

My salvation is gone forth

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- [0 : 00] Isaiah chapter 51, and we shall read from the fourth verse.
Isaiah 51 and verse 4. Isaiah 51 and verse 5.
Isaiah 51 and verse 5.
My life's death is near. My salvation is gone forth.
My life's death is near. My life's death is near.
- [1 : 45] In these words are described in the first verse of the chapter as those that follow after righteousness and those that meet the Lord.
And the Lord has sworn by his holiness that he will not forsake those who see.
And however much they may be tempted to say with the church of old, my God hath forgotten me.
He will nevertheless discover in God's good times that he does not yet handle or get such as he does.
It is to them therefore he speaks in the context. And what is the man first of all is their attention.
- [3 : 21] He is to them therefore he is to the Lord. And what is the man first of all is their attention. And what is the man first of all is their attention.
And what is the man first of all is their attention. There are many people that call for their attention.
There are many who would say who they are. That there is no help in God.
For them. But over and above the genius. For the right first to avoid this, right first to suggest.
The Lord is listening. Listen to me. I am serving the faith.
- [4 : 30] And it is worth saying. And it is worth hearing while you hear it. Listen.
It is marvelous how the Lord comes to say. He's teaching in such aspect.
The warmth of the God. He's teaching in such terms. He's teaching in such terms. It is marvelous. It is marvelous how he leads into this.
How he got here. How he moved their attention. He could speak in other acts. He could use as a prayer.
He could use as a prayer. But he is pleased. To speak in loving kindness.
- [5 : 31] In terms of mercy. Became. He is pleased to speak with us. That is to wonder.
Wants in interest. Will the beauty. That ■■■ bhaas then Jon. I certainly won the kindness. the loving kindness, the patience of God.
And if they are inclined to think the worst, if they are inclined to write different things against themselves, then all things just may harm the last of I can be discussed in the right way.

It has never yet yet anyone any hard to consider this to them, with all the position and confidence, with unworthiness, with sanity fairness, before the Lord.

But actually if there is something else in your right track. Oh my God, if you decide to do this, you're a part of you.

[7 : 03] Look at your side. Look at your side. Look at your side. Look at your side. Look at the place where you were in the day.

How did it make me? Look at me. You are in the day. You are in the day. I have brought you at the beginning. That I have brought you from it. Continue. Look at me.

brought you at the beginning. Where I have brought you from, continue. Look at Abraham.

I called him alone. And when I called him, I said, look at Peter.

I blessed him. I multiplied him. Why? But I think it's just a special point that I hope for the consequences.

[8 : 17] Why did you bless him in this way? Why multiplied him? Why did that happen? When there was no human hope that it could happen, that would work.

Consider. You may think he would all be in desperate. I'm certainly desperate to be. I'm a 12-year-old person for forever to overlook that promise.

But when you have a consequence, remember, remember, the Lord's work might delay.

And when there is no human, human hope that he could work at all. this is the Lord. This is the Lord.

This is the one whom you had asked to consider. What he has done from the beginning, what he will do.

[9 : 31] I blessed him and not the flighted. Whenever he hoped that it has been to have been a sting.

there was nothing that could lend the flesh of the force to save. Nothing that could be considered as arguing in favor of the fulfillment and fruition of the promise of the Ova.

that's a reality. But that's a reality. As long as we are able to see a engagement and evidence and promising sign that the Lord will work, as long as we are able to see that by the last of our lives, the Lord is not like this work at all.

It is only whenever the army is closed, whenever everything seems in a desperate place, that the Lord let the time from his shoes and come of the deliverer of his place.

Look at this, huh? truly not as one of the lessons, it's not the chief lesson, but the church leaders in the last who learn who comes with it.

[11 : 22] But this is a lesson, that is extremely difficult to learn. the reason that the Lord may hear is so tight with what we see with our eyes and fear with our lives.

we are so close in to something on which we can feel high, something so hard we see no day.

and amongst the... as Father be The less of his demands, the goose staggered not at the promise of God, he and he knew.

I saw a baby, for that boy, as if he made here, that has to be as a claim to your genitals.

But once, it is concrete and precision and the more of his own, that the Lord has said it. There is heaviness of faith that he believed God.

[12 : 56] He believed God and this was not how he does to him. God likes it. He believed God.

I was told to■ Pat said, but his good voisin, the sam potentially ara divisive . 3039 kommer At the gro Respond slither Of Tess for revelation of the eyes of the Lord.

What is considered in Scripture? Has three essence? Of living knowledge of God?

Who has to leave those thoughts? That is my question. Who has to leave them?

And in whom is the eye of the Lord to leave them? And who has to leave them?

[14 : 25] No one believes the report that those to whom the arm of the Lord is to leave. And those to whom the arm of the Lord is to leave the report.

This life I'm telling you, this manifestation of the Lord is to leave the Lord.

And that is the best consideration of the faith that is to go, what the Lord can be. And that is the best consideration of the faith that is to go, I'll be even more accurately, the faith that is to fall the faith.

To come arcoried this Luke'shaven life that is to go. This Lord had some day I am not so sure, this is not a country.

I am sure I am sure of the act. This is not a country. This is a state.

[15 : 54] The moment I must see. That God is stated. By a mighty hand and a special heart.

That he is able to do anything. By way of healing and suffering. The loss.

The disaster is had found. Yes, the hopeless. But what happened?

I don't really believe that. There would be extra space.

There would be a living, living to draw. That's the thing from Turkey. The Lord is able.

[16 : 59] That is the first lesson we did. But he is able to do something. We are very good. That I can't follow up. I can't wait.

He is able to do something. I am not sure. I am not sure. I am not sure. I am not sure. I am not sure. My righteousness is mere. And my salvation has gone over.

My salvation has gone over. And this is the hell we have seen already accomplished.

My salvation has gone over. My salvation is mere. Help me there. Oh, I call to the Lord in these words.

uses break what the happened from you have, A wolfing noah in this horse. chois me for the need for the dead.

[18 : 07] And this will be the last scene. That was sorry. Won't the book It has been a found with me. What needs the revelation to do so far. It is not true. It is his death of me. I am not sure. I am not sure. Mother in this word.

and say, Stay not in thy heart, thy Lord. Nigh shall my wrath just let me in.

And night shall they and hath gone forth, said the Lord. Therefore, stay not thou in thy heart, he shall ascend into others, or he shall descend into the peace.

But that's just, that's just not. The word is mine, Jesus. In thy heart and in thy mouth.

And this is the word to Jesus. Do so believe in thy heart that the Lord, that dead breath hath from the death of the Lord Jesus.

[19 : 17] And I'm glad to say, most of the evil all, may take the curse. And again, let it come to the best word in a serious consciousness, may take the curse.

not only if it comes from the death, not only when the sinner is justified, in regard to God's mighty works.

That's a good sense. In other words, they must be closed in with their practice, and with their lives.

In our in our hearts, God has been there indeed. Well, it is my life business.

I'm salued. My life business is new. Again, we really interject the question.

- [20 : 52] It's a little easier to use that. Do you really believe that God's trustlessness is near? So near, that it may be revealed to a past at that moment.
- In other words, as we actively, that they were also I think that is not master of fear, but I... What is master of fear, maybe, is... ...is his mercy. In another truth.
- This is why, Father, it requires the filling up of the soul by the all-mightiness of God.
- It is mere, mere to be revealed. It is already revealed, but mere to be revealed personally.
- [22 : 21] How we fully understand that anymore It is an element of expectancy.
- That one element of expectancy is in the... in the little world. That one element of mudar sufficient.
- That becomes a ■■■■, as it is even after a darling... ...the only element of pessimism. At thiserson divide. That is the condition of. That removal is...
- It is! This condition that's relative too long. ■ Judith ■ pékl in Cambridge, It is submissive to God and at the same time, except for what certainly is God God.
- You remember how the in attitude of holy truth by the three men who were to get asked into the world inside the world.
- [23 : 43] Won? , They are the others.
- Oh God. Whom we have. In case of the day. That what they would look to him.
- Oh God. Oh God. At any time. At any time.
- The country knew that. The revelations of a law. To the day.
- To the entire place. Do you see that? The important high record of such measures. It's not even worthy of how they will come to believe.
- [24 : 51] When it comes to the death. Oh God. You know that the computer.
- That's the part of. The hearing from the gate of the station. And the. You know that the. The. The.
- The. The. The. The.
- The. The. ■■■■ Ooooh!
- He is over there! And you'll do it.
- [25 : 55] He's open and you'll be. That's just you. And you're looking for an objection that matters.
- That's just you. That's no, this is no way to get me. That's just me. That's just what he says.
- The elements of that's just when he comes out in the corner, he loves me. Oh, God, he's just a dream of unwillingly. But he's not.
- He's not. He's still awake at once. He's still awake. He's still awake. He's still awake. We are not to go.
- In any sense or in any sense. To pass away our confidence. Which has great recompense of reward.
- [26 : 58] We are not to pay. We have not to pay. To pass that out. He's not. He is more than to leave. That we will not bear by God. We will not bear by God. For they are to the king. And God will hear them. And where is that it not?
- We will not bear by God. And where is that it not? We will not bear by God. And where is that it not? He will will hear of ■■ school. From Amazon, Jesus. For they are to seek.

Number two says. But we will not bear by God. Here's left. He will not bear by God. And where is that it not? From Abraham to Jacob. We will not bear by God. From Abraham to Jacob.

To Abraham to Jacob. The man who issued. The man who also. According to him, he will raise them into the man. He and his dad, his heart is humble and blessed.

And on this ground he retreats that God's righteousness is in the earth, that his salvation has gone through.

[28 : 11] It is near. I'm referring to that feeling instead of a good friend, he saw that fear.

That's enough at the beginning of the concert of the building of men and the children. He appeared when the harness had been heated thousand times more than it was worth to be seen.

And when they were half to the emergency, he appeared. He was not a moment too late.

How did he see who met his old times? Old times, how did he see her? He did not come a moment too soon.

He had met with everything. Met with all the circumstances, with every detail.

[29 : 31] And this is his death, his wisdom, throughout the years, death and not death.

My sacrifices were all here. It could be horrible, that sacrifices, but it couldn't have been true. But now it's like we nearly have a sacrifice, may we last.

God has hoiled his place towards the middle of Christ. That's where we have been pleased to meet with them.

This was the place. For sure if you know, it couldn't have been, God said, doing what it is. But for sure if, that the parents had been there.

chapel that had been there. They still couldn't have been there. But maybe when he wanted to visit their town, that we görd the area where he could find things like this person . It was, that the kids have thus ca trapped, that among many methods and Pharisees, that he had once different death with the children, that he waited to create those people whoatura created their wealth.

[30 : 56] The judges also brought their place to men who were w any rather than seatbelt in while incc to the ages. The judges Bojan's the egalitarian houses, that he still had believed that he was working on by stepping through their hands on and the same person who couldaaaaly. He still to his wall, who did not say to us.

His son of a mommy vuelta or him SU deleting of education in his or my emotions. getting into the healthy days of usstation. I will return it. I'll meet with you today.

And I thought, please, I didn't thought that. Excuse me, sir. I wanted to meet him, please, wasn't you?

I wanted to meet him. But those meetings were welcome to the journey, because God, the Sabbath, feels where I live with you.

My life's business is near. It appears to be the best of all of this near solution. To remember how God is best of good.

[32 : 15] This is Moses. Claiming Moses, Moses prayers. When it says, Lord, come in thy blood.

Lord. God, this, it's a place here to live with you. This place is near me.

It's a place here to live with you. It's a place here to live with you. But the place is near me. It's a place here to live. It's a place here to live with you.

It's a place here to live with you. It's a place here to live with you. And I'll tell you, I'll tell you, it's equally near me. But he is never here to live with you.

And whatever to live. How do I want to understand this? It's a place here to understand this. It's a place here to understand this. God has said, There is a place near to me.

[33 : 19] And those have done in a place of the law. But God didn't say that. That doesn't say what he would expect him to do. But he did say what they have to do near to me.

And they will stand there and move here. They must not stand anywhere.

When I reveal my goal, they must stand here and they will dance to next. Another place. Maybe Tamara Mortun, both in her field.

I suppose I am about it and they take the same as we are here.

you UK, that the law van which has been a court I stand to the Lord for glory of God. There is what one...

[34 : 40] ...is the heart of his blood. Those who stand here and in the foot of another way to say that you have... ...my wife's death message near.

If we have to behold the glory of God, the glory of his mercy, of his kindness, of his pardon, of his goodness...

...we let stand in God's holy righteousness. The right goodness which is near in the first place to God in fact so near.

This is the answer. This is God, he is the right goodness of his feet.

Again, to repeat what we have already said... ...I must, must be forced to be, O God. God is so righteous.

[35 : 50] Not he has righteous, non-God. But he himself is so righteous. He himself is so righteous. He has the righteousness of God.

He has the right goodness of God. He has the right goodness of God. Right goodness. Right goodness. Right goodness.

My right goodness is near. But it is not for me to be. The word again not in the world. In our world.

In our world. In our world. The word again is glory. The place that was near to Moses was near after God.

The place that was near to God was in the right first place. And those are family. It is not that we have them to have the right one in the afternoon.

[36 : 50] It's a fact that I did. It is here. It's very exciting. It is near this.

To my left. It is near this. In the world of God. In the report.

That God made of itself. It is near. And this is precisely.

What the God will command. And says before it comes to me. My righteousness is near. I have brought it near.

But there is a thing. The God has repried those communities. The Christ was to have brought to God and to Moses.

[38 : 03] God has repried the dead. The God has repried. The soul of righteousness. It is near. It is in God's report.

The soul of the Lord. But there is the other side. There must be. The alma of the Lord.

To whom the alma of the Lord is reached. And he was in Przyby's. But he was in the book of Tschets Spector. There must be.

Rita. John. There must be. There must be. There must be. There is another incident of this issue, so which we must have heard. At one time, when Hagar was captured at the house of Abraham, and she was in the death of him in the trial, when she sat in town under that tree, she let him die, and he himself was also to die off the earth.

The only thing that the Lord spoke to her. And what did that mean to be?

[39 : 18] He tried to go to hear that that is to make it move. He tried to get to cut through your walk to what Zion said.

It wasn't that I was. But it is indeed. And it is the end of the law, I did it.

It is near. Very near. I've got this one from many cities f from the heart to look upon the glory of the Lord and the Lord's glory in salvation is the Lord's righteousness my righteousness is near my salvation is gone forth it doesn't go forth in any other way it doesn't come from any other place it has gone forth it has gone forth and they can become other ones

All the ends of the earth has been. And that there was sin in the middle wall of what he can see to have that side.

The, um, the carpet, with the illumination of the spirit of inspiration.

[42 : 10] The day of the carpet, it took to be on the time when that wall was open. It took to be on the time when it was to be broken down, and the Lord by the way went glittery.

What he goes to the end of the earth. And the Lord himself said, And he, into all the money, and into the darkness, and every day, and no, I am with you.

I am with you. That's exactly what you said. After hell, that, yeah. The truly things more than that.

I am with you. I am with you. I am with you. I am the content of that very gospel for sure. Go to go to go to go to go. Go to go to go to go.

Go to go to go. Yeah, I am the gospel for sure you are going to preach. I am with you. It's the gospel.

[43 : 21] It was a God's love. It was a Christian. But Christ was the concept of that gospel. He was wisdom in that very message.

Otherwise, the message would have been wisdom. It would have gone no wisdom. I am with you. Certainly I am used to a goal with his strength and to support my peace, but it is.

But I am used to in this message. I am God's trust, I am God's salvation.

The salvation is gone through. I wonder about it, well it is because it is that this will keep it quite fast today.

My salvation is forever. My righteousness is forever and my salvation is from generation to generation.

[44 : 35] Not only that God's salvation continues. Not only that his salvation is in the world generation after generation.

That is true. It is more than that. My salvation changes not. My righteousness is forever.

It is a place to be in the society. It is a place to be. It is a place to be.

The question is, Is that just a single one by the one by No means that this will a gap. The noticing that this willports Ast nut it outenc re With it and it is crazy.

This will binary with fear of being, With it and men that comes outta mind. And this will sesame, let's move to the ocean. It is a salvation for the Lord.

[45 : 50] It is a righteousness for the Lord. For those who may consider that they are indeed so far behind us, so far behind us, I see you next year never send us a projectedizado decision, if it is our gospel.

Listen to me then, God. I forgot about the passage to dance to what's present to you...
Listen to me.

You. Eat. Here and you who shall live. Here, my salvation is near.

My righteousness is near and my salvation has gone home. It is Lord, show us thy salvation.

And to earth, to earth, to thy salvation. And it is in that connection that you say, I feel what God the Lord has done.

[47 : 22] Look. It doesn't matter what you require. It doesn't matter what you decide.

It is in God's grace. And it is if you have in God, that's right. And you know every way.
Here.

Here. Here. Here. Here. Now, the question. Here. Here. Here. Here. Here.

and consolation of the heart. It is a disconnection to God hath given me the turn of the earth.

That Thine may know how to teach Thy word in peace, through him that is here. And truly this is the word in peace, or at least this is the grand principle in which that word is quoted.

[48 : 32] That the Bible says that it is near that we have lived as God's hope.