

Ephesians

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Date: 25 January 1998

Preacher: Hyde, Leslie S B (1916-2001)

[0 : 00] God's Day, 25th of January, 1998, Mr. Holland, George Colmer.

Him number 211, him 211, tune Neapolis, number 378. Now to the power of God supreme, the everlasting honour given.

He saves from hell, we bless his name. He calls our wandering feet to heaven, not for our duties or deserts, but of his own abounding grace.

He works salvation in our hearts and forms a people for his praise. Hymn number 211. Now to the power of God supreme, He calls our wandering feet to heaven, He calls our wandering feet to heaven, He calls our wandering feet to heaven, He calls our wandering feet to heaven, The power of God supreme,

He calls our wandering feet to heaven, And we call our wandering feet to heaven, And we call our wandering feet to heaven. With the Lord of the great grace We work salvation in our hearts And hold the people for His grace To all sins of God Was found at the end of Till the Lord of the great grace

[2 : 53] To the Lord of the great grace He gave the faith He provides His Son Before His travels by His sky Jesus, the Lord of His love Send me His power to the earth's love He covers the great grace

And actions pass And brings the hope of blessings down And brings the hope of blessings down In the hearts of the great grace To the Lord of the great grace And brings the hope of blessings down In the hearts of the great grace The Lord of the great grace And brings the hope of blessings down And brings the hope of blessings down In the hearts of the great grace The Lord of the great grace And brings the hope of blessings down In the hearts of the great grace And brings the hope of blessings down The Lord of the great grace And brings the hope of blessings down And brings the hope of blessings down

And to the test of all the joy.

As the Lord may help, I would direct your attention to the chapter that we read together. That is the second chapter of the epistle of Paul to the Ephesians.

Reading verses 8 and 9. The epistle of Paul to the Ephesians chapter 2. Reading verses 8 and 9.

[5 : 44] For by grace are ye saved through faith. And not of yourselves. It is the gift of God, not of works, lest any man should boast.

For by grace are ye saved through faith. And that not of yourselves. It is the gift of God, not of works, lest any man should boast.

In this chapter, we have, so to speak, a comprehensive view of a sinner, conceived in sin and shaped in iniquity, subsequently called by grace and describing to us in the later verses, the satisfaction and fullness and the certainty of the consequent future, as thou found, in whom all the building, fitly framed together, growth unto an holy temple in the Lord, in whom ye also are builders together for an habitation of God through the Spirit.

You may well remember, and if you turn to the Acts of the Apostles, you can find the account of it, where these Ephesians were especially given up to all sorts of things of this world.

And amongst other things, they addicted themselves to the arts of magic and so on. And the power of God was so great and powerful in their lives that the time came, as it is recorded, when the books that they had upon magic and those kind of things were burned in a public burning.

[7 : 46] So it left a very clear indication to those that looked on that what had been accomplished was not only accomplished inwardly, but it also had to be revealed outwardly.

We cannot indeed say that we are born again of the Spirit if we are still cleaving to the world. It is quite true, I know, that sometimes we may get involved and caught up by snares of one kind and another.

But the great point is, how are we at heart? Has God effected something that we could not possibly have effected ourselves? It is good for us perhaps just to briefly turn to the opening verses of this chapter.

And you hath he quickened who were dead in trespasses and in sins. In this first verse, obviously, there is a great miracle that has been performed.

Dead in trespasses and in sins. Many people like to think that they can do this and the other, that and the other, but I think it is safe to say that when it comes to making a dead man alive, though all sorts of scientific suggestions have been made, yet they are not able to do it.

[9 : 18] And what is a reality in natural things surely is a reality in spiritual things. The apostle therefore comes to this point, and you hath he quickened.

He doesn't say, you look as though you're quickened. He doesn't say, there's a possibility you're quickened, but he says, you hath he quickened who were dead in trespasses and in sins.

There has been such a marked change, and there has been that which cannot be hidden. So then, you hath he quickened who were dead in trespasses and in sins.

And then he goes on to describe wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

We should transfer our thinking, as these verses are read, to ourselves. Because every one of us conceived in sin and shaped in iniquity will know that in time past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

[10 : 49] Whatever our situation, whether we have been brought up in a family of profanity, whether we have been brought up in a family that has a profession of religion, or even whether we have been brought up in a godly family, this still pertains and is correct.

And as God opens our understanding, so all those that are quickened by the spirit will come to make the same confession and agree with the apostle Paul when he says, wherein in time past ye walked according to the course of this world.

That is, in the pride of your heart, looking for the things of this life for your satisfaction. And he goes on to say, among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind.

And this of course is, there's a great point where we are all of one kidney. fulfilling the lust of our flesh, fulfilling the desires of the flesh and of the mind.

And were by nature the children of wrath, even as others. So therefore, this being so, and let God be true in every man a liar, we are bound to be amazed of the truth.

[12 : 22] And perhaps we've even questioned the truth. Perhaps we've even gone so far as to say, I don't know. I don't know about it. You see, God, nevertheless, by his grace, will instruct us in the truth as to what we are by nature and how we should continue in that nature unless there is a time signalized in the next verse, but God.

This is a tremendous, two words in the scripture, but God. And if we are, we enjoy the favor of God, these two words will be impressed upon our feelings, upon our confession of whatever we may wish to confess.

There was a time, but God. It wasn't but man. And we are reminded in John's Gospel where he says, but as he came unto his own, his own received him not, but as many received him, to them gave him power to become the sons of God, even to them that believe on his name which were born.

Not of blood. Not of blood. So to speak, father and mother, grandfather and grandmother, they were godly people. Not of blood.

Nor of the will of the flesh, the decision of one's person on his own mind, nor of the will of man, with all the persuasion that people may come and say, you are in great need, you must come and receive the Lord Jesus Christ and so on.

[14 : 19] No, but of God. So here we have the two, three words here, but of God, and how this associates itself with the two words in this verse 4 of Ephesians 2, but God.

It is of wonderful benefit and reason for us to engage in everlasting praise to the Almighty if we can speak of the time, the appointed time rolls on the pace not to propose but call by grace, but God.

But then, the apostle Paul goes on to speak of God and what he is. And can we say, in looking at this, considering our own experience, considering what we know of God, that we can say this about God.

Who is rich in mercy? Many people have their own idea of God. Many people make all sorts of suggestions about God.

Many can even go so far as to say that God is obviously a God of power and he doeth whatsoever he will in heaven and in earth, but God. Can we come to this point who is rich in mercy?

[15 : 33] People can speak a great deal about God, but can we come to this vital point in Christian experience who is rich in mercy? Rich in mercy.

As God has opened our understanding, opened our hearts and persuaded us, not man's persuasion, but God's persuasion, that it was by the mercy of God that we are saved, the mercy of God, that our whole lives have been changed, by the mercy of God that we've come to pray unto God, by the mercy of God we fell down before him, by the mercy of God we have joined with the public when he said, God, be merciful to me, a sinner.

But God, who is rich in mercy, and there's a further development from this, because he is rich in mercy, for his great love wherewith he loved us, his great love.

What do you think about the love of God? Doubtless people may speak about the love of God, but do you feel it's necessary to put an adjective before it, an adjective before it, for his great love, not just his love, but his great love.

And some would perhaps like to even go as far as to add an adverb to that and say he's exceeding great love. Well, it would be true if we went as far as that, that God, who is rich in mercy, for his great love, that love which exceeds any other love, wherewith he loved us.

[17 : 18] Oh, when, then, we've now got rather presented to our soul's view, because we're quickened by his spirit, a view of God that we've never had before.

No, he is a great God, and he is a God that loves with a great love. We are bound to confess if we're rightly taught of God that if God loves us at all, it must be with a great love, it must be with an extraordinary love.

Especially when, I believe I've mentioned it already, what was there in me that could merit esteem or give the Creator delight, for even so far that we never must sing, because he's seen good in thy sight.

Now, you see, the more we get closer to the love of God, and feel that we've got to add something to it, to emphasize it more, to think we've got to add something still, to emphasize it further, because it is so amazing, amazing, we speak of the amazing grace of God, and does not that include, speaking of the amazing mercy of God, and does it not include also the amazing love of God?

And so, but God, with rich in mercy for his great love, wherewith he loved us, ah, loved us when? This brings us to another point.

[18 : 50] I think a good many people might go so far as to say, yes, he loved me when I began to love him. But no, even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved.

And, the Lord loved his church, his people, when we were dead in sins. Now, isn't it amazing that you, a sinner, wondered, did not want to have anything to do with God himself, yet God's eye was upon you.

His eye was upon you right from eternity. No wonder the hymn writer said in our opening hymn, Awake my soul in joyful days, and sing thy great redeemer's praise.

He justly came to sing a song from me, his loving kindness, oh how free. He saw me ruined in the fall, yet loved me, notwithstanding all.

He saved me, through my lost estate, his loving kindness, oh how great. So, well, even when ye were dead in sins, hath quickened us together with Christ, by grace ye are saved, and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus, that in the ages to come we might show the exceeding riches of his grace, in his kindness taught us through Christ Jesus.

[20 : 36] us. Well, now with this very brief introduction, I now come to the words of our text, for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.

First of all, this is a verse that every person that goes to heaven will know something about. And not only know something about, but will be convinced of the truth of it, to the truth of it, that a change, if it has been made, has not been of their decision.

Whatever people may say, it's up to you, but the people of God will know that it's not, although it may be up to them in one sense, that they have no desire and no feeling after God and godliness.

They want to worship a God that virtually is themselves. So we find that in the parable of the publican and the Pharisee, that the Pharisee played thus with himself.

And he said, God, God, how many people are like that? And we should be like that if we found that we were not sufficient of ourselves.

[22 : 03] If we found that I cannot save myself, do what I can. I cannot do that which is capable of attracting God's notice.

It's an interesting and humiliating, no, not humiliating, let me say humbling thought for us to consider that we were ruined in the fall and the Lord didn't pass us by.

I who touched away the feeling of the love of God to your soul, he saw you helpless, undone, full of sin, going the wrong way, and his eye was upon you.

And the time was going to come in your life when he would put a stop, in your mad career, a stop.

Now, it is good to rehearse these things. You know, we read in the book of Judges about rehearsing this and that in the villages.

[23 : 21] In other words, rehearsing in spite of all the fiery darts of the devil, all the intricate workings of Satan, yet in spite of it, we are able to say something about deliverance.

he saw me, he watched over me, and he stood round about me. You see, friends, we are not always aware of this. When we are in our sin, when we are going along in life's journey, in perhaps our childhood, our youth, our teenage, and so on, and God watches over.

Everyone whose names are written in the book of life, and by this they come to consider, by grace are ye saved, and therefore this grace was preeminent and preceding anything that we could do or say before the world began.

A chosen, people were chosen. Well, of course, some people very much object to what we refer to as God's election, they say it's not fair.

And they say, I have no choice. But they do have a choice. And that choice is only for one thing, to live after their own lives in opposition to God.

[25 : 01] They have a choice. choice. You have had a choice. And blessed be God, if you have been delivered from that choice, your choice was going on the road, which leadeth to destruction.

And you see, many there be that go in there at. Can you remember the time? Was it recent? Or was it at a distance, as it was with some of us, when God stopped us?

Stopped us. Now, not all people realize that one of our hymns, I think it says, he stopped me in my mad career.

Now, some of us, when we think about the past, can see that we were mad. We were mad, because we were dashing along, being carried along, so to speak, on the fast-moving tide, and we're going along so fast, that we did not know, did not realize, didn't even think, that we were fast-facing to a whirlpool.

We were fast-facing to a place wherein we should be drawn down and down and down. into the bottomless pit.

[26 : 30] Of course, the natural mind will repudiate all this, and you will not be accepted. Perhaps you have thought that you were accepted, but you examine yourselves and see what your innermost thinking was.

You may have appeared all right on the outside, perhaps you continue coming to the house of God, and that is no small mercy, but in the house of God, what were your thoughts?

What were your thoughts? Were your thoughts anything to do with facing the great God? Were your thoughts anything to do with trembling before God of the Almighty when you called to death to the judgment seat of Christ?

Or did you see and feel something had happened, and something that happened that was out of your control?

control. Now it's a good thing that is, but this is the grace of God in one of the experiences of him. God brings about something which you cannot control.

[27 : 44] Many things, of course, all things in one sense, are in God's hand. But when it comes to your soul, and your willing mind is not to be saved, not to be saved, at least, not to be saved by God's grace.

To be saved, yes, by my own works, by my own ability to please God. Now, it is wonderful how changed our thinking is when God suddenly reveals to us by his grace that the things which are so pleasing to us are not pleasing to God.

tell many people, it is a preferred thing their religion is pleasing to God. And yet it isn't. And who can persuade them otherwise?

Perhaps some of you might have had the experience in the past that your religion was pleasing to God. And you were snugly satisfied on that account. And it is of the great mercy of God, the extensive grace of God, if God has shown to you that it wasn't pleasing to God at all.

That is one of God's mercies of grace, showing to you that what you're thinking is pleasing to God.

[29 : 17] What you're thinking, by doing this you'll find favour with God, that, is it? Is it pleasing to God? What a great shock it is when we are convinced of this, that what we've been thinking was pleasing to God, is just the illaboring to God, just the opposite.

But it is of all of God's grace, of all of God's mercy, and if you feel that you're being deluded, if you feel that you have been in a place where you thought you were right, and all the while you were wrong, oh then, what is to take place now?

How can I be recovered out of this distressing circumstance? Well, we have to come to the point, but God, who is rich in mercy, how many people, they live and they die, and they are fighting against God all the time.

They are not interested in this mercy, they are only interested in persuading God that he must let them in to heaven itself, and God knows how many people in the world are like that, and they've got an expectancy that when they come to the gates of heaven, they are bound to be accepted.

What a shock to so many people, it is to be feared when they will find that they are not accepted at all. And John Bunyan in his Pilgrim's Progress, he refers to one character who got to the gates of heaven, and he was ignorant, and he was unaware.

[31 : 16] He was satisfied that he was pleasing himself, but he was unaware that he wasn't pleasing God. And so, he was cast into hell, even from the gates of heaven.

But what we are trying to realize before us now is, for by grace are you saved. How are we going to be saved?

from wrong thinking, wrong thinking, wrong thinking, even if it is natural thinking. Well, the word before us is this, for by grace are you saved.

God's grace goes back to before the fall. God's grace goes back to eternity past, when great issues were decided.

And remember that the great issues that were decided were quite above men. They were quite above men.

[32 : 24] They were in the unity of the trinity of persons before the world came into being.

So, the apostle of Paul in writing to the Romans, in the ninth chapter we read, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called.

Now, you may remember that the Pharisees, they protested very strongly that they were of the seed of Abraham. And the Lord pointed out, yes, they may be, but there were two seeds that came forth from Abraham.

One was the seed of the bond woman, and the other was the seed of the free woman.

And it says here, Isaac shall thy seed be called. For this is the word of promise, at this time will I come, and Sarah shall bear a son.

[33 : 44] shall have a son, and not only this. But when Rebecca also had conceived by one, even by her father Isaac, for the children, being not yet born, neither having done any good or reveal, that the purpose of God, according to election, might stand, not of works, but of him that call it, and not of anything that we can do, and I'm now speaking of the things that precede our calling, and this is not to be confused with the fruit of the spirit, which will manifest that we are called by the grace of God, by the life that we now live.

He said unto her, the elder shall say of the younger, as it is written, Jacob have I loved, but Esau have I hated. Now, one of our ministers once said, when he was asked the question, why did God say that he hated Esau?

Why did God say, Jacob have I loved? And the minister said, I can't tell you that, but I can tell you why he hated Esau. I can tell you why he hated Esau.

Esau. And you see, he knew very well that by nature, there was everything in him that God should hate. And if you look at the life of Jacob and Esau, it probably is more appealing to think, well, Esau should have been the chosen one, but no.

It may be that in your own lives, in your own families and so on, God has chosen you, and you've been amazed that he's chosen you, because there's so much in you which is contrary to God.

[35 : 41] The elder shall serve the younger. As it is written, Jacob have I loved, Esau have I hated. We might just look at this in this particular, and that is, there is the old man, there is our nature, there is a new man of grace.

And the old nature will have to become subservient unto the new man of grace. So there is a parallel here, even in relation to these two points concerning Jacob and Esau.

What shall we then say? Is there unrighteousness with God? God forbid. For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

compassion. So it is then, it is not of him that willeth, but of him that runneth, but God that showeth mercy. Now, you see, God's people will come to the point where they are ever so glad of this verse.

They are ever so glad that it says, I will have mercy on whom I will have mercy. And feeling their wretchedness and their sinfulness and their rebellion and opposition to God and godliness, oh, there is only one refuge, mercy, the mercy seat.

[37 : 08] So then, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Compassion is one of the wonderful features of the Lord God Almighty.

Compassion. compassion. And compassion is very different from compassion of men, natural compassion.

We may have compassion, we may look upon some of our fellow creatures, some of our loved ones, and we are incapable of doing anything.

But when the Lord has compassion, he is able to do something, and he is able to save us from our sins, able, furthermore, to bring us into the fullness of loving him.

If you should be asked, do you love God? And you say, yes, I trust it is so. Why do you love him? Would it be right to answer, well, I love him because of his great compassion?

[38 : 28] Well, that's moved my spirit, and I, when it happened to me in my life, I was completely overwhelmed that he should have compassion.

Nothing was mentioned about love, but it was compassion. as a word to your son, he saw me ruined in the fall, yet loved me notwithstanding all, so that love was so extensive, that was absolute compassion.

And so therefore, this will be a wonderful word in Romans 9, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Now, if we should turn over the pages, when that was actually said, which is recorded in the 34th chapter of Exodus, you will see, we shall find wonderful words in the opening of that chapter.

And the Lord said unto Moses, Here me two tables of stone, like unto the first, and I will write upon these tables the words which were in the first tables which thou breakest.

[39 : 47] And be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount. And no man must have come up with me.

Now, the Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord.

And the Lord passed before him and proclaimed. Wasn't Moses good enough? It is wonderful if we can acknowledge the instrument of God's ministers sometimes, that may be used, but no, on this occasion, it had to be God himself.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord, and the Lord passed by before him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

And notice these words that are used, merciful and gracious, long-suffering, and abundant in goodness. Now, it's very difficult to find a stronger word than abundant.

[41 : 06] There is a fullness in this word, abundant, which exceeds everything, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will be by no means forever guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

This, the latter part, was later on altered, that every man should bear his own sin. But, look at this word still, for by grace I am saved.

So, does it bring us to this, that we are saved by the mercy of God? We are not saved because we have been very careful.

We are not saved because we had, according to our own wisdom and feeling an upright person. No, but it was an experience which brought us to this point.

Yes, the very worst of sinners, who on Jesus' aid rely, shall of endless life bewinners and shall reign above the sky. By grace are ye saved.

[42 : 30] Just a word or two about grace itself, and that is, as is sometimes described, it is the favour of God, unmerited favour.

Now, when you look at favour, perhaps you will also look at yourself and say, well, of course, I did this and I did that, and I've done all this for the Lord, I can understand grace, the grace of God being God's favour, but no, it is not that, it is unmerited favour.

Oh, unmerited favour, what was there in me? Oh, what was there in me that could merit esteem? And, as you come and are impressed and have the realisation in your own soul, if ever my poor soul be saved, this Christ must be the way, then we are going to become smaller and smaller in our own eyes.

Now, that's a miracle, that's a miracle. Generally speaking, people are not small in their own eyes. It's unusual for people to really think themselves to be nobody.

They like to think that they are somebody. And, if they're not somebody in the higher up intellectual circle, they like to be somebody among the poor.

[44 : 07] They like to be somebody among the ignorant. They like to be somebody upon those perhaps that are weak in physical fitness and so on.

They like to be somebody, so that people can point out that this and that, look at that person, they're somebody. it's a wonderful thing. When God by this great grace comes to them and points out, and not just points out, but points, and the finger of God goes right into the heart, it pierces the heart, and you're nobody, nobody.

Now, we find instances mentioned in the word of God that relate to this kind of experience of one and another. Nobody. Nobody.

And is God going to look upon the nobodies? Well, some of us are witness to this, that when we became nobody by the power of his grace, then God looked upon us.

He looked upon us, and what is more, it was a time of love. And as we find, you know, in the prophecy of Ezekiel, a reference is made to the Lord passing by in respect to the child that was cast out in its own blood.

[45 : 40] Own blood, but God passed by. And as he passed by, it was a time of love. And the child was about to die, was dead, about God's passed by, he said one word.

And the child couldn't ask for it, but God gave it, and that was live, live. And so, that very word from God was a result of God's grace, God's unmerited grace.

Is it so that you can say that God did that to me? He saw me. I was worthless. worthless. I was worthless. I was an outcast.

And he passed by. And it was a time of love. And because it was a time of love, he said, live, live, I've died for this child, I've died for this poor outcast, this poor nobody, nothing, who was brought down to such a place, a childlike feeling in one sense, and a helpless feeling in another.

By grace are you saved. Now has God saved you by his grace? Has he saved you, come to you, looked upon you, did not pass you by when your situation was hopeless?

[47 : 04] In a way of speaking, we may refer also to the parable referred to as the parable of the Samaritan. there was a man, evidently he was a living person, and he came from one place to go to another.

He left Jerusalem to go down to Jericho. It may be that you will remember that in the Old Testament, the town of Jericho came under the curse.

Although it was a very fruitful area, yet it came under the curse. And so looking at that point, Jerusalem, well surely that was a place where the Lord Jesus was, and outside of Jerusalem's gates he was crucified.

It was evidently a place of the blessed. Now this man was going down from Jerusalem to Jericho, and he fell among thieves.

And he was robbed and spoiled, and he was left half dead. Now some have seen in that a personal experience of their backsliding.

[48 : 34] They've got a desire to leave the holy city, and to go down into the more prosperous world. Even though curse is upon Jericho, yet it's prosperous.

And there is much to be sought after. Here we find this man going down from Jerusalem to Jericho. And what could the priest and the Levite do?

They couldn't do anything. they were people, do this and live, about this person was dying. And it doesn't matter how much people may say do this and live, if you're unconscious, you cannot hear it, you cannot respond to it.

But we find an outcast, in Jewish view, came to help him. And that outcast was Jesus Christ. You will perhaps recall that on one occasion the Jews said to Jesus, thou art a Samaritan.

Now the Samaritans had no place in the minds of the Jews. So he was an outcast. And an outcast came to Jesus, came to this man.

[49 : 51] I do remember, dear friends, that when the Lord Jesus came upon this earth, he was an outcast. And so therefore he knew exactly what this poor man was, who was an outcast.

And who was going to help him. It is perhaps worth thinking about that the word of God says in the parable, he came where he was.

He came where he was. Geographically, yes, but he came where he was. And perhaps Jesus has come where you are.

not just in your geographical position, but also in your spiritual condition. And here you are, half dead. You cannot say all this and that and the other.

You can't say a word. But he came where he was. And how precious will the Lord Jesus Christ be to you and to me if we're cast out, if our foolishness, our backsliding nature, our sins, have got us into real trouble and no one else can explicate us, the priests and the Levites, the law, the Jewish people could not come to this point and save this man from his sins.

[51 : 07] But the Lord Jesus came where he was and he had compassion upon him. He had compassion upon him. Now you see, dear friends, we're really giving some indication that we know something of God's grace.

he had compassion. Oh, wonderful, if God comes, has come to you, will come to you again, and when nobody else will receive you, they may cut you off, but the Lord God will not cut you off if he's loved you from everlasting, if he has loved you with that love which is, which will never change.

but it's all of grace. By grace are ye saved. So then, can we find a point in the interval of worship today and consider this grace by which he has saved.

It doesn't say, will be, there's a good possibility, but it says, for by grace are ye saved. So, mine's indeed a hopeless case, such it had been, but for grace.

But are we saved? Has God come when everybody else has looked askance at us and said, well, I don't want to pass by that man, that woman, that child, they're a horrible people, they're a disgraceful people, and perhaps you may say they're quite right, they don't know half what I know, but he came, he passed by, and he spoke to this poor man, who was beyond the law, and he dealt with, poured in oil and wine, and dealt with him, not only at that time, but also took him to an inn and paid the bill.

[53 : 13] So, by grace are ye saved, unmerited favour, have you got a bill that you cannot pay? Then, well, what are you going to say?

Well, I've done this, Lord, and I've done the other. No, you've nothing to offer, you've got a bill, it must be paid, and that bill is our indebtedness to God, because we have not lived an upright life, we have been great sinners, we have been great sinners, and every day we add to it, and it becomes an impossible bill to pay, but by grace ye are saved, and one comes forward, and he says, I will pay, and if this could come to you this morning, you know it's going to dissolve you to tears, I will pay, I will pay, pay, yes, and God will pay, pay with his own heart's blood, pay with his sufferings, coming into this world, to save sinners, voluntary he came, not because he had to, because he loved to, and I do like to emphasize that point, yes he did, and if he's come into this world, because he loved you, you're beginning to know something, by grace are ye saved, and if

God gives you the blessing, as he will, the benefit of the next two words, through faith, we shall see some of these things in all their glory, and so we shall say and feel, unto you therefore which believe, he is precious.

We leave the subject for this morning, Amen. Let us close by singing hymn 213, hymn 213, tune Prottenham, number 249.

Salvation, O the joyful sound, tis pleasure to our ears, a sovereign balm for every wound, a cordial for our fears, buried in sorrow and in sin, at hell's dark door we lay, but we arise by grace divine to see a heavenly day.

[56 : 04] hymn number 213. salvation o'er joyful sound, is dungeons in a earnest holes, in ouriling hr saw Swift FOR A WEF faze

As We Are All Right Christ And we gave Samhira And we tufted Christ Goste Ch quarterly my holy golf lesson rose to righteousness.

And now, may the grace of our Lord Jesus Christ the Father's love, the fellowships by communion of the ever-blessed Spirit be with us.

Amen. Amen.

Amen. Amen.