

## 2 Corinthians

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- [ 0 : 00 ] Seeking divine help, I shall hope to speak to you this morning from scripture you will find in the second epistle to the Corinthians.
- Chapter 9, first part of verse 8. Second epistle to the Corinthians, chapter 9.
- First part of verse 8. And God is able to make all grace abound toward you.
- It seems encouraging that a friend should have been led. To choose hymns on the subject of grace.
- May it prove that we each, this morning, are under the divine direction of the Holy Spirit in this matter.
- [ 1 : 19 ] What a precious and encouraging word this is. How it directs your attention and mine to that bountiful giver of all good.
- Perhaps I ought to say straight away that really my mind had been concentrating chiefly on three words in the text.
- God is able. God is able to make all the things that are made of God. This has been very comforting to me in the past few days.
- Since there are matters concerning many of God's people, and I do hope I am among them, which are too hard for me as daily found.
- There is this matter and that matter and that other concern, which one seeks guidance for or concerning.
- [ 2 : 35 ] And there are matters and will be matters which try our patience, don't they? Things do not always seem to go so smoothly as we could wish.
- And it does seem at times as if they are working the wrong way. And at times we come into another concern and consideration that things have reached an impossible position.
- And we've reached what we call naturally a stalemate position and do not know which way to turn. Or what to do. How to cope with this particular matter or that difficulty.
- Or also to bear this particular affliction. Could there be a more suitable word of direction?
- A more encouraging, comforting word than this concerning each and all of those things? God is able.
- [ 3 : 47 ] Well, well, I hope that the measure of use that word has been to me may be similarly used to you and for you in the circumstances which concern you each and which, and here's your mercy and mine, are known to God.
- In their exact detail. There are occasions when we need and do shrink from the force of this truth, while there are other occasions when we bless God for it.
- All things are naked and open under the eyes of him with whom we have to do. You will see why I hinted that there's times when this causes us fearfulness and sometimes shame.
- To realize that all things are known to him. And yet, you see, it does include all things and there are then those occasions when we should and do feel thankful for this.

God is able, whatever the problem. You may say, ah, but I'm carrying at the present time a very heavy burden you know nothing about.

[ 5 : 22 ] The Lord knows. He knows all about the burden because if you're a child of his, he's appointed it for some particular reason. And you may be sure of this.

If you're unable to take that burden, whatever it is, to the Lord in prayer, lay the matter before him. In other words, fulfill that scripture which says, cast thy burden upon the Lord.

He's faithful, the promise, and this is his promise. He shall sustain thee. He'll hold thee on and hold thee up and bring thee safely through because he is able.

You see, he has a very mighty arm. An outstretched hand. His power is unlimited. Something else which should excite our worship and admiration and thanksgiving is that his love is as great as his power, and his mercy as endless as his power and as himself.

God is able. Oh, it's been a good word as I say it. And I believe it will be. During the rest of your pilgrimage here and mine.

[ 6 : 52 ] To reflect on this, whatever suddenly comes upon you or you are called to do. There are tasks which occasionally confront the people of God and they feel totally unsuitable for them.

They say in their simplicity, sometimes in secret before God, Lord, they'll notice that within me there's a certain spirit of willingness about this, but I don't feel capable.

I don't feel able to. Oh, but what a word is this? And I must read it all now. I mustn't stop at the three.

God is able to make all grace abound towards you. This is going to be looked at, I do hope, in two or three different ways.

And I want to look at it as helped in some detail. And surely we should spend a little time considering the second word here, which is of the utmost importance, and God.

[ 8 : 04 ] What a wonderful mercy to know him. To know of him. It's life eternal, you know, to know God.

These are the words of the Lord Jesus, who could not speak in any hurry at any time. And he said, this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Let us consider for a moment or two the person, this great God, his personality. It's a triple personality.

God the Father, Lord of heaven and earth, under whose control are all things in heaven and in earth.

Let us ever remember that. That will be a source of help and comfort sometimes, to realize that. That there's nothing outside of the power of this great God.

[ 9 : 19 ] He's revealed in the scriptures, and mercifully by the Spirit in the heart and consciences and souls of his people, as a Savior in the person of the Lord Jesus.

This person, holy person, is equal with God. The word was God. That's how we read.

In other words, and perhaps more effortlessly, is God. There's no such thing as past tense, only with God. Which was, and which is, and is to come, is how he described himself in the first chapter of the book of Revelation.

I am, and that describes him in all his three persons. Oh, how great a Savior is he, equally able to make all grace abound toward you, because he's the source of grace.

He purchased grace, purchased salvation by grace. Neither, says the apostle, is there salvation in any other.

[ 10 : 41 ] So, whatever man may look, whatever schemes they may devise, whatever forms of worship they may employ, unless they are centered upon and toward, and their trust is in the Lord Jesus for salvation, you'd well be without it.

It will lead you nowhere but to disappointment and disillusion. But, if our hope on him is stayed, if our confidence is in him, we are building safely on a very firm and eternal foundation, God the Son.

I hope that has produced from some of our hearts a feeling of desire and affection toward him. It is often my expression that when the name of Jesus is mentioned, there should be a response in the hearts of his children.

I needn't say anything audibly. But if that precious name works something within you, if that name is indeed a sweet name to you, you'll respond when you hear it and the Lord will notice that because I've already said, all things are naked and opened unto his eyes and that's a mercy because those who love the Lord Jesus really and truly, you know, will never go to hell.

Eternal life is their portion and this is true of them, safety on earth and after death and plenitude of heaven.

[ 12 : 46 ] what a mercy to know God the Son in any little matter. And yet we should desire according to the scriptures not to sit down and satisfy with a little knowledge.

No, we have this word set before us as an essential thing for the children of God but grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

So it's quite right to pray for further revelation, further knowledge of the Lord Jesus Christ and as by the Spirit's instruction our knowledge of ourselves and their need is revealed to us, I believe correspondingly we shall earnestly desire to know more of him as our Savior, our Redeemer, but God is able to make even this known to you because in his third person he's the Spirit of Truth, the Holy Spirit.

One concerning who we're enjoined in the Word of God to speak with reverence and avoid grieving and never to speak a word against sin.

We must deal very carefully here with the Holy Spirit and realize that he is God. But he's the Revealer He's the Teacher, He's the Guide and while God the Father in his love has provided a plan of salvation and has the power to perfect it and the Lord Jesus Christ has wrought out salvation in his own holy person there's still another need.

[ 14 : 48 ] See we're born into this world as we read together not so long ago dead in trespasses and sins whether we like the doctrine or not. That's the Word of God and it's their experience too when their eyes are open to admit that this is true.

The Holy Spirit is the quickener. He gives life. It is the Spirit said the Lord Jesus that quickeneth the flesh profiteth nothing not in this.

The flesh is enamored until the Spirit is given in ordinary human life and it still remains a mystery doesn't it in spite of all the wisdom that has been acquired as to exactly how and when that occurs.

and certainly it's so when a soul is born again. This divine and Holy Spirit the Lord Jesus spoke of in this way that it was like the wind which you can hear and you can tell from whence it's coming and whether it's going up to a point but there it is you don't know its origin and you can't see its operation.

So said the Lord Jesus is everyone that is born of the Spirit. It's a very silent inward secret working.

[ 16 : 20 ] We only know it by revelation and we can only know the Lord Jesus by revelation because although we may know him in theory as the Savior of what avail is that to any of us unless we know he is our Savior.

Of course it's in the mind of people to say you should be more charitable you should regard salvation in its broadest terms and see what a wonderful mercy it is that so great a number of the human race have been redeemed from among men true and who is likely to really do that but those who have themselves redeemed.

Do you find the average person that you encounter as you go about from day to day anyway concerned about the welfare of Zion or the salvation wrought out by the Lord Jesus Christ?

Now if you've tasted it is gracious you'll desire that others might receive it too but the essential thing is to know it for yourself otherwise you remain as we read a stranger and a foreigner subject to the teaching of the Holy Spirit subject to receiving life from him you then become no more a stranger nor a foreigner but a fellow citizen is it my privilege this morning to be speaking to fellow citizens great mercy if that's true it's a singular favour that's sovereignly given and it's very limited today you must admit it's not that I limit it or would desire to limit it but the word is as clear as can be on this point by their fruit she shall know that now first you must have knowledge yourself be brought into a knowledge of the truth a gracious experience of it and then you will realise where it's present and know where it isn't up to a certain point without being the judge

God is able to make all grace abound towards you this three one God it's taken perhaps rather long time in dealing with the trinity of the persons who form God persons and their work within him or herself God I've tried to say a few things about his ability things about there's no limit to this

[ 19 : 55 ] I sometimes feel we ought to pay a little more attention in our difficulties to the word in Isaiah it would be helpful to us this is the word I want to bring before you and I hope you'll take it home and think about it carefully the Lord's hand is not short that he cannot say neither his ear heavy that he cannot hear doesn't this imply that there's an almighty helper nigh at hand doesn't this confirm that which we sometimes sing when most we need his helping hand this friend is always near prayer ah but the hymn writer goes right where my text is this morning he says with heaven and earth at his command he waits to answer prayer so you see the force of that word in the prophecy of Isaiah the Lord's strong hand and arm and his ear open to the prayer prayer so you are expected to ask for his gracious help for his intervention for the putting forth of his power it's quite in order that you should pray unto God if you fear him love him desire to serve him it's a form of worship of God it exalts him it puts him in the position of being able and you know it

I expect I've mentioned this before but I'm afraid I've meant to mention it again it's such a wonderful mercy to come before God as the leper did in his approach to the Lord Jesus there couldn't be a better way of going before God what did the leper say to Jesus Lord if they will they can't make me clean I don't believe that the child of God ever questions God's ability I shouldn't understand any child of God who said I don't think God can do this I don't believe we ever wish to say that I can understand anyone saying my trouble is will he will he do this for me such an insignificant such an unworthy thing as me will he do it

I can understand that the leper came that way if I will the past but there is implied in this and we must take this view of one word in our text God is able to make all grace abound towards you this means that he's giving out this means that you're receiving this indicates his willingness or there be no such thing as an abundance of it which is of course the root of this word if things abound there's an abundance you know I've got to look if helped at the grace that God is able to make abound I do not understand the original languages let me make that quite clear but I read as a result of those who studied and do understand the original languages that this original word here is the gifts of grace well you look at that now and you will find that this is amply confirmed in the word of God my thoughts and perhaps yours have already gone to the epistle of James every good gift and every perfect gift is from above come it down from the father of lights see the point this grace contains gifts varying many virtues according to the individual and constant needs of his people could you sum up no you could nor could

I the needs we've had in one year of our lives think of those who are aged and infirm and far above in age any of us present God is supplied at the varying times of their lives the varying needs as often as they have occurred graciously that's what I see in this word this morning God is able to make all grace abound towards you in all its varying and needful gifts do you see this as applying to you when you were very small when you had real no concern of God knew him in theory and knew his name and perhaps were taught great mercy if we were to regard him reverently and to be well behaved and properly behaved in his house it's a good thing but let me make this point clear every person whose name is in the

Lamb's Book of Life is a child of God not manifested not necessarily called yet by grace but nonetheless under the special care of God and you need the grace of his preservation while a child and you'll receive it if you're his child that's the point I wish to make God is able to look after his little ones even before they know anything about him it made one sing this and I don't wonder that you've sung it too preserved in Jesus when my feet made haste to hell and there should I have gone but thou dost all things well what was it but grace that grace of preservation and the Lord's care of you some of his wonderful gifts of grace abounding toward you when you knew him not and feared him not that's wonderful grace don't you think so undeserved grace as it is at any time then we need to be very thankful that God is able to make all grace abound in its gift of preservation because this goes on doesn't it it hasn't diminished has it it's still our sweet precious portion to still be enabled to look to him for protection and preservation and the longer some of us go along the more we realise our need of being kept all grace all the gifts of grace

[ 28 : 27 ] I must go back further in doctrine because the origin of grace was manifested is manifested in the word of God in predestination and there's a wonderful chain of events if I might phrase it so expressed in the word of God as to how this grace does about passing from predestination because this is in the mind and will and covenant of God we find that there is a grace which calls by which we are called and so we frequently and perhaps very thoughtlessly say oh I was called by grace or I can't put my finger on the time when I was called by grace well have we not already referred to the fact that this can be very secret that we know not the time but grace that is given in calling will presently be manifested by its fruits because does not the word further say abound there will be works which will be attending grace they have not procured it but they have a result of it and these should appear will appear according to the mind and will of God and as far shall be for his honour and glory in the case of each to whom he has bestowed calling grace now

I don't know how you feel when it comes to bowing before God in prayer but the more often some of us are called upon to do this in public the more we realise that we need grace to pray to pray whether it's public or private and so it's frequently the concern of those whose duty it is to take part in this particular form of worship they ask for grace to pray well the Lord is able to make all grace abound towards you in this which means that there is a renewing of grace bestowed as every need arises

I just wonder sometimes how many when they rise in answer to being called upon to pray publicly make that their first petition Lord grant me the grace of supplication grant me the grace to pray in accordance to thy mind and will and be my helper in it if this is a burden to you if this is a great exercise concerning this this word should help you God is able to make all grace abound towards you as your need is so the word contains this sweet promise he is able to supply it

I haven't looked in any Bible yet that has got marginal references and failed to find that this word is the cause of being directed to Philippians 4 19 each one I looked in takes you to the same place Philippians 4 19 but my God shall supply all your need according to his riches in glory by Christ Jesus same thing isn't it just exactly so only that the spirit led the apostle to a gracious confidence in claiming God were his own and blessed him with a sweet assurance that not a single need of all the people of God would ever go unsupplied made all grace abound towards you

I'm wondering how far I ought to proceed in this matter of fruitfulness of works which follow the giving of grace do we not have to say today that largely while they are not perhaps absent not made very manifest are they there seems to be such a shrinking such a withholding of that which is due what did the Lord say hear in his word and call upon me in the day of trouble I will deliver thee I'm able thou should glorify me we forget that part don't we at least we don't pay much attention to it in the days in which we live how one would desire that the

[ 34 : 50 ] Lord would because he can make make that grace of man which is causing will cause the recipients of his grace to say come and hear all ye that fear God and I will declare what he has done for my soul I will speak of it I will say talk ye we read in another place of all his wondrous works there isn't much of it is there I want to speak kindly but at the same time God is able to make all grace abound toward you but I believe I'm right in saying this the word in the apostle Peter's writing says as obedient children surely

I'm right in saying the Lord loves obedient children and makes that grace abound to them of the answer of a good conscience before him and they enjoy the gift of his approbation flowing from his grace is that a light gift is that to be lightly esteemed or shouldn't we rather say make this grace abound toward me and help me to show forth thy praise help me to live as one who is grateful to thee for thy grace and while it's very nice to sing of grace very nice to feel the effects of grace it's equally profitable and desirable that we should be extremely thankful for grace and seek to pay a tribute of praise to him who gives more grace thanks to grace now perhaps

I might go a little further and say that as we journey on we find that the pathway of God's people is largely one of various tribulations tribulations the Lord Jesus has led us to expect this in the world he shall have tribulation he doesn't leave it there but that's what I shall have to look at in a minute or two the tribulation is far but he says be of good cheer in me you shall have peace be of good cheer I've overcome the world it's subject to my rule there's nothing that can happen without my permission but nevertheless there will be this path for your chastening for your purification since all of God's children must in their measure pass through the fire the testing and trying time now the

Lord has promised that his grace should be sufficient even in these things and while we might perhaps question wonder why a gracious wonderful servant of God as was the apostle should be given a thorn in the flesh and that the Lord should not see fit to remove it though he asks for this to be removed thrice yet you see if we consider as I noted he afterward considered the particular point of his own word he said unless I should be exalted above measure there was a special reason for it you see and he must have thought of that afterwards and then he would have thought well no wonder the Lord hasn't removed it in spite of my asking him three times it's lest I should be exhorted it's to keep me humble and dependent upon him which it was of course but what a wonderful answer he did receive one may venture to say that had the

Lord removed this thorn it would not prove so great a blessing as the answer the Lord did give him what was it he said my grace is sufficient for thee it's sufficient to help thee to bear this and my strength well if you wish the taste of my strength you must walk in weakness made perfect in weakness and the apostles all the point of this because he goes on in a way I wish I could but a no bad fuel he said most gladly therefore will I rather bear my infirmities not that he liked the infirmities any more than you and I do I then suppose but he said that the power of Christ may rest upon me that's grace given to support isn't it that's the word I wanted to bring before you in connection with these afflictions and this path of tribulation supporting grace upholding grace oh what a precious gift is this to feel that you have within you through the grace of God a power not your own holding you up and holding you on when afflictions come they weaken that's been my experience anyway they bring you at times very low and I should be less than honest if I was to say that this would be not be my experience so recently

[ 41 : 10 ] I've walked in it very much I felt a great sympathy with that poor hymn writer who wrote when I cry my strength renew seem weaker than before it's not a very comfortable position and unless one is preserved it will lead to murmuring and complaint self pity and worse than that rebellion unless preserved that's the state that one gets into and where is the need then oh there's a great need of the gift of supporting grace but God is able to make that grace abound towards you so that you will presently see that there is a reason for all this a special reason for all this I had a friend once who was in trouble when I asked him what was the matter

I received a very strange reply he said I've been asking the Lord for a closer walk with him more communion with him and this is the answer this is the answer we was a favourite man he received grace a wonderful grace grace of submission to the will of God oh that's a wonderful grace that is to be able to lie passive in his hands and know no will but his is not nature it can't be produced by nature where it's given you may be sure that grace has been made to abound the grace of submission to the will of God you will enjoy his comfortable support as the result of this you will have communion with him because he draws near and permits you to draw near to him the result of being thus brought into sweet reconciliation to the will of God is to feel his nearness he does draw near a repentant child he does draw near a contrite one he does look down in mercy upon a poor weak tried tempted one and he still says what a mercy this word has been to so many what a help and encouragement it's been commit thy way unto the Lord and thyself too oh that is a wonderful privilege that is a blessed truth

I often say that's my favourite text but I'm not sure which is really it just depends which one is suitable to you at the present time doesn't it but it has been an abiding word with me that I have highly valued commit thy way unto the Lord trust also in him and he shall bring it to pass because he is able and he will make all grace abound toward you according to your need now we have friends as you know well who are aged and infirm some of whom are laid aside and some still struggle to the house of God in their infirmities and with their weaknesses what do those poor things feel to need I believe I can tell you what they are needing now and feel to need enduring grace grace to endure it's getting very tried in this little matter of grace and faith and patience the way doesn't seem with some poor pilgrims to get any easier indeed they sing how rough and rugged is the way to some poor pilgrims feet in all they think and do and say the opposition meet from the world the flesh and the devil that includes their own heart of course when you say the flesh how they need grace to endure and what a sweet promise is this

God is able to make all grace abound towards you so that there's abundance of all these graces it's in him it's otherwise described and I feel I'm within the scripture here in saying it has pleased the father that in him that's the Lord Jesus Christ should all fullness dwell that's where it comes from that's who it flows from and as there's a fullness there so there's an abundance grace of endurance well it's possible to feel the need of this particular form of grace even whilst still relatively young in years because I believe some of the children of God after years prayed this prayer of the psalmist hold up my rowings in thy path that my footsteps slip not you see you're going to need upholding if you were to avoid slipping there is this grace to endure hardness as good soldiers of

Jesus Christ is another form of the grace that in particular some of God's children need whom he has designed should serve him as Caleb did more fully more fully have you read that and taken notice of it Caleb my servant he said has followed me more fully well whoever has done this or has yet to do it will have much need of special grace special grace to follow him fully closely it's to walk in a sense with God as Enoch did and then yes I have to come to this there's one more grace which stands out above many others which presently we shall each need if matters proceed with us normally it's called dying grace dying grace and the promise it concerns this just the same as any other form of grace or the gifts of grace which I have so insufficiently mentioned

[ 48 : 38 ] God is able to make that grace abound towards you when it's needful when it's needful we're back to that word in Philippians you see because there's a close connection between the two we don't need it yet that's the point that suddenly flashed into my mind we don't need that grace yet so you see the point of that word in the Philippians my God shall supply all your need as these needs occur and recur and when that need occurs my God shall supply what a word what a word to rest upon to live with to have in your heart as a promise of God towards you my God shall supply all your need

I've just a moment or two to bring those last two words before you and ask you to carefully consider them it's toward you toward you no servant of God can put those words with power in any child of God's heart or anyone else's but that blessed spirit of truth I've spoken of can and I earnestly desire it may prove to be as well that you may feel to be included in this scripture which we've looked at so feebly this morning God is able to make all grace abound toward you Amen