

On to Enchanted Ground

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[0 : 00] Well, if we could, this evening with the Lord's enabling, if we could turn back to that portion of Scripture that we read, and if we read again at verse 11, Hebrews chapter 4 and at verse 11.

Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

As you know, this evening we continue walking with all of the pilgrims in the pilgrim's progress. And if you remember last Lord's Day, there are now 14 pilgrims. There's 14 pilgrims and they're all being led by Great Heart, their guide.

But as you know, this journey, this part two of the pilgrim's progress, it began with Christian's wife, Christiana, when she was invited by the king of the Celestial City to begin the pilgrim's progress.

And so Christiana, you'll remember, she fled from the city of destruction with her four boys, Matthew, Joseph, Samuel and James. And as they were leaving the house, you'll remember that their neighbour, called Mercy, she also joined them.

[1 : 25] Then they passed through the Slough of Despond, they crossed over the Wicked Gate, and then they heard messages in the interpreter's house. They were then led by this guide, Great Heart.

They were led to stand at the cross, to persevere up the hill called Difficulty, to encounter lions and giant grim at the porter's lodge. And then they received a pilgrim's welcome at the palace beautiful.

Then as they continued, you remember, we saw that they remembered Christian in the Valley of Humiliation. They prayed for light in the Valley of the Shadow of Death. They killed the giant maul at the end of the Valley of the Shadow of Death.

Then the pilgrims, they also met another pilgrim called Honest. He was an old pilgrim, and he also joined them on their journey until they came to Gaius' inn.

And while they stayed with Gaius, there was not one but two marriages. Matthew married Mercy, and then Gaius' daughter Phoebe, she married Christiana's youngest son, James.

[2 : 31] And during that time at Gaius' house, Great Heart, we read, that he rescued a man called Mr. Feeble Mind. He rescued him from another giant, giant Slagood.

And then we also read that Mr. Ready to Halt, he came along with his crutches. Then with ten pilgrims at that point, they were being led by Great Heart the Guide, and they came to the town of Vanity.

And it was while staying in the town of Vanity that Mr. Nason, Mr. Nason's daughters, Grace and Martha, they got married to Christiana's two other sons, Samuel and Joseph.

So by the time the pilgrims came to Bypath Meadow, there were now twelve of them, and they were all being led by this guide, Great Heart. But you remember last Lord's Day, we saw that it was at the stile into Bypath Meadow that the pilgrims decided to take this opportunity to defeat Giant Despair and to destroy Doubting Castle.

And when Giant Despair was dead, and when the pilgrims demolished Doubting Castle, they found two other pilgrims. They found Mr. Despondency and his daughter Much Afraid, who also joined them on the pilgrims' progress.

[3 : 51] And then they continued on, as we left them last Lord's Day, they continued to the Delectable Mountains. And it was there that the shepherds welcomed Great Heart and the now fourteen pilgrims who were with them.

And Bunyan writes, Now the shepherds, seeing so great a train, follow Great Heart, that they said to him, Good sir, you have got a goodly company here. Pray, where did you find all these?

And Great Heart, he gives this poetic response. He says, First here is Christiana and her train, Her sons and her sons' wives, Who like the wean, Keep by the pole, And do by compass steer from sin to grace, Else they had not been here.

Next here's old honest, Come on pilgrimage, Ready to halt too, Who I dare engage, Through heart it is, And so is feeble mind, Who willing was not to be left behind.

Despondency, good man, Is coming after, And so also is much afraid his daughter. May we have entertainment here, Or must we go farther?

[5 : 02] Let's know whereon to trust. It's an interesting poem, To which the shepherds respond. They say, This is a comfortable company. You are welcome to come in, For we have care for the feeble, As well as for the strong.

And so this evening, I'd like us to think about the next section, And the Pilgrim's Progress. And I want us to think about it, Under three headings. Three headings. Viewpoints, Valiant, And Veracity.

Viewpoints, Valiant, And Veracity. So first of all, Viewpoints. Viewpoints. Bunyan writes, The shepherds led the pilgrims to the palace door, And said to them, Come in, Mr. Feeble Mind.

Come in, Mr. Ready to Halt. Come in, Mr. Despondency, And Much Afraid. And then the shepherds said, These we call in by name, For they are most likely to draw back.

These we call in by name, For they are most likely to draw back. You know, When the pilgrims arrived at the delectable mountains, The shepherds said, We care for the feeble, As well as for the strong.

[6 : 19] And as shepherds, As under shepherds of the good shepherd, Jesus Christ, You know, That's what these under shepherds were doing. They were inviting all to come into the palace, Into the church with them.

But those like Mr. Feeble Mind, And Mr. Ready to Halt, And Mr. Despondency, And Much Afraid, Their tendency was to hesitate, And to draw back from the invitation.

Because as those who were despondent, And feeble minded, And ready to halt, And much afraid, They always felt that they were unwelcome, And unwanted, And even unworthy to come in.

And so they needed that powerful, And even that personal call, From the shepherds to come in. And you know, It's actually a reminder of what we were, Just considering this morning, With Jesus as our good shepherd.

That when the call of the shepherd goes out, It's a powerful and personal call. It's a call to recognize, And to respond to the voice of the shepherd.

[7 : 23] Jesus said, My sheep hear my voice, And I know them, And they follow me. And of course, We hear the call of the shepherd, Through the preaching of the gospel, And also through the providence of God, In our lives.

And the call of the shepherd, My friend, It's powerful. And it's personal. It's a call to recognize, And respond to the voice of the shepherd.

And as Jesus said in John 10, The sheep hear his voice, And he calls his own sheep by name, And leads them out. And that's what's happening here.

The shepherds who are the under shepherds of the good shepherd, They're calling those who feel unwelcome, And unwanted, And unworthy, They're calling them to come in. They're calling them to come in.

And you know, My friend, That's the role and responsibility of a minister. He is an under shepherd. He's an under shepherd of the good shepherd. And his role and responsibility, My role and responsibility, Is to call and to compel sheep to come in.

[8 : 32] And sometimes they have to be called and compelled by name. Sometimes the under shepherd has to speak to them personally. He has to call them and compel them personally.

Because like these pilgrims, There are often people who are feeble-minded, Or ready to halt, Or despondent, Or much afraid. And you know, My friend, You know who you are when I'm saying this.

You know that I'm talking to you, Because you're being called and compelled to come in. You have been spoken to personally, And privately.

And you have been called and compelled to come in, To the palace where the shepherds are. Then we read that the feeble and the weak, They went in, And the rest followed.

And when they sat down, The shepherds who were called, If you remember, They were called knowledge, Experience, Watchful, And sincere. And they said to Mr. Feeble mind, Mr.

[9 : 33] Ready to halt, Mr. Despondency, And much afraid, They said, What do you want to eat? What do you want to eat? And you know, It's a brilliant question. Because the care of the under-shepherds, Was such that they wanted to prepare, A gospel table that was edible, And digestible for the sheep, As well as the young lambs.

And again, That's the role and responsibility, Of an under-shepherd, of the good shepherd. My role, As I see it, I see my role and responsibility, Is to try and prepare, A gospel table, Week by week, In such a way, That it's approachable, And I try my best, To be applicable, To both the sheep, And the young lambs.

And, That's not always easy. But you know, Then we read, That the shepherds, They made them a feast, Of things easy to digest, And pleasant to the palate, And very nourishing.

And when the pilgrims had eaten, They went to their rest, Each one to his proper place. Then when morning was come, Because the mountains were nigh, And the day was clear, And because it was the custom of the shepherds, To show the pilgrims, Before their departure, Some rarities.

Therefore, After they were ready, And had refreshed themselves, The shepherds took them out, Into the fields, And showed them first, What they had showed, To Christian before.

[11 : 03] And you remember, That the shepherds, They showed Christian, Different viewpoints. The first viewpoint, Was the top of a hill, Called Erra. It was a very steep hill, And they looked down, And they saw, Men who had fallen, To their death.

The next viewpoint, That Christians saw, Was a mountain called, Caution. Where they saw blind men, They saw them stumbling, Upon tombstones, Because giant despair, Had gouged out their eyes, And left them to wander aimlessly.

Then the shepherds, Also took Christian, To a high hill, Called Clear, Where they were given a viewpoint, Of the gate, To the celestial city. Then we read, That the shepherds, Took fourteen pilgrims, These fourteen pilgrims, And great heart their guide, To some other viewpoints.

The first viewpoint, Was called Mount Marvel, Where the pilgrims, Saw a man, Who was the son, Of great grace, From the city, Of good confidence. And we're told, That he was tumbling, The hills about, In order to teach pilgrims, How to believe, Or to tumble them, Out of the way, The difficulties, That they should meet with.

They were to tumble them, Out of the way, By faith. And you know, Bunyan, He's reminding us, About, Actually a favourite verse, Of someone in the congregation, From Brew, I won't name any names, But this is a favourite verse, And Bunyan is actually reminding us, What Jesus teaches us, About prayer, In Mark 11, Verses 23 and 24, Where Jesus says, Truly I say to you, Whoever says to this mountain, Be taken up, And thrown into the sea, And does not doubt in his heart, But believes that what he says, Will come to pass, It will be done for him.

[12 : 59] Therefore I tell you, Whatever you ask in prayer, Believe that you have received it, And it will be yours. And you know, I think this lesson, Would have been so applicable, To Mr Feeble Mind, And Mr Ready to Halt, And Mr Despondency, And Mr Much Afraid, And others like him, Because I know that there are, People in our congregation, And in other places, And I know that you want to be saved, I know that you want to be saved, You want to be a Christian, You want to come out, On the side of the Lord, You want to follow Jesus, But like these characters, In the Pilgrim's Progress, You're feeble minded, You're ready to halt, You're ready to stop, You're halting between two opinions, You're despondent, And you're much afraid, And because of that, You maybe feel unwelcome, Or unwanted, Or even unworthy, To come out on the side of the Lord,

Nevertheless, You're still asking, And you're still seeking, And you're still knocking, But in your own mind, Nothing seems to be happening, Nothing is changing, You don't feel any different, But you know my friend, Listen to what Jesus says, Listen to what he says in Mark 11, Whatever you ask in prayer, Believe that you have received it, And it will be yours, My friend, If you are earnestly asking, Seeking, And knocking, Then you need to believe, That you have received, Found, And the door, Has been opened to you, You need to believe, My friend, If you are earnestly asking, Seeking, And knocking, Then you need to believe, That you have received, And you have found, And the door, Has been opened to you, You need to believe, That what you're asking, You have already received, Jesus says, Whatever you ask in prayer,

Believe that you have received it, And it will be yours, Then the shepherds, Took the pilgrims, To another viewpoint, Called Mount Innocent, And there they saw a man, Clothed in white, But there were two men, Called Prejudice, And Illwill, And they were throwing dirt, On him, But after a while, We're told that the dirt, Just fell off his garments, And he became white again, And the shepherds explained, That this man, Is called Godly Man, And his garment shows, The innocence of his life, But those who throw dirt, Hate him, But their dirt, Will not stick, Because godly man, Lives innocently, In the world, You know, It's what Paul exhorted, And encouraged the Philippians, When he said, Be blameless, And innocent, Children of God, Without blemish, In the midst, Of a crooked, And twisted generation, Among whom you shine, As lights,

In the world, Then we read, That the shepherds, Took the pilgrims, To Mount Charity,
Where they showed them, A man with a bundle of cloth, And he was making coats, And
lots of garments, For the poor, But we're told, That this bundle of cloth, It never ran out,
Because he had a heart, For the poor, He was a cheerful giver, And as we're taught, In
scripture, Each one must give, As he has decided, In his heart, Not reluctantly, Or under
compulsion, For God loves, A cheerful giver, Then we read, That mercy, Who was
married, To Matthew, Mercy asked, If she could see, The byway to hell, Which you
remember, Was a door, In the side of the hill, It was the byway, To hell, And it was, It was
a very dark, And smoky place, Where there was the smell, Of brimstone, And we're told,
It's the place, Where hypocrites go, And when Mercy stood,

And opened the door, To the byway to hell, And when she listened in, She heard people,
Living with regret, One said, Cursed be my father, For holding me back, From the way of
peace, And life, And another said, If I were to live, Again, How would I deny myself,
Rather than come, To this place, You know, It's a solemn warning, A solemn warning, Not
to be caught out, And to live, An eternity in hell, With regret, It's a reminder to us, To seek
the Lord, While he is to be found, To call upon him, While he is near, It's a reminder, It's a
reminder, That now is the accepted time, Today, Is the day of salvation, Then we read,
That when the pilgrims, Were minded to go hence, The shepherds, Let them go in peace,
Without caution, They went without,

[18:08] Caution, You remember, When Christian left, The shepherds, He was cautioned,
Knowledge gave him directions, Experience, Experience said, Beware of the flatterer,
Watchful warned them, Not to sleep, Upon the enchanted ground, And sincere, Bid them
God's speed, But you know, When it came to these, Fourteen pilgrims, The shepherds,
Didn't need to caution them, Because they had, Great heart, As their guide, This brings us
secondly, To valiant, So viewpoints, And valiant, Valiant, Bynion writes, Then they went
on, And met a man, Standing there, With his sword drawn, And his face, All bloody, And
great heart asked, Who he was, And he said, I am valiant for truth, I am a pilgrim, And I
am going, To the celestial city, And then valiant for truth, He explained, What had
happened to him, And why he was covered,

In blood, He said, That three men came upon him, Called, Wild head, Inconsiderate, And
pragmatic, And these three men, He says, They gave, Valiant for truth, Three choices,
They gave him the choices, To join them in disturbing, Other pilgrims, Or the choice to go
back, To the dark land, Where he had come from, Or to die, And of course, As one who
was valiant for truth, He was not willing, To do any of them, So for three hours, He fought
with his enemies, This bloody battle, And he kept fighting with them, Until these enemies,
Heard the pilgrims coming, And then they fled, And great heart asked, Valiant for truth, He
asked him if he was afraid, But valiant for truth, Said that he had the promise, Of the king,
From psalm 27, You remember Psalm 27, Against me though, And host in camp, My heart
yet fearless is, Though war against me rise,

I will be confident in this, And great heart, He said to Valiant for truth, You have acted
worthily, Let me see your sword, And so valiant for truth, He showed, He showed great
heart his sword, And when great heart had taken it, And looked at the sword for a while,
He said, It is a right Jerusalem blade, It is a right Jerusalem blade, And Valiant for truth
said, It is, Let a man have one of these blades, With a hand to wield it, And skill to use it,
And he may venture upon an angel with it, He need not fear its holding, Because its edges
will never be blunt, It will cut flesh and bones, Soul and spirit, And great heart said, But
you fought a great while, Were you not weary?

And Valiant replied, I fought till my sword did cleave to my hand, And when my hand and sword were joined together, It was as if a sword grew out of my arm, And when the blood ran through my fingers, Then I fought with most courage, And great heart said, You have done well to have resisted against sin, Come with us, For we are your companions, Of course Bunyan we see, He's reminding us, That the Christian life, Is a battle, It's a spiritual warfare, In which we wrestle not against flesh and blood, But against principalities and powers, Against the spiritual wickedness, In high places, But because the Christian life is a battle, We've been reminded that we need to be continually clinging, To our sword, And as Christian soldiers, My friend, We should be valiant for truth, We should be valiant for truth, We should know our sword, Which is the Bible, And our sword should never be far from us,

Because as we read in Hebrews 4, The sword of the Spirit, That is the word of God, The word of God is living and active, Sharper than any two-edged sword, Piercing to the division of soul and of spirit, Of joints and of marrow, And discerning the thoughts and intentions of the heart, When to know our sword, We're to be valiant for truth, And we're to have our sword close by at all times, And you know, If anyone knew the importance of this, And if anyone knew this to be true, It was Spurgeon himself, You remember that it was Spurgeon who said, About the Pilgrim's Progress, That reading the Pilgrim's Progress, Is just like reading the Bible itself, Because it's full of scripture, It's saturated with scripture, But Bunyan here, Spurgeon also said about Bunyan, That he was a living Bible, Spurgeon said,

[23 : 07] Bunyan, Bunyan anywhere, And his blood will flow the blind, Bunyan, You know, He practiced what he preached, He was valiant for truth, He knew his sword, He clung to his sword, His sword was never far from him, And my friend, We would do well, To follow Bunyan's example, Then we read that valiant for truth, Explained how he became a pilgrim, And started going to the celestial city, And he said that a missionary, A missionary called Mr. True Tell, He came into the dark lands, That's where he was from, He came to the dark lands, And he told the story of Christian, And how Christian had fled from the city of destruction, And entered the celestial city, And for valiant for truth, As he sat listening to Mr. True Tell, He says that his heart burned within him, And he wanted to go after Christian,

And follow him to the celestial city, And you know my friend, It's a reminder to us, As Christians, That we should all be like Mr. Tell True, We should be all, We should all be like Mr. Tell True, We should all be missionaries, Living and working and speaking, In the dark lands, Of our homes and workplaces, And communities, Because like Mr. Tell True, You know, We never know, That what we might say, It may cause someone, To become valiant for truth, And seek the celestial city, We need to be missionaries, We need to be missionaries, Like Mr. Tell True, But you know, What's really sad, Is that the parents of valiant for truth, We read that, They tried to persuade him, Not to begin the pilgrim's progress, The parents of valiant for truth, They tried to discourage, And even divert valiant for truth,

Away from the king's highway, By telling him, All of the possible perils, And the destructive dangers, That he would encounter, Along the way, And yet valiant for truth, He said, Despite all their efforts, And there were many of them, Despite all their efforts, None of these things discouraged me, From beginning the pilgrim's progress, But you know, If you're a parent, And you're not yet a Christian, But your children or your friends, Are interested in the gospel, Then I would say to you, Never discourage them, And never try to divert them, From the pilgrim's progress, Never laugh at them, For seeking the Lord, Never try to stop them, From seeking the Lord, I know that you probably wouldn't, But as I said before, You may not want to be saved yourself, But don't ever take someone,

To hell with you, Don't ever have someone else's blood, Upon your hands. Then Great Heart, He introduced valiant for truth, To Christian's wife, Christiana.

And like many before him, Valiant for truth, Was delighted to hear, That Christiana was now, Heading towards, The celestial city, With him. And Great Heart, He agreed, He said, Without doubt, It will be a comfort to him, Next to the joy, Of seeing himself there, It will be a joy, To meet his wife, And children there.

[26 : 50] And then we read that, The pilgrims took valiant for truth, They washed his wounds, And gave him of what they had, To refresh him, And they went on, Together.

Which brings us to consider, Our final heading this evening, Veracity. So viewpoints, Valiant, And veracity. Viewpoints, Valiant, And veracity.

Veracity. Bunyan writes, He says, By this time, They got onto the enchanted ground, Which was a dangerous place, Because the air tended, To make pilgrims, Drowsy, And sleepy.

Of course, Bunyan is reminding us, That when we reach, The enchanted ground, In our pilgrims progress, We must persevere, To the end. We must keep watch, And we must stay awake, And we must keep going, Right to the end, Of the pilgrims progress.

Because as we near, The end of our journey, There's always the temptation, To step back, And to rest, And relax as a Christian.

[27 : 59] But as Jesus says in the gospel, Stay awake. Jesus says it more than once, He says, Stay awake. My friend, We're always to be on our guard, That we're not drifting, And dreaming, On the enchanted ground.

My friend, Always be on your guard, That you're not drifting, And dreaming, On the enchanted ground. And you know, As the pilgrims went on together, We're told that they looked out, For one another.

They looked out, For one another. As these 14 pilgrims, Passed through the enchanted ground, They were being led, By great heart, Their guide. But they were looking out, For one another. And they were looking out, For one another, Because valiant for truth, Was now following, Behind them.

He was their rear guard. He was protecting them. He was protecting them, We're told, Lest some fiend, Or dragon, Or giant, Or thief, Should fall upon them.

Then we read that, They had not gone far, When a great mist, And darkness, Fell upon them all, That they could scarcely, See one another, And they were forced, To feel for one another, By their words.

[29 : 11] Their journey was made, Even more difficult, As they had to walk, Miles, We're told, Through dirt, And mud, And slime.

You know, It was like, Crossing a very wet, Barvis moor, That's all boggy, And you're trying to cross it, In the middle of the night. It's not something, You would really want to do.

And you know, As you'd expect, When the pilgrims, Came to an arbor, An arbor, That was warm, And welcoming, And a place, To rest for them. Some of them, Were tempted to stop and rest, But when they saw, The sign above the door, When they saw, The sign above, The arbor, And that it was called, The slothful's friend, They knew to carry on.

They, Knew immediately, It was a bad idea, To stop here. And they went on, In the enchanted ground, Until they came, To another arbor, Where they found pilgrims, Who were asleep.

They found two men, Two men, One called heedless, And the other called, Too bold. And they were fast asleep, And great heart, He went into them, And he tried to wake them up, By calling their names, Because he knew them, He had seen them, On the pilgrim's progress, Before, But they didn't answer.

[30 : 31] And then he started shaking them, Great hearts, Started shaking them, Trying to wake them up, But they didn't even open their eyes. Heedless and too bold, You could say they were in a sorry state.

They were in a sorry state, And they were a reminder, To the pilgrims, Of what Paul warned the Corinthians, Take heed, Lest you fall.

Let him who thinks he stands, Take heed, Lest you fall. But then we read that, As they went on, The pilgrims, These fourteen pilgrims, They met a man, Who walked the pilgrim's progress, In complete contrast, To the men in the arbor, Heedless and too bold.

Because this man, This man, Had veracity. He was genuine, He was sincere, He was honest, He was upright. And the pilgrims found him, They found him on his knees, With his hands, And his eyes, Looking up to heaven, And they found him praying.

And when the pilgrims, Saw him finish praying, They saw him get up from his knees, And begin to run, Towards the celestial city. And as they saw him running, Old Honest shouted him, To stop, And to come back, Because Old Honest knew him.

[31 : 53] Honest knew this man, He knew that he was called, Standfast. He was called, Standfast. And so after, Standfast, Came back to the pilgrims, And met with them, He explained his veracity, In the pilgrim's progress.

Standfast said, That he was so thankful, To the Lord, That he had been kept thus far, In his pilgrimage. He knew that there, Have been many, Like heedless, And too bold, Who have come to ruin, On the enchanted ground.

And so, Standfast, He started explaining, This encounter that he had, On the enchanted ground. He explained an encounter, That he had, With a woman called, Madam Bubble.

Madam Bubble. And you know, In the narrative, Bunyan, He describes, Madam Bubble, As a tall, Well dressed, Beautiful woman, Who speaks smoothly, And smiles as she speaks.

We're told that she loved, To be sought after, She loved to be spoken well of, She loved, To lie in the bosoms, Of men, And those, Who listened to her, Were led to hell.

[33 : 08] And we read that, Madam Bubble, She set about, To seduce this man, Standfast, With her vanity. She seduced, Standfast, With her vanity, By offering, Him, Her body, Her purse, And her bed.

Standfast, He confessed, That it was difficult, To refuse, Madam Bubble, Because he was both tired, And sleepy. And even though, He managed to refuse, And to resist, And even to reject, Madam Bubble, For a time, She didn't care.

Because she kept, Coming to him, And she kept saying to him, I am the mistress, Of this world, And I make men, Happy. And Standfast says, He says, That's why you found me, On my knees.

I was pleading, And praying, That the Lord, Would take, Her temptation, Away from me. And he did. We read that, Madam Bubble, Walked away.

As Standfast, Went on his knees, Madam Bubble, Walked, Away. And you know, My Christian friend, It's a reminder, Of the difficulties, And the dangers, Of the enchanted ground.

[34 : 23] And what we must remember, Is that the enchanted ground, It isn't at the beginning, Of the pilgrim's progress. The enchanted ground, Is near the end, Of the pilgrim's progress.

The difficulties, And dangers, Of the enchanted ground, You could say, They are for, The older, More mature Christian. This warning, Is for the older, More mature Christian.

That was certainly, The case with, King David. I'm sure he wished, He had been warned, About the enchanted ground. Because you know, It wasn't a young, Immature, King David, Who committed, Adultery, And lies, And murder.

It was an older, More mature David. A David, Who was in his fifties, Who had been married, For a while. He had children, And he had grandchildren.

And yet David, He ended up, On the enchanted ground, And he committed adultery, With Bathsheba. He lied about it, For nine months, And then he was an accomplice, To murder.

[35 : 25] And you know, When we consider, King David's, Christian character, Conduct, And conversation, We see that, When he should have, Had his armour on, And when he should have, Been near his sword, And on the battlefield, Instead, We read that David, David was watching, Bathsheba in the bathtub, David was on, The enchanted ground, And he was looking, At Bathsheba, That was his, Madam Bubble, Bathsheba, Was David's, Madam Bubble, And you know, That one stare, At sin, It led to lust, It advanced, To adultery, It got lost, In lies, And it ended, In the messy, Murder, Of Uriah, And my Christian friend, It's a warning to us, It's a warning to us, To stay away, From Madam Bubble, And her offers, Of vanity, Stay away, From Madam Bubble, And her offers,

Of vanity, Beware of the difficulties, And the dangers, Of the enchanted ground, Because as Paul warns, Let him, Who thinks he stands, Take heed, Lest he fall, It's a warning to all of us, Myself included, Let him, Who thinks he stands, Take heed, Lest, He fall, And after that, We read that the pilgrims, They, They had mixed feelings, About the enchanted ground, There was joy, Because they had met, Mr. Standfast, But there was also trembling, But they broke out, Into song we're told, And they started singing, This song, What danger is the pilgrim in, How many are his foes, How many ways there are to sin, No living mortal knows, Some off the ditch shy are, Yet can lie tumbling in the mire, Some though they shun the frying pan,

Do leap into the fire, It's an interesting poem, That Bunyan writes, So after seeing the viewpoints, Of the delectable mountains, After meeting valiant for truth, And the veracity, Of standfast, We read that all, Sixteen pilgrims, With great heart, Their guide, They all came into, The land of Beulah, Where the sun shines, Night, And day, And there were now, Sixteen pilgrims, On the pilgrim's progress, There was Christiana, There was Mercy and Matthew, Phoebe and James, Grace and Samuel, Joseph and Martha, Honest, Mr. Feeble Mind, Mr. Ready to Halt, With his crutches, Mr. Despondency, Much Afraid, His daughter, Valiant for truth, And now, Standfast, Standfast, And we're told that they all came into the land of Beulah, And rested a while, Before they continued on,

To the celestial city, And God willing, We'll see what happens next week, As we come to the conclusion, Of part two, Of the pilgrim's progress, And may the Lord bless these thoughts to us, And let us pray together, O Lord, Our gracious God, We give thanks to Thee this evening, That we are reminded, And warned, In Scripture, We are reminded of Thy faithfulness, And Thy goodness to us, That Thou art one who gives to us viewpoints, In this life, To look ahead, And to see that Thou art one who is still with us, But Thou art the God who also warns us, To be valiant for truth, To stand up, And to have our sword by our side, And to stand fast, To stand fast against the temptations, And the trials of this world, To stand fast knowing that, While we're on our knees, That these temptations will flee from us, O Lord, Help us, we pray,

Help us to be people of prayer, And to seek Thy face, To bring everything to the Lord in prayer, And to cast every care upon Thee, Assured that Thou art the one, Who cares for us, Go before us and we pray, Bless us, we ask in the week that lies ahead, And that whatever is before us, That Thou, Lord, Willest undertake for us, Day by day, Taking every day at a time, Knowing that, Thou art the one who sustains us, Go before us and we pray, And guide us for Jesus' sake, Amen.

[40 : 03] Well, we're going to bring our service to our conclusion, This evening, We're going to sing from Psalm 40, In Gaelic, We're going to sing verses 1 to 3, Psalm 40, In many ways, It's the pilgrim's, It's the pilgrim's psalm, It's the testimony of every pilgrim, In the pilgrim's progress, And I suppose I should always ask, Is it your testimony?

Can you say with the psalmist, That he took me from a fearful pit, Can you say that he put a new song, In my mouth? And if not, Why not?

Why not? Why can't you say that? Have you not come To begin the pilgrim's progress yet? Psalm 40, From the beginning, I waited for the Lord my God, And patiently did bear, At length to me he did incline, My voice and cry to hear, He took me from a fearful pit, And from the miry clay, And on a rock he set my feet, Establishing my way, He put a new song in my mouth, Our God to magnify, Many shall see it and shall fear, And on the Lord rely.

And the verses in Gaelic, Ye me le fouds bachry dje, Chraim hukam yeest mogu, Is huk se a slok uavien mi, E klapper kreatu, Ir karek ghanart chur mochos, Mochemen chokri ye, Is oran nuach chur eembeel, Gumeshit molluch ye.

So we'll sing these verses of Psalm 40, To God's praise. Ye me le fouds bachry dje, Macy civilization, Amnila Chorad audio, Yes oran nuach churam ye.

[42 : 04] If huit sa mi, Is huk se a slok violini mi, Satsang with Mooji Satsang with Mooji
Satsang with Mooji Satsang with Mooji Satsang with Mooji