities had cast His love in His teeth, "For my love they gave me hatred." It was the darkest moment for our Lord, but He is found in the "secret place."

Many times have I said, Lord, give me to know that secret place, that my heart may in some measure answer back in all the circumstances, all the pressure I have to meet with here; that my heart may give the answer that Thy blessed heart gave back in such perfection.

"I thank thee, O Father, Lord of heaven and earth [He is the Most High God], because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." There is the secret place—the bosom of the Father. The affection well known to Him, consciously known to me. You have a secret place; I pray that you may know it. If you do you will be silenced, for there is not the movement of will in that secret

place—absolute rest, your will cannot work there. Oh, what a spot! The Lord is in it here, in absolute submission to God. “Even so, Father: for so it seemed good in thy sight.” It is the answer that His heart gave back to the Father from the secret place.

Read verse 27-end. He stands in the secret place and says, “Come unto me!” He, the blessed Son in the secret place, invites poor, heavy laden ones to come into that secret place to find that they are loved where He is loved.

There is nothing more wretched than a Christian being out of the secret place, and judging God by his circumstances. “It was too painful for me.” (See Psa. lxxiii.) Why? He was out of the secret place.

He bids you come back to the secret place, where you can find rest for your soul. He dwells in that place.

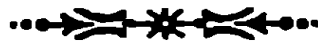
I do pity people who judge God by their circumstances, by what they see with their eyes, but the moment they come back to the sanctuary (Psa. lxxiii.), or the “secret place,” everything is seen in its true light. You are made to understand that you are not to judge God by your circumstances here.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

Rest! Where? In the secret place. How? In the knowledge of the Father's love. You come to Me, says He, I will be your Teacher, I will reveal the Father to you, I will let you know that He loves you as He loves Me. That is “rest.” (Ver. 29.) Now, He says, keep company with Me, “Take my yoke upon you, and learn of me,” &c. I pray God that we may know the secret place!

Never mind about having your head filled. It is one thing to have your mind filled with the word, but it is another thing that you sincerely desire and seek the blessedness of the thing day by day.

It is very beautiful to see that we go from a cry to a song. We have a "song on the Sabbath day." (Psa. xcii.) What a sabbath day it is when our hearts rest where Christ is!



CHRIST THE ONE WHO ESTABLISHED HIS TITLE TO LIVE.

(PSA. xci.)

ON previous occasions we have had the three previous psalms before us, the consideration of which has I trust been profitable to us.

Psalms xc., xci. and xcii. are an introduction to the fourth book. In each of the four books I may mention you have a great sorrow psalm, and each sorrow psalm is according to the subject of each book.

Psalm xxii. is the great sorrow psalm of the first book, which ends with Psalm xli., and the great idea of that sorrow psalm is *dwelling*—God is going to dwell in the praises of His people, and the Lord Jesus is in His sorrow there in going into death to secure that dwelling-place for God. The One who secured it is the One who leads the praises. He is the great “Choir-master” and He starts the singing, and if you sing at all, you sing with Jesus. When we come to meet the Lord, He is the “Choir-master,” and the supper puts the choir in order, so that you may sing—not merely with hymn-book—but with a heart full to bursting.

The great sorrow psalm of the second book is Psalm lxix., and the thought is not dwelling, but *reigning*—He goes into the depths and He suffers to reign. Psalm lxxxviii. is the great sorrow psalm of the third book, and the sorrow there is that He bears the curse of the old covenant in

order to introduce the blessings of the new. In the fourth book the great sorrow psalm is Psalm cii. That is greatest of all, in one sense—the cutting off of the Lord Jesus Christ.

Now as I have previously pointed out, the fourth book commences with Psalm xc., and there Moses voices the cry of the man who has forfeited his title to live. That is what you and I have done, and I should like these things to lay hold of our souls. What lays hold of our souls is like a sheet-anchor. It is a moral necessity that man should die. God does not delight in death—He is the God of the living, and if death is here, the hand of God has been forced to it.

Death is here because of what man is. Man has got away from the image of God, but that which bears the image of God can never die. As a Christian I shall never die, but I have to learn that I am a poor thing and have forfeited my title to live. One has to come to it. I will tell you what helps one to come to it—the Lord's supper, if we understood it. I know what it is to have death in my house, and to come to the supper, and the Lord has said to me, "can you wonder that any one should die if I died?" He died out of this world, and the supper has been instituted that we should remember that. Every Lord's day morning I am in the presence of the death of One who never forfeited His title to live. He went into death voluntarily and He has gone into another world—He has died out of this.

If Moses cries, it is a cry in hope—he applies his heart to wisdom (the fear of the Lord), calls for mercy, asks that the work of God may appear, and that the glory of God may shine, and

lastly, that the beauty of the Lord their God may be upon them, and they have passed beyond the power of death. They will then be in millennial blessing and will morally answer to the glory in that day, and so the beauty of the Lord will rest upon them. As Christians we come along the same lines exactly, and we should be in the presence of the glory of the Lord—His beauty therefore resting upon us.

Psalm xci. is the history of the Man who established His title to live. If God is going to bless the man in Psalm xc., it will be through Christ, and we are therefore introduced to Christ in Psalm xci. If one Man establishes His title to live there is hope for us. Then the point comes out that the Man who establishes His title to live in Psalm xci. meets death in Psalm cii. I recommend you to read it—it is the cry of the Man who established His title to live in the presence of death. We are so familiar with the fact that Jesus died, and we have the words so glibly on our lips, that it seems to me that we are in danger of losing the sense of the deep reality of His death. It was His perfection as a Man to deprecate and to shrink from it—He felt it. It says in Hebrews, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard for his piety." Let that scripture come home closely to your souls. We know very well that he was God over all, blessed for ever, but still there is the perfection and reality of His humanity, and He says, "O my God, cut me not off in the midst of my days." Yet at that very time He is greeted as Jehovah. "Of

old hast thou laid the foundation of the earth, &c.," and with the same divine ease with which you called it into being, you shall fold it up like a garment. "As a vesture thou shalt change them." (Psa. cii. 24-27.) We have to bow, with unshod feet, in the presence of such grandeur as that. God has come near to us—to weep and to feel things—that we might know Him. There is a reality about Him which would endear Christ to us if we entered into it, and yet of that One it goes on to say, "But thou art the same, and thy years shall have no end." He never changes—I am in touch with Him, One who is outside the reach of death. If you have trusted Him, He has put His own stamp of continuity upon you. I could not tell you what a pleasure that is to me. In the might of the Spirit, He has put that imperishable stamp upon us and we shall continue. I longed for continuity and have got it. I do not want anything that will not continue. As a Christian I shall never die. "He that doeth the will of God abideth for ever." I should like our souls to lay hold of the grandeur of Christianity and the mighty power it is to lift us above things here. Would you not like to give people the impression that you are in touch with a scene outside the reach of death?

Psalm xcii. is a sabbath day psalm—a song of the sabbath day. The rest of God is reached—it is an order of things that suits God because it bears His image; and it is in the very nature of the thing outside the reach of death. You go from a cry to a song—from "growing up in the morning and withering in the evening" you go to "palm trees in the courts of the Lord . . . fat and flourishing." That is where Israël will be

by-and-by. "Those that be planted in the house of the Lord shall flourish in the courts of our God."

Now we come to this little psalm (xciii.), which is the thesis of the fourth book. There are three things:—

1. The stability of the throne.
2. The surety of His testimonies.
3. Holiness—which becomes His house.

If we are Christians the Spirit of God puts us in touch now with all that we get in the fourth book of psalms, which will be publicly manifested by-and-by, when Jehovan shall reign. Our eyes do not see it, our ears do not take cognisance of it, but it is a reality to us in the power of the Spirit.

What I want to shew you is that God has already set up His throne—it is established. The strict interpretation of the passage before us indicates that it will be publicly so for Israel by-and-by, and there will be great relief and blessing. This you will understand more clearly if you study Psalm xciv. Read verse 20. Israel by-and-by will go through all the distress set forth in the psalm, because they are in the presence of another throne—the throne of iniquity, Antichrist, what man's throne will eventually culminate in.

I should like to say a little more on that. God has committed power to man—"the powers that be are ordained of God." From Babylon the power went to the Persians, and from thence to the Grecians. The power then passed on to the Romans. When Jesus was before Pilate, the power was tested. God's thought is that there

should be righteousness and judgment, but was righteousness and judgment exercised when Jesus, an innocent man, stood before the bar of Pilate? No. The throne that was committed to man miserably failed—righteousness was divorced from judgment, and Jesus was condemned by man. Still the government goes on, and if you are with God you will be subject to the powers that be. It is a part of practical Christianity to recognise the powers that be as ordained of God. The power committed to man will end as in Psalm xciv. 20. All is tending in that direction now. Well, Israel will be in the presence of that, when judgment and righteousness will be divorced, and they will cry to be delivered. They will hold on to God. In integrity of heart, in deep affliction, they will cling to the throne of God, and will not have anything to do with the “throne of iniquity,” and some will be martyred in consequence.

What I want to shew is, if you have got the Spirit you have it in order that you may see where the throne of God is, for we have already come under the influence of it *now*; it is presented in testimony to us, and it is apprehended by us in the living power of the Spirit.

Mark what the scripture says: “Thy testimonies are very sure.” He has given testimony to us of that which the eye cannot see, and which the senses cannot take cognisance of, and we have received the Spirit in order that the reality of it may be known in our souls. You must pay attention to this, “Thy testimonies are very sure.” In the power of the Spirit we see that what is written is presented in a living Person. Thy testimonies are very sure for us, for testimony

has received its answer in a living Person, and that Person our Lord Jesus Christ.

From three passages of scripture I want to shew you how this works. Read Luke iv. 16-21. The living word was there turning over the roll in the synagogue at Nazareth. What He had in His hand was what was written, and He read from Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book." He says, "This day is this scripture fulfilled in your ears." They turn from what is written to what is presented in His Person. What is written finds its living expression in a Person. He is the Spirit of the scripture—He is it—all is set forth livingly in Him—"Thy testimonies are very sure."

Take another case. The Spirit of God is brooding over the soul of a man (Acts viii. 26-40), and he is reading Isaiah liii. He does not understand it, but he continues to read—he is on the right track—"Thy testimonies are very sure." Philip comes near, "Understandest thou what thou readest?" Philip began at the same scripture, and preached unto him Jesus. "Thy testimonies are very sure." Now the man has got to the Person; what was written in the scriptures was before his soul in a living Person—he preached to him Jesus. Philip could leave him now. Why? Because he has got the key to scripture—the Person.

Again, Paul, when writing to Timothy, says,

“From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith that is *in Christ Jesus*.”
“Thy testimonies are very sure.”

In all three cases there is the written word, but the beauty of it is that these testimonies are verified in a living Person. It is a great thing to get hold of that. If the letter of the word does not lead you to the living Person it is of no value. It is most important “Thy testimonies are very sure,” because His testimonies are set forth in Christ. I beg you to pray about it. You must cleave to the sure testimonies of God, but remember, they are all presented livingly in the Person of the Lord Jesus Christ.

Where is the throne of God, then? It is in a Person. The foundation of the throne is established in the death of Christ, and the manifestation of the throne is seen in the Lord Jesus where He is.

When you think of the throne it conveys a moral idea. The throne of England conveys the idea of the law and rule of the land. The blessed Lord went into death to establish the foundation of the throne, and it is set forth in Psalm xlv., “Thou hast loved righteousness and hated iniquity.” His love for righteousness, hatred of iniquity, was seen when He entered into death. The question of good and evil, and everything, has been brought to bear there, and has been settled for God at the cross. The foundation of all blessing lies there, because all that God is has been made good by Him—His righteousness, majesty, holiness, truth, all that He is as a God of love, too. The basis of the throne has been established in the death of Christ.

You think of that death as having relieved you ; but if the death of Christ has relieved you of your responsibility, it has established another responsibility as I understand it. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." He died for that—that we might come under this blessed rule and live to righteousness.

The throne is set forth in the Lord Jesus Christ, where He now is. In Hebrews ii. you go from "one in a certain place testified" to the surety of the thing in a Person—"but we see Jesus." There you have the throne by the Spirit—we see Jesus. I have come under Him as my Lord. "We see not yet all things put under him," but we are under Him. Oh, blessed subjection, that has for its spring love! Your heart has been attached to Him, and you confess Him to be your Lord. A Christian is one into whose life God has come, and he confesses Jesus as Lord. That is, the habit of your soul is constant and abiding confession to Him that He is your Lord. There is a living link between your soul and Him, and you are in subjection to Him. The thought comes out in the Acts of the Apostles. The Lord said, "Ananias!" He said, "Here am I, Lord." I like that. He was not startled—he did not say, "Who is this?" Nay, "Here am I, Lord." This is what we want—whilst walking down the street, a confession of Him as your Lord. I would not stop you in any gospel activity, but confessing Him as your Lord is not pushing a tract into everybody's hand, but in the secret of your soul, He is your Lord. Would not He save you from all the

dangers and powers of evil in this world? You come under Him as Lord, and He becomes your Saviour, your confession is made unto salvation. I would not, of course, confine the word "salvation." In the confession of Jesus as Lord, we are in present salvation—saved from all the horrid principles around "the mighty waves of the sea." (Ver. 4.)

That is the throne. Do not lose the sense in your soul that but for the power of that throne you would be swept away and overwhelmed. We are in touch with a throne which cannot be moved—we have received a kingdom which cannot be moved, and although I am a poor thing, if I am in the confession of Jesus as Lord, He preserves me; all the power of that throne is for me—it is established in the Lord Jesus Christ at the right hand of God.

There are the dark tidal-waves of rationalism, superstition and spiritualism rolling over this country, and I say, "O Lord, I confess Thee to be Lord," and I am in a safe spot. He is mightier than the "wave of the sea." "His testimonies are very sure," and His testimony is to confess Jesus as your Lord and you come under Him for salvation.

Another thing. It is a throne of grace—"Grace reigns through righteousness." The God of grace has come into my life and I have come under the Lord Jesus Christ—that is the kingdom of God. Do not forget that it is a throne of grace. Grace that can meet you in an hour of need. If you come under the blessed influence of the grace of God, you will not be pretentious; there will be a mark of subduedness about you. What I feel is that these things may be laid

hold of by the mind, but I beg you to go to God that you might come under the moral influence of them in your soul. I will tell you what grace does. It breaks a man up; it leads also to this, "I cannot have any secrets." I am become an upright man, nothing is kept back. If our souls were more under the influence of grace, we would be more helpful to each other. Grace makes you hard upon yourself, and very tender with other people. There would be a great deal of private restoration if we knew what it was to be under the influence of the grace of God. The throne is a throne of grace, and what is the result of it all? We are in perfect peace in the midst of all opposite elements.

You need to be under the influence of the throne in your practical, everyday life. It has a great moral bearing on your outside life, your business and your home life.

The Lord loves you, and He wants you to know something about these things, and if you look to Him, He will help you. It is a blessed thing to be in the consciousness that you are in touch with Him and that He is your present Saviour, and I pray you may know it day by day for His name's sake.

