

In thy light shall we see light - First ten minutes poor

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- [0 : 00] From number 30, we can read again from number 30, number 30.
Number 30, how excellent is thy loving kindness, O God.
Therefore, the children of men sit first under the shadow of thy ways. If and ye abundantly satisfied with the sadness of thy health, and thou shalt make them drink of the river of thy death.
For with thee is the culmin of life. Ignite life. We have thee life.
It has been a rematch. And not let it go, I think. We must be through to one of the most wondrous happiness in the whole of the Lord's history.
- [1 : 47] For it anticipates some of the most profound teachings we have on this subject in the New Testament.
And especially in the Gospel according to God. But as we remember that God deals with this subject at last.
He refers to the Savior Himself as the light of the world.
He informs us of the Savior's words. If any man will follow me, he will not walk in doubt, but shall have the light of life.
I am come as light into the world.
- [3 : 03] And that we say is indeed the profound teachings in regard to God's dealing with men. When we say is the Savior when we have the Savior compared with man.
Yes, when we have it expressly stated that He is light. The light that shines in darkness. And the darkness overspouses not. How to plan is in this passage that is from verse 7 to verse 8 and 9.
The light begins with an exclamation. What he has been considering has brought him to think of the excellence of God's loving time.
How excellent is thy loving time, O God.
- [4 : 34] For it might be how glorious is thy loving time, O God.
This is what arrests his mind at this particular moment. The loving kindness of Lord.
It is not mere kindness. It is something that goes inexpressibly deeper. The loving kindness.
It is a kindness dictated and directed by love. Love moves from itself.
Not by any attraction outside of itself. And there is a peculiar nature of God's love towards them.
- [5 : 39] That it is love that is self-moved. And the kindness following that love. We beautiful manners.

The assurance about the divine love for someone. That it is latest. It is a■■■■ Sometime. It is a very weird feeling ofàng.

It is beautiful. It is like God's love. Elk ■■■■■ and made peace to the kind and ent compartir to the God whom he thus described.

And the immediate result of this marvellous lovingkindness is that the children of men hold their son under the shadow of his wits.

Now the term here used the children of men is the most comprehensive possible.

[6 : 48] The term regards man as man are not as any peculiar type of man or any peculiar position of man. It is man as man.

But in order to put death thus under his wings, they must be acquainted with what the psalmist is contemplating, even the lovingkindness of the Lord.

For it matters not how truth is in itself. The truth must be born upon our minds and live our reality unto us before we can put our blood in him.

And herein we have the necessity of faith and the peculiar emphasis that is laid on faith in both the Old and New Testament.

It is by faith we know that there is lovingkindness with Lord.

[8 : 23] It is by faith we can understand the significance of this. It is by faith that we can use this truth.

It is by faith that we can use this truth. It is faith that apprehends it and makes it the person of possession of such a happy, a possessor under his wings.

And here the Lord behover his conscience. As spreading out his hand, and spreading out his hand. As a hander when she takes her it through.

With the warm and true situation of her own body. And that this is no mean exercise.

But that it is followed with actual creation. With the promise of the blessing of the Holy Spirit. They shall be abundantly satisfied.

[10 : 05] With the happiness of thy heart. With the happiness of the Holy Spirit. There is not only warmth and security.

There is also abundant satisfaction. They shall be abundantly satisfied.

With what? The wisdom of thy heart. Now, fastness in Scripture, as you know, is used for that which is choice.

That which is supreme. The fastness of thy heart. The excellence of thy heart.

Now if the psalmist here has a spot. Going along sacrificial lines. If he is thinking in other words of the temple sacrifices.

[11 : 22] He is thinking of the path of the sacrifice. Which had not been truly afflicted. In all oblations.

On sacrifices unto Jehovah. It is what satisfies God himself. That is given to satisfy.

Those who are in his house. This is the satisfaction. The abundant satisfaction.

Which particularizes. The house of the Lord. The Lord. The Lord is satisfied with it.

And if he is. Surely there is satisfaction with it. For the creature. If the eternal is satisfied.

[12 : 22] That should be sufficient. That should be sufficient. And as a matter of fact. Is sufficient. For the creature. But conversely. Only what satisfies Jehovah.

Can be of permanent satisfaction. For the creature. For the creature. But this is the very fatness of his house.

This is the peculiar provision. Which God has made. That it is the one in which. That it is one in which. He is satisfied.

And that it is one in which. His people are satisfied. Also. And it is on the basis of this satisfaction.

That there is. Communion. It is first and foremost. Communion in satisfaction. With God himself.

[13 : 26] They shall be abundantly satisfied. With the fatness of thy house.

Not in anything pertaining to themselves. But in that which the Lord has provided. Abundantly satisfied. This reminds us of one of the Beatitudes.

Where we meet. Blessed. Are they that hunger and thirst. After righteousness. Why? For.

They shall be. They shall be. They shall be. Abundantly satisfied. And satisfied. With.

They shall be. Abundantly satisfied. With the good. Of God's. That is. With God's preparation.

[14 : 28] They shall be. Sacrificed. For how long? To all eternity. And there is an allusion to this truth. In the words we read this morning. Whosoever will drink of this water.

Will thirst again. But whosoever drinketh of the water. That I shall give him. Shall never thirst. Because. It shall be in him. A well of water.

Bringing us. Unto. Eternal. Life. The satisfaction is described in two ways. Or two aspects. Or facets of it.

Are brought before us here by the sarm. It's the sadness of the house. And. The drink. Out of the river. Of his pleasures.

And. To. To. To. To. To. To. To. To. To. To.

[15 : 27] To. To. To. To. To. To. To. To. To. To.

To. To. To. To. To. To. To. To. To. To.

To. To. To. To. To. To. To. To. To.

To. To. To. To. Now you know that again and again the scripture set before us God's provision under the figure of Arvabah.

There is Arvabah the streams of which may last the city of God.

[16 : 28] And the word there is and not in the original. All that is in the original is this Arvabah.

Arvabah. As if the thought of the psalmist was wholly taken up with the fact that there is Arvabah.

And all he can say about it is this Arvabah. He looks at it as it were and is overwhelmed with wonder and gratitude.

And in mentioning it he just says the one word Arvabah. Arvabah. How marvelous as it should be. Arvabah.

Arvabah. The streams of which make glad the city of God.

[17 : 31] and again with handgun making the same reference when he says I beheld Arvabah of the water of life coming forth from the throne of God and the land.

Its source is God. The channel by through which it flows out is the land.

And both are necessary if there is to be Arvabah at all.

If there is to be this exclamation of wonder and delight. Arvabah. Now this is the river of God's flesh.

above all else that he did above all else that he is doing in this world his special pleasure is in the river that comes out from his throne by way of the love.

[18 : 57] He delights in doing good. He delights in showering his blessings on the undeserving and the unworthy.

And this is his very native. It is not by way of constrict. And it is certainly not by way of any stinging.

By way of any reluctance that he pours out the river of his flesh.

And of course the very figure you make that abundantly clear. It is a river. It is not a stream. It is not a trickle of water.

As if the Lord were carefully measuring the river of his spirit. Lest too much should come out. It is as river. And it is as wide as God himself.

[20 : 08] In its nation. It is God. In the exercise of his grace. Who thus comes up.

Who thus makes himself more. And in this he takes delight. But in the light of the New Testament.

There is another aspect of this delight. For in the flowing of this river. For in the flowing of this river.

As it descends from the heights. Even from the throne of God. As it comes down to water the plain.

Making its way to the ocean when it is. The Lord delights in its course.

[21 : 04] For this is what glorifies his son. This is the honor that is put upon him.

Him. Who came forth. And. In the accomplishment of his work.

Was denied. At rock of cold water. When he said I hurt.

No water was available. No water. Where were the rivers then?

Where were the wells and mountains of water? They were sealed.

[22 : 00] Sealed with a divine seal. For in order that they might be the water. Even the water of life. One of the conditions was this.

That he to whom this water was to come. And himself to forego. In the hour of his agony.

The comfort. Of one drop of water. I hurt. But there was no water. But there was no water.

But to him a fountain flow. A river flow. The river of God's flesh. For it is the Father's good flesh. That all fullness should dwell in the stars.

Not only the fullness of the river as it comes out. But the fullness of the glory. As this river returns to the ocean whence it's here. The glory in heaven.

[22 : 56] The glory in heaven. The glory of the Son. The glory of the Father. The glory of the Father. In and through the Father.

The glory of the Father. In and through the Son. The glory of the Father. The glory of the Father. In and through the Son.

The glory of the Father. The glory of the Father. The glory of the Father. Of the glory of the Father. He rest in his blood.

And he rest in it as it comes. In his manner. And in no other way. For says he with Jesus the fowl.

the fountain of life. In thy life shall we see life clearly. And he goes further here than he has gone in the previous statement. We can conceive of a rubber. Yea, we know that this is a fact. The river begins at that high in its stream and on its way it is fed by many other streams coming from different directions until all swells out into a mighty river but not so with the river of course. It has but one fountain. It is not contributed to by any streams whatever but those that proceed directly from with he is the fountain of life. With he. That is there is no life of any kind whatsoever apart from God. He is the source of all life. He is the living God. He has life in himself.

[25 : 08] And one of the great unhattelmated states is the source of all life. He is the living God. He has life in himself. And one of the great unhattelmated statesmen that the Lord may say this is the Father has life in himself. As the Father has life in himself. So he has given the Son to have life in himself. And one of the great unhattelmated statesmen that the Lord may say this as the Father has life in himself. So he has given the Son to have life in himself.

who have life in himself. And of course the Son is there viewed. Not merely and not primarily as to his glory.

He is not at all. But to his original glory as God. For he has the fountain of life with himself and in himself in that sense.

From all eternity. But he is viewed as the mediator of the new covenant. The saviour of the lost. The only redeemer of God in that.

He has life in himself. He has life in himself. Now the importance of this appears in many places. But perhaps the most outstanding example or incident in which its importance shines is this. The resurrection.

[27 : 04] The son has life in himself. And that is how he can say and he'd say. Referring to his life. No man cared it from. I lay down of my sight. I have power to lay down of my sight.

I have power to lay down. And I have power to take it again. Only one who had life in himself could make that. I have power to lay down. And I have power to take it again.

These commands. That he says. I have power to lay down. And I have power to lay down the earth. And that is in connection with this commandment. That he says.

He, as the Father has the light in His hand, so He has given the Son to have the light in His hand.

The fountain of life is not only with God absolutely considered as God, but the only fountain that could flow forth into and through a world of sin is a fountain that would have to come by way of life and death.

[28 : 49] Our planet, by man's call, became barren. It became unproductive. It became impotent to bring forth fruit to God.

And in order that it might bring forth fruit, it had to be water. He made His peculiar work to God as well.

And it is to this we have reverence in the words of the Apostle Paul where he says, You are dead and your life is hidden with Christ in God.

Your life is hidden. Why? Because the fountain of life is within. Your life is hidden with Christ in God.

And no enemy can reach that fountain. No enemy can reach this life. It is safe for all time and for all eternity.

[30 : 09] Safe in the keeping of God. The fountain of life is within. And then he makes another statement.

In thy light we shall see light. Now the implication here is this.

That apart from God there is no light. He is the source of light. As He is the fountain of life. The source of light. Yea, He is Himself a delight. God is light. And in Him is no darkness at all.

He is light. Thy light. He puts on as the psalmist said, Light as a guard.

[31 : 18] What a marvelous guard. Light. He hides Himself with darkness too, yes. But He puts light on as a guard.

He is the light. And apart from Him there is no light. All is darkness. But as it is illumined.

By the light of God. What is darkness then? Our selves. Our heart.

Our soul. It is not only in darkness. That is true. But it is darkness.

He were one time darkness. But now are He light in the Lord.

[32 : 18] What? As the children of life. One time darkness. It doesn't say you were in darkness. That is true. But it goes on speakably further to say.

Beware darkness. Our whole being. Our soul is in that darkness. Apart from the light of God. Darkness.

And what darkness is? The darkness of death. Life and light go together. If any man will come after me he shall not walk in darkness but shall have the light of light.

And thus light and light go together.

So darkness and death go together also. The darkness of death. The death caused by darkness.

[33 : 30] And the darkness of death. And the darkness of death. The darkness of death. And the darkness of death. It is the death brought on by darkness. And when did this happen? Well it happened in the history of man when the light of God was removed.

And the light of God was removed. And the light of God was removed when he sinned. This was the immediate result of sin. He found himself in darkness. And the light of God was removed when he sinned. This was the immediate result of sin. He found himself in darkness.

And the immediate result of righteousness. in darkness. And the immediate result of righteousness, the immediate result of life is that one finds oneself in light.

In thy light. God's call to man is to come into the light. God's call to man. But what kind of man or what kind of being is called to come into the light?

The being who loves darkness, farther than light because his deeds are evil. He came as light into the world that man loved darkness, farther than light.

[35 : 09] Because the deeds were evil. But which is more powerful?

The darkness of death or the light of life? And this of course is exemplified in the Lord himself.

And this is partly the meaning of the resurrection. What does the resurrection prove? It proves many things.

But it proves this among other things. That life is stronger than death. That life is stronger than darkness. The light of the resurrection.

That we can see light. The light of the rising again of the Son of Righteousness.

[36 : 20] The light of the darkness. That he rises from the night. The night ushered in by the darkness of the curse.

As he rises, we see the power of the light.

The power of light. And the power of light. The light that he had in himself. Which he that had the power of death could not overcome.

In that in that version, John, we read in the first chapter of John, we read and the light shines in darkness and the darkness comprehended it not.

Now that is a difficult word to understand in that connection. What does it mean when it says the darkness comprehended it not? While the meaning of it as it is there could mean that the darkness knew it not.

[37 : 33] But there is another possible rendering. And it is this. The light shines in darkness and the darkness overpowers it not.

The darkness hasn't the power to put out this light. It shines in darkness. Despite all the darkness can do to put it up, it still shines.

And it shines unto eternal light. In thy light. But this is the one that we shall see light.

that brings in something else. It brings to sin that not only was God's light from all eternity to all eternity, he is that.

And in his poor darkness at all, and yet there is darkness. But not in God. we shall see it.

[38 : 48] The light has found a way of shining in the darkness. And it is that John informs us of when he says he came as a light to the world.

It is in Christ that this light shines. and until we see the light in Christ we cannot see it at all. It is the light of the knowledge of the glory of God in the face of Jesus Christ.

We shall see it. No wonder the saints in all ages pray it. Send forth thy light.

Lord, enlighten us. May thy light root shine on us. Thy light.

The light of his glory in the face of Jesus Christ. And this is the light that attracts.

[40 : 08] This is the light that draws. As it shines in the face of Jesus Christ. It attracts. It draws. And it is to this we take it that the light of the heart of the very devil.

And it is to this that we have often repeated here. Christ has a faith that would love his love out of the heart of the very devil if they had grace to see his beauty.

That is the point. The grace to see his beauty. And once anyone sees that it is not a question of what ought to be done.

It is a matter of what is done instantly and spontaneously. The soul that sees the glory of God in the face of Jesus Christ is immediately attracted and drawn to that glory.

So much so that again to quote Father God if the saints would wear out their eyes looking at the glory of Christ they would ask other eyes to wear out dots looking at his glory in thy light we shall see light.

[41 : 54] We shall see it when the Lord causes it to shine same as it is at the beginning let there be light and then there is light.

let us pray. O blessed what do thou bless us according to the riches of thy grace giving us to know that the fountain of life is with thee and that thy people drink of the rivers of thy pleasure and of the fatness of thy house and that they are made to see light in thy light yea that this darkness that this turned into light do thou be merciful unto us to this act and take away our sins for thine aid say amen