

Vanity Fair

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[0 : 0 0] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could, first of all, turn back to a verse that I want to draw your attention to in Ecclesiastes chapter 1.

Ecclesiastes chapter 1, and if we read that well-known verse in verse 2, where Solomon says, Vanity of vanities, says the preacher.

Vanity of vanities. All is vanity. As you know, we're continuing our study in the pilgrim's progress this evening, and we've come to a place which every pilgrim must pass through.

We've come to the town of vanity, and we must pass through vanity fair. But as you know, we've travelled a long distance, and we've walked a long way with Christian as we've come along the King's Highway going towards the Celestial City.

We fled the city of destruction. It seems like a long time ago now, but we fled the city of destruction, and we were delivered from the slough of despond by the hands of help.

[1 : 1 2] We crossed the threshold of the Wicked Gate. We explored the interpreter's house. We stood at the cross. We persevered up the hill called difficulty. We lodged at a time at the Palace Beautiful.

We went down into the valley of humiliation and fought with Apollyon. Then we passed through the valley of the shadow of death. And then last week, we walked with Christian and Faithful, and we listened in to their conversation as they talked about the pilgrim's progress.

And as they walked and as they talked, they enjoyed friendship and fellowship with one another. But when we left Christian and Faithful last week, we saw that they had met with evangelists who gave them a word of exhortation and a word of encouragement prior to entering Vanity Fair.

And we read that evangelists said to them, It's through much tribulation that you will enter the kingdom of heaven. He said, You will soon come to a town in which you will be grievously assaulted by enemies who will make great attempts to kill you.

Be sure that one or both of you must seal the testimony which you hold with your blood. Be faithful unto death, he said. And the king will give you a crown of life.

[2 : 3 3] And with that word of exhortation and encouragement from evangelists, we see that Bunyan writes, He says, Then I saw in my dream that when they were got out of the wilderness, they saw a town before them.

And the name of that town was Vanity. And at the town there was a fair called Vanity Fair. It is kept all the year long. It bears the name of Vanity Fair because the town where it's kept is lighter than vanity.

And also because all that's sold there is vanity. As is the saying of the wise, All that comes is vanity. All that comes is vanity.

Of course, the saying of the wise was a saying from King Solomon, who was the wisest man who ever lived. And it's actually a quote from the book of Ecclesiastes, which was Solomon's sermon about life.

Because the book of Ecclesiastes, or the title Ecclesiastes, it's the title of Solomon's sermon. It's the title, The Preacher. And the book of the preacher is all about, well, it's Solomon's sermon.

[3 : 47] He's preaching Ecclesiastes. The preacher is preaching. And Solomon's sermon is all about the point to life. Because in his sermon, Solomon is asking the question, the question which everyone asks, what's the point to life?

Why are we here? What's the meaning of life? And maybe over this past year, you've been asking that question. What's the point to life? Well, read the book of Ecclesiastes.

Because after a lot of investigations, Solomon introduces his sermon called Ecclesiastes with the answer to that very question. And he says, as we read there in verse 2, vanity of vanities.

Saith the preacher. Vanity of vanities. All is vanity. You know, Solomon came to the conclusion that everything in life is meaningless.

It's pointless. It's vanity without God. Because without God in your life, your life is meaningless. It's pointless. It's vanity. It's chasing and striving after that which will never satisfy.

[4 : 57] And you know, throughout his sermon, this book, Solomon, Solomon, he compels you to possess an eternal perspective. Solomon compels you to look at life and love life and live your life with an eternal perspective.

Because he says, if you're not living your life with an eternal perspective, then you're wasting your life. And Solomon's plea to you in his sermon is, don't waste your life.

Don't waste your life. Don't waste your life living for the meaningless pleasures of this world. Don't waste your life being sucked in to vanity fear. Because as Solomon says, what's of the utmost importance and what's of eternal value to you is your relationship to God through Jesus Christ.

And so Solomon says, don't waste your life. And you know, this is what Banyan is wanting to remind us this evening. As we enter vanity fear and see Christian and faithful, he wants us to see that we're not to waste our life.

And you know, there are three things that I'd like us to learn from vanity fear. Three headings this evening. The road to vanity fear. The ridicule at vanity fear. And the reality of vanity fear.

[6 : 23] The road to vanity fear. The ridicule at vanity fear. And the reality of vanity fear. So first of all this evening, the road to vanity fear.

The road to vanity fear. You know, as Christian and faithful made their way along the road to vanity fear, Banyan takes a moment to explain the history of this town.

And he writes that vanity fear is no newly begun business, but a thing of ancient standing. Almost 5,000 years ago, he says, there were pilgrims walking to the celestial city.

And Beelzebub, Apollyon, and legion with their companions, perceiving the path that the pilgrims made. And at their way to the celestial city lay through the town of vanity.

They contrived to set up a fair in which all sorts of vanity should be sold and that it should last all the year long. Banyan explains that vanity fear was built in the town of vanity by the devil and his demons.

[7 : 29] demons. Beelzebub, Apollyon, and legion were all, they were all co-founders of vanity fear. And it was built for a purpose. It was built to distract and to divert pilgrims from the king's highway.

It was to tempt and tantalize pilgrims away from going to the celestial city. Vanity fear was there to appeal and to attract Christian pilgrims to waste their life on the pointless pleasures and vanities of this world.

My friend, all the glitter and all the glamour of vanity fear was to cause pilgrims to look, love, and live life with a temporal perspective rather than an eternal perspective.

But you know what made vanity fear so appealing was that it was open all year round. It wasn't closed on the Lord's Day or for any holiday.

It was never closed at the weekend. Vanity fear was open for business. Vanity fear and all the vanities of this world they were on offer 24 hours a day, 7 days a week, 365 days a year.

[8 : 49] In fact, Bunyan describes all the vanities of this world which were on offer at vanity fear all year round. He describes them and he says, at this fair are all such things sold as houses, lands, trades, places, honors, preferments, titles, countries, kingdoms, lusts, pleasures and delights of all sorts as wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones and what not.

Bunyan says, everything you can possibly imagine is on offer at vanity fair. Of course, vanity fair is a description and a depiction of the tantalizing temptations of this world.

We're distracted and we're diverted by all the glitter and all the glamour because it's all so appealing and so attractive to our senses. And you know, in many ways we can understand what Bunyan means when he refers to houses and holidays and lands and looks and silver and gold and pearls and precious stones.

We can understand what he means when he refers to them as pointless pleasures and vanity. But he also says that our trades and our titles are pointless pleasures and vanity, meaning that our work and our education are vanity.

But Bunyan also says that our wives, our husbands, our children and our grandchildren, they can also be pointless pleasures. And vanity.

[10 : 31] Now Bunyan isn't saying that any of these things are wrong in and of themselves. Because as you know, all of these things, our houses and holidays, our lands and our looks, our silver and gold, our pearls and our precious stones, our trade and our titles, our spouse, our siblings, our sons and daughters, they're all examples of God's good and gracious benefits and blessings towards us.

But what Bunyan is saying is that if we as pilgrims who are called, commissioned and commanded in Scripture to look, love and live life with that eternal perspective, then we're to do that, he says, by putting Jesus first.

We're to put Jesus first. Because if we put anything or anyone before Jesus, then that's an idol.

And if we make someone or something primary or priority in our lives before Jesus, then that's an idol. And the Bible says that idols are vanity.

Their pointless pleasures would stop you from looking and loving and living your life with an eternal perspective. idolatry, says the Bible, is sin.

[11 : 56] And idols are vanity. And you know, as Paul emphasizes to us in 2 Corinthians 4, we must not look to the things that are seen, but to the things that are unseen.

For the things that are seen in this world, they are only temporal. But the things that are unseen, they are eternal. My friend, if you put family or finance or fun or fitness first, and you put sin or salvation or the saviour second, then they become vanity and they're part of vanity fair.

Because they're tempting you away from the truth. They're charming you away from the chief, which is Jesus. And you know, as Solomon emphasized in his sermon Ecclesiastes, what's of the utmost importance and what's of eternal value, is your relationship to God through Jesus Christ.

But of course, every Christian at some point in their Christian pilgrimage is confronted and challenged by the vanities of this world. And this is something Bunyan draws our attention to.

Because actually, on three occasions, Bunyan writes that all pilgrims must needs go through vanity fair. all pilgrims must needs go through vanity fair.

[13 : 24] There was no way of going around vanity fair. Every pilgrim going towards the celestial city had to pass through the town of vanity and encounter vanity fair.

Which is why pilgrim says that the prince of princes, Jesus Christ, he also had to pass through vanity fair. Bunyan writes, it was Beelzebub, the chief lord of vanity fair, that invited the prince of princes to buy of his vanities.

And Beelzebub would have made the prince of princes lord of vanity fair if he would have only bowed down to Beelzebub in reverence. And we're told that Beelzebub was such a person of honour that he led the prince of princes throughout the town of vanity from street to street and in a moment he showed him all the kingdoms of the world in a little time that he might if possible allure that blessed one to buy some of his vanities.

But Bunyan writes, the prince of princes had no mind to buy his merchandise and therefore left the town without laying out so much as one penny upon these vanities.

Of course Bunyan was referring to Jesus' temptation in the wilderness. You'll remember the occasion when Satan took Jesus to a very high mountain and showed him all the kingdoms of this world and their glory.

[14 : 57] And Satan said to Jesus, all this I will give you if you will but fall down and worship me. And Jesus responded to Satan by saying be gone Satan it is written you shall worship the Lord your God and only him shall you serve.

And that commandment is also for us too. You shall worship the Lord your God and only him shall you serve. And so that was the history of Vanity Fair.

But as Christian and faithful made their way along the road to Vanity Fair were told that as they approached the town of Vanity they entered into Vanity Fair and all these people were there.

And they were all puzzled and perplexed by Christian and faithful. To the point that there was a lot of clamour and a lot of commotion about them.

And that's because Christian and faithful they were just about to receive ridicule at Vanity Fair. Which is what we see secondly. The ridicule at Vanity Fair.

[16 : 07] So the road to Vanity Fair and then the ridicule at Vanity Fair. The ridicule at Vanity Fair. You know as Christian and faithful as they entered Vanity Fair Bunyan explains that they were going to receive ridicule at Vanity Fair for several reasons.

And the first reason for ridicule was because Christian and faithful were clothed differently. They looked different to everyone else who lived and worked at Vanity Fair.

Now Bunyan raises the topic of Christian clothing because the way a Christian is clothed reveals their character. This is something Paul also threw attention to in his letter to Timothy when he encouraged and exhorted Christians to clothe themselves in modest apparel.

In other words a Christian should think about their clothing. A Christian should think about the way they dress ensuring that what they're wearing isn't going to allure and attract the likes and lusts of others.

And you know what I mean when I say that. Christians are to clothe themselves in modest apparel. But you know I believe that Bunyan is referring to more than just the outward appearance of Christian clothing.

[17 : 32] Because as we said the way a Christian is clothed reveals their character. The way a Christian is clothed reveals their character. And what can be said about Christian's clothing was that he was dressed head to toe in the armour of God.

My friend as Christian entered the town of Vanity and as he passed through Vanity Fair to get towards the celestial city he was dressed head to toe in the armour of God.

He was ready to stand up and stand firm against all the tantalising temptations and the appealing attractions and the glittering glamour of Vanity Fair.

Christian's clothing revealed his character because as a Christian, as a Christian he was clothed with the belt of truth and the breastplate of righteousness and the helmet of salvation and he had shoes of gospel peace and he had the shield of faith and he was carrying the sword of the spirit and he was also wielding the weapon of all prayer.

Christian's clothing revealed his character and needless to say that should be true of every Christian when we're being confronted and challenged by the pointless pleasures of Vanity Fair.

[18 : 48] But of course when the vain people of Vanity saw Christian and faithful we're told that they just stared at them. Some said they were fools others said they were bedlems and others said they were outlandish men.

They ridiculed Christian and faithful at Vanity Fair. And the first reason for ridicule was their Christian character. But the second reason for ridicule was their Christian conversation.

Because Bunyan writes, he says, just as they wondered at their apparel, likewise they were bewildered at their speech. for few could understand what they said. The pilgrims naturally spoke the language of Canaan, but those who kept Vanity Fair were men of this world.

So that from one end of the fair to the other, Christian and faithful seemed to be barbarians to them. And what Bunyan, you know, what he's throwing our attention to is that Christian and faithful were different and distinct, not only because of their Christian character, but also because of their Christian conversation.

Their walk revealed their talk. Their walk revealed their talk. You know, as we've said before, our words define our witness.

[20 : 09] Our words define our witness. Because, you know, if our words are beneficial and build people up, then we'll be defined as an encourager and an enabler.

If our words are gentle and gracious, then we'll be defined as someone who's caring and compassionate. But, you know, if our words are boastful and bragging, then we'll be defined as someone who's arrogant, maybe even aggressive.

If our words are full of assumptions and accusations and allegations when they're not true, then we'll be defined as someone who's dishonest and deceitful. If our words are about other people's business, when we should be minding our own business, then we'll be defined as someone who's a galloping gossip.

Because our words define our witness. Our words define our witness. And my Christian friend, what made Christian faithful and faithful distinct and different, and what should make us distinct and different, is not only our Christian character, but also our Christian conversation.

our words define our witness. But there was a third reason for ridicule, and that was that Christian, it was all about Christian and faithful's conduct.

[21 : 32] So their character, their conversation, and their conduct. Because we read that those standing at their stall in vanity fair, offering the vanities of this world, they weren't amused that Christian and faithful didn't want to buy anything from them.

In fact, Christian and faithful, they didn't even look at what was on offer at vanity fair. And if they were called and compelled by the sellers at the stalls to buy from them, we're told that they would just put their fingers in their ears and look up to heaven and cry the words of Psalm 119, verse 37.

Turn thou away my sight and eyes from viewing vanity, and in thy good and holy way be pleased to quicken me.

You know, Bunyan writes that on one occasion, one of the sellers on the stalls at vanity fair, they mockingly asked Christian and faithful, what will you buy?

What will you buy? And Christian and faithful solemnly looked at him and said, quoting the words of Proverbs 23, we buy the truth.

[22 : 47] We buy the truth. And you know, just like the book of Ecclesiastes, the book of Proverbs is a wonderful book. It's a book full of wisdom and instruction.

And if you've never read the book of Proverbs, we did. If you haven't read it in a while, we did again. Because you know, for the month of January, there are 31 days in January.

So for the month of January, we've been reading through the book of Proverbs during family worship. And we've been reading one chapter for each day in the month of January.

And you know, it's a great exercise to read through a chapter of Proverbs a day. And it's interesting that reading yesterday on the 23rd of January, reading is the verse which Christian and faithful quoted the stall seller at Vanity Fair.

Because in Proverbs chapter 23, verse 23, it reads, Buy the truth and sell it not. Also wisdom and instruction and understanding.

[23 : 54] What will you buy? Buy the truth and sell it not. Also wisdom and instruction and understanding. And you know, my Christian friend, that's how we're to live as Christians.

Because like Christian and faithful, when we're confronted and challenged by Vanity Fair, we are to be different and distinct in our Christian character, our Christian conversation and our Christian conduct.

We're to be different and distinct in our Christian character, conversation and conduct. And this is what Bunyan is drawing our attention to this evening. Because as Christians, we're to be bold.

We're not to blend in. You know, the town of Vanity and Vanity Fair, it's all about the appeal of worldliness and the attraction of worldliness and the allure of worldliness.

And what we need to remember is that Christian and faithful, they weren't challenged and confronted by Vanity Fair. This is such an important point.

[25 : 00] Christian and faithful weren't challenged and confronted by Vanity Fair at the beginning of their pilgrimage. Vanity Fair didn't appear just after the slough of despond.

We see that Vanity Fair, it appears near the end of their pilgrimage. It wasn't as young and immature Christians that Christian and faithful faced the appeal and the attraction and the allure of Vanity Fair.

It was as older and more mature Christians. things. You know, that was the same for King David. It wasn't as a young King David that he fell into sin.

It was as an older King David. Same with Moses. It wasn't as a young man, Moses, that Moses struck the rock. It was an elderly, mature follower of the Lord that struck the rock.

And you know, that's why it's so important. This is why this is so important for us to understand. Because what Bunyan is reminding us as Christians in the pilgrim's progress is that, my friend, we are to be in the world, but we're not to be of the world.

[26 : 09] We're to be in the world, but not of the world. And our Bible categorically says, be ye separate from the world and come out from among them.

Because a friend of the world is an enemy of God. Now, of course, as I've said many times before, separation is not isolation.

It's contact without contamination. Separation is not isolation. It's contact without contamination. But as Christians, we're to be different and distinct.

And we're to be different and distinct in our Christian character, our Christian conduct, and our Christian conversation. We're to be bold, not blending.

We're to be aware of the appeal of worldliness and the attraction of worldliness and even the allure of worldliness. And you know, worldliness is a word that we don't really use anymore.

[27 : 14] You know, we don't often hear people or even preachers use the word worldliness because, well, Christians, they're encouraged to be cool and casual and current.

And yet, when I read the Bible, the Bible says that Christians are to be holy. We're to be set apart. We're to be distinct and different.

The Bible says that Christians are to be holy. And yet, far too often, what we see is that the Christian is in the world. And the world is in the Christian.

they're blending in. They're not being bold. Far too often, we're being shaped and swayed by the world and not the word.

Far too often, we're being taught by the world, taught to live our lives according to the world. And yet, we're neglecting the word. You know, I was the American professor of theology, Dr.

[28 : 16] David Wells. He helpfully defines worldliness. And he says, worldliness is everything in a culture where it makes sin look normal and righteousness look odd.

Worldliness is everything in a culture where it makes sin look normal and righteousness look odd.

worldliness is everything in a culture where it makes sin look normal. You think about all that's being poured into our homes through our television and through music.

And of course, there's many of these things that they're not bad in and of themselves. But, you know, my friend, we need to guard against it, don't we? We need to guard against worldliness because worldliness is everything in a culture where it makes sin look normal and righteousness look odd.

And that's what Christian and faithful were being challenged and confronted with at vanity fair. They were being confronted with worldliness. And they received ridicule at vanity fair for their Christian character, conversation, and conduct.

[29 : 34] But the ridicule at vanity fair resulted in the reality of vanity fair. Because Christian and faithful, they were not only mocked and taunted and beaten, they were then put on trial for their faith.

And this is what I want us to consider lastly, the reality of vanity fair. So we've seen the road to vanity fair, the ridicule at vanity fair, and then lastly, the reality of vanity fair.

The reality of vanity fair. Now you remember that on the night when Jesus was betrayed, he was in the upper room with his disciples.

And just prior to his arrest and even his crucifixion, Jesus said to his disciples in John chapter 15, he said, if the world hates you, know that it hated me before it ever hated you.

If you were off the world, the world would love you as its own. But because you are not of the world, but that I chose you out of the world, therefore the world hates you.

[30 : 36] And that's what we see in this closing scene at vanity fair. Because the sellers of the stalls at vanity fair, they hated Christian and faithful. And they hated them because of their Christian character, and their Christian conversation, and their Christian conduct.

And they hated them so much that they beat them mercilessly, and they put them in stocks. But then we read that at an appointed time, Christian and faithful were put on trial in the town of vanity.

charity. And you know, it's something the evangelist Billy Graham would often ask. If you were arrested for being a Christian, would there be enough evidence to convict you?

If you were arrested for being a Christian, would there be enough evidence to convict you? But you know, when Christian and faithful were arrested and put on trial, there was more than enough evidence to convict them.

The problem they had was that the judge's name was Lord Hategood. And as part of the trial, three witnesses, three sham witnesses, were called to give evidence and witness against them.

[31 : 47] And these witnesses, they were called Envy, Superstition and Pickfag. What's interesting is that all three witnesses gave evidence against faithful.

Envy argued that faithful had dishonoured the laws of the town of vanity. Then Superstition said that faithful had troubling and pestilent views against the people of vanity.

And Pickthank, he claimed that faithful had railed against Beelzebub, the prince of vanity, and also the nobility of the town. And Bunyan tells us who the nobility of the town were.

All these lords, Lord Oldman, Lord Carnal Delight, Lord Luxurious, Lord Desire of Vain Glory, Lord Last, and also Sare having Greedy.

And of course faithful, we read that he tried to speak in his defence, but the jury was already against him. Lord Hategood, he calls to the jury and he says, gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town.

[32 : 57] You have also heard what these worthy gentlemen have witnessed against him. also you have heard his reply and confession. It lies now in your breast to hang him or to save his life.

And then Bunyan writes, and you know, I love what Bunyan writes here. You know, it's absolutely brilliant. He writes, then the jury went out, whose names were Mr.

Blind Man, Mr. No Good, Mr. Malice, Mr. Love Lust, Mr. Live Loose, Mr. Heady, Mr. High Mind, Mr. Emnity, Mr. Liar, Mr.

Cruelty, Mr. Hate Light, and Mr. Implacable. Twelve men. And every one of them spoke against faithful and unanimously concluded that he was guilty before the judge.

And we read that Mr. Blind Man said, I see clearly that this man is a heretic. Then Mr. No Good said, away with such a fellow from the earth.

[33 : 59] I said, Mr. Malice, for I hate the very look of him. Then said, Mr. Love Lust, I could never endure him. Nor I said, Mr. Live Loose, for he would always be condemning my way.

Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High Mind. My heart rises against him, said Mr. Emnity. He is a rogue, said Mr.

Liar. Hanging is too good for him, said Mr. Cruelty. Let us dispatch him out of the way, said Mr. Hate Light. Then Mr. Implacable said, Might I have all the world given to me, I could not be reconciled to him.

Therefore let us forthwith bring him in, guilty of death. And so they did. Faithful was condemned to the most cruel death that could be invented.

Because when they brought Faithful out of the court we're told that they scourged him and then they beat him, then they lanced his flesh with knives, then they stoned him with stones, then they pricked his body with their swords, and then last of all they burned Faithful at the stake.

[35 : 13] They burned Faithful at the stake. But do you remember when Jesus wrote his letter to the church in Smyrna in the book of Revelation?

Jesus said to the church in Smyrna, Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested and will have tribulation, but be faithful unto death.

Just what evangelists said to Christian unfaithful, be faithful unto death and I will give you the crown of life. And that's what faithful was.

He was faithful unto death. And that's what faithful received. He received the crown of life. We're told that faithful was taken up through the clouds all the way to the celestial gate.

As for Christian, we're told he had some delay. He was sent back to prison for a time, but then he escaped the reality of Vanity Fair.

[36 : 23] And Christian, as he ran and fled from Vanity Fair, he went on singing. And this is what he sang. He said, Well faithful, thou hast faithfully professed, unto thy Lord with whom thou shalt be blessed, when faithless ones in their vain delights are crying out under their hellish plights.

Sing, faithful, sing, and let thy name survive, for though they killed thee, yet thou art alive. And so this evening we've considered in the pilgrim's progress the road to Vanity Fair, the ridicule at Vanity Fair, and also the reality of Vanity Fair.

But then Bunyan writes, Now I saw in my dream that Christian went forth, not alone, for there was one whose name was Hopeful.

And he was hopeful, we're told, because having considered the character, and the conversation, and the conduct of both Christian and faithful, Hopeful then concluded that he too needed to flee from Vanity Fair, and begin the pilgrim's progress towards the celestial city.

Hopeful began his pilgrimage by fleeing from Vanity Fair. You know, does that describe you, my unconverted friend? Because is it not about time that you fled from Vanity Fair?

[38 : 03] Is it not about time that you began the pilgrim's progress, and this journey towards the celestial city? Because as Hopeful went on to explain to Christian, there were many more in Vanity Fair who would take their time and follow after.

They would take their time and follow after. My friend, will you be one of them who will leave Vanity Fair and follow after and go towards the celestial city?

Well, may the Lord bless these thoughts to us. Let us pray together. O Lord, our gracious God, we give thanks to Thee for the warnings in Thy Word, the warnings that remind us that Vanity Fair is a real challenge, that it confronts us day by day, that it is there with all its attractions and all its allurements drawing us away from the King's Highway.

But Lord, we pray that we would be like Christian, that we would be clothed in that armour, that we would be ready to stand up and stand firm, and that we would pass through Vanity Fair and keep our eyes firmly fixed upon Jesus and keep looking to him as we live this life and as we love this life and as we walk through this life, living it with that eternal perspective, not looking to the things that are seen, but to the things that are unseen, for the things that are seen, they are only temporal, but the things that are unseen, they are eternal.

Lord, give to us that eternal perspective on life, to live life and love life and look at life the way that Jesus wants us to. O Lord, guide our thoughts, we pray, protect our hearts and our minds, keep the evil one from us, and go before us into a new week, cleansing us in the blood, for we ask it in Jesus' name and for his sake.

[40 : 11] Amen. Well, we're going to bring our service to a conclusion this evening by singing the words of Psalm 107. Psalm 107, this evening we're singing these words in Gaelic.

We're singing Psalm 107, we're singing verses 28 down to the verse marked 30 in Gaelic. And these words, they are in many ways faithful's experience.

Faithful as we saw, he was faithful unto death. And he was, the storm was changed into a calm in his experience. That's what we see here in Psalm 107.

And he was brought to his desired haven. I'll read the verses first of all in English. The storm is changed into a calm at his command and will, so that the waves which raged before now quiet are and still.

Then are they glad because at rest and quiet now they be, so to the haven he then brings, which they desired to see. So we'll sing these verses of Psalm 107 to God's place.

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