

Benefits from the Covenant of Grace (Quality: Average)

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[0 : 00] I ask your attention to the prophecy of Ezekiel, chapter 16 and verse 8.

Sixteenth chapter of Ezekiel's prophecy, and verse 8. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love.

And I spread my skirt over thee, and covered thy nakedness. Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

Now when I passed by thee, and looked upon thee, behold, thy time was the time of love. And I spread my skirt over thee, and covered thy nakedness.

Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. In the sixth verse, we read, And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live.

[1 : 28] Yea, I said unto thee, when thou wast in thy blood, live. We leave the historical to more able, gifted, wise men than me.

But what we have here, I do honestly believe before the Lord, is the work of grace. What seems to me to be so important, is far more than anything anyone could speak historically about this occasion.

There are one or two things that I know, but I leave those things behind, are the history, of the context. But rather try and speak of what it is, in a spiritual sense.

If only we were unable to do so, and the Lord grant his blessing on these words to our soul. And that it might please the Lord, that he might also apply the truth that lies beneath them.

We read in the third of the third chapter of the book of Ruth, Naomi's desire was to seek, And that it was to be well with Ruth.

[3 : 04] Shall I not seek rest for thee, that it may be well with thee? And as we so often read and said, She sent her to Boaz.

And as we read together, she was found at Boaz's feet. With a desire spread, therefore thy skirt over thine handmaid, For thou art a near kinsman.

There was to be a price to be paid. What was evidently mortgaged the land of Naomi's husband.

That had to be dealt with by the near kinsman. And in so doing, took up the debts of Naomi and of Ruth.

That this word, Now when I passed by thee, And looked upon thee, Behold, thy time Was a time of love.

[4 : 15] We read, or saw in the sixth verse, What condition it was. This is that condition which every one Born into this world is found in.

Polluted in thine blood. In thine own blood. As if the Holy Spirit would say, Every blood is polluted. All blood is polluted.

But you sinner is polluted in thine own blood. And how it is descriptive of that glorious work of the Holy Ghost.

That when I passed by thee, And looked upon thee, Behold, thy time Was a time of love. Perhaps it would have been as well to read this sixteenth chapter, But it was Far more than we need to read this night.

But you'll see If you read it, of course, The depths of sin and evil. In that chapter. What he writes, What he has written here, Is by the word of the Lord.

[5 : 23] And he's written it to Jerusalem. Ezekiel was in captivity in Babylon. But he writes, Or speaks and writes, Concerning the state of Jerusalem.

The people of God. But to go back, This passing by, This blessed, Beholding.

There was nothing, And there is nothing, And there never will be anything. That commends a sinner unto God. Those chosen before all time, Those who are the eternal choice of an eternal God, Are described here, Adequately, Sufficiently, And saw thee, Polluted in thine own blood.

And, That time was a time of love. Behold, Thy time was the time of love. I don't believe we understand this enough, You know, Until we come into the revelation of it, To our souls.

I thought, I've said this before, And forgive, Ever forgive, My dwelling on, What was past, Repetition I call it, And I wish I didn't sometimes.

[6 : 48] But, This is what this dear old saint of God said to me years ago, When he said, The Lord bless him if you want him to, He already has.

And this is the blessing here, Thy time was a time of love. The time of love was when he passed by, Not passed by you, Literally, Or me, But he came upon us, And looked upon us.

It's like the, Good Samaritan, Thy time was a time of love. There were two, Religious people who passed by, The man who fell among thieves.

But there was another man, Who came and looked on him. And, Poured in the oil and the wine, And put him on his own beast. And took care of him.

When I passed by thee, And looked upon thee, Behold, Thy time was a time of love. Oh, Those times, We, Solemnly do not understand, Nor realize, Because of the depths, Of iniquity, That is showed to us, And saw thee polluted in thine own blood.

[8 : 00] They were the occupiers of Jerusalem. They were the people of God. They were God's national people, In the first instance here. And the spiritual Israel of God, Are like the national people of God, Chosen on the grounds of love, And not on anything else.

Behold, Thy time, Was a time of love. He saw me ruined in the fall, Yet loved me, Notwithstanding all. That's what the poet writes.

And that's experience. That's teaching. That's God glorified. And that is what he does, To every one of his blood washed people. He sees them polluted.

He sees them exactly as they are. He sees that too, They are helpless in that condition. And hopeless also. But it still applies.

When I passed by thee, And looked upon thee, Behold, Thy time was a time of love. They came into this time of love. They wouldn't have said so.

[9 : 02] They wouldn't have spoken of it. They didn't realize it. They wasn't aware of it. My friends, When the Holy Ghost, Begins to deal with your soul and mine, It's thy time.

It was a time of love. Oh, You compare that work, And it is a solemn work. It's a revealing work. And it's a distressing work. And it brings darkness to the soul.

But you compare that to what it might be. To be left to perish in one's sins, Unaware of what it is to be polluted in thine own blood. Nothing attractive, my friends, About a sinner, you know.

Nothing attractive at all. Well, remember, I well remember When we began to, When I began to preach In 1984, We had a Christmas service here that year.

And Our dear pastor gave the hymns out and I spoke. And I spoke from those words. How beautiful upon the mountains Are the feet of him That bringeth good tidings, That publisheth peace, That bringeth good tidings of good, That publisheth salvation, That saith unto Zion, Thy God reigneth.

[10 : 27] And I remember saying That this indeed was prophetic of Christ. And the dear pastor said afterwards, There's nothing beautiful about a sinner.

There's nothing beautiful about a sinner. And that is what I always felt about it. There was everything beautiful about a saviour. But there's nothing about a sinner.

And saw thee polluted in thine own blood. And when I passed by thee And looked upon thee, Thy time was a time of love. It was the beginning of a time of love That was to never end.

And that love that called them Out of nature's darkness Chose them in the first place Unto salvation. And by the blessed spirits Called them.

And that blessed love Was placed upon them And it was never removed from them. And they entered into the fullness of it In the glories of heaven.

[11 : 35] Behold, thy time Was a time of love. We're not going to get very far. It seems to be too big this night. Now when I passed by thee And looked upon thee Behold, thy time Was a time of love.

And I spread my skirt over thee And covered thy nakedness. And who but Condemns sinners Who but those Whom God teaches By his blessed spirit Needs this.

A robe of righteousness. Remember the prodigal The other Sunday? Bring forth the best robe. What was that for? It was the best robe That he could have.

The robe of righteousness. And I spread my skirt over thee And covered thy nakedness. Oh, that blessed robe of righteousness Imputed to Every one of the people of God.

The end of the law For righteousness sake Did Christ go. And brought the righteousness out For his own dear people Not for himself. But for the unrighteous And for the self-righteous.

[12 : 48] And I spread my skirt over thee And covered thy nakedness. Yea, I swear unto thee And entered into a covenant with thee.

What was the covenant? Old Testament times Speak of The covenant of works. Other covenants too. This was the covenant of grace.

And in the covenant of grace Are inclusions. There are those things Written into the covenant of grace Which is not written into the covenant of works.

And one such Written in To the covenant of grace Is the word substitution.

That's not found under Moses' law. Or the law given to God. Or the law given to Moses. What said in the law given to Moses Was this Thou shalt not.

[13 : 47] That's what said in The law of ten commandments. In the covenant of grace That's written this word. Substitution. And I spread my skirt over thee Covered thy nakedness.

Yea, I swear unto thee And entered into a covenant with thee A covenant of grace. David knew it. He hath made with me An everlasting covenant Ordered in all things And sure.

This was the comfort of David. Though my house Be not so with God. And he had numerous children And they were not With him in the things of God.

Many of them weren't. Though my house And the house of this earthly tabernacle Although my house Be not so with God.

We have an old nature That's not According to the Mercy and goodness of God. It's not that Which is the subject. It's that blessed work of grace.

[15 : 02] That covenant of grace Which is Indeed for the sinner And on the sinner's side. Provisions then In that covenant Is substitution.

The poet said Behold a scene Of much less grace Christ is Jesus In the sinner's place. Yea I swear unto thee And entered into a covenant With thee.

Just the same as We have written In the book of Ruth Those words of Naomi Sit still my daughter Until thou know How the matter will fall.

The matter was the debt. And every child of grace Is under the knowledge Of a debt. A debt. A debt to keep the whole law.

But then My friends Sin That enormous debt Who can contribute to thee Putting away of that debt? If you started to Sin no more What are the sins Of the past?

[16 : 10] What about the sins By birth? The sins by practice? It was necessary In Old Testament Scripture And in that covenant That the debt Should be paid.

The mortgage Should be Removed. And the debt removed. And they should go free. And Boaz As you may read In the fourth chapter Took on the debt.

It is so isn't it? It is so. When sin becomes a burden And the gracious spirit of God Will show you Polluted in thine own blood You will see sin become a burden.

Who's going to remove that? What position can apply the remedy To sins of the heart? And sins by birth And sins by practice?

Who can put away that debt? The broken law Has incurred Debt To you and to me. Who can put it away? Something I heard Said the other day Brought this to my mind.

[17 : 24] Payment God cannot twice demand First My bleeding Sure at his hand Then again at mine. The debt was paid At Calvary for his people Shedding of blood Without shedding of blood There's no remission And it was the precious blood Of Jesus Christ That was shed Shed for many All sinners All hopelessly lost In themselves All deserving Endless misery On such love My soul Still ponder Love so great So rich So free Say while lost In holy wonder Why are the Lord Such love to me Now when I pass By thee And that My friends Is not Passed by thee And left you Left you In your sins Now when I Passed by thee And looked upon thee

Behold Thy time Was the time Of love Doesn't feel like it Sinner The more I strove Against sin's power I sinned And stumbled But the more Till late I heard My Saviour say Come hither soul I am the way Lo glad I come And thou Blessed Lamb Will take me To thee As I am Nothing but sin I thee can give Nothing but love Shall I receive Thy time Was the time Of love And I spread My skirt Over thee And covered Thy nakedness Yea I swear Unto thee And entered Into a covenant With thee Seth the Lord God We didn't sing This verse As we lay

Exposed And friendless Needy what No hand Could give Then the Lord Whose praise Be endless Passed by And bid us Live This was help In time of need This was grace T'was grace Indeed And then And thou Becamest Mine Thou Well What a blessed Word for a Sinner Isn't it What a blessed Word for the People of God What a blessed Word for those Under condemnation What a blessed Word my Friends who Walk close to The pathways Of despair And thou Becamest Mine I thought To those Words If I can Bring them Again to my Memory What the

Lord Jesus Christ said Of his People I am Come That they Might have Life And that they Might have it More abundantly Because I Live Ye shall Live also And thou Becamest Mine And we Could use This word Here could We not Inseparable Inseparable The hymn writer Says once in Him in him Forever The Lord Jesus Christ Said I give unto My sheep Eternal life And they Shall Never Perish And he Has it Work Confirms it By those Words In John chapter 10 Confirms it Twofold Actually Because he Speaks of Something which Confirms that That they Are Inseparable My father

Which gave Them me Is greater Than all And I Give unto Them eternal Life and they Shall never Perish Neither shall Any man Pluck them Pluck them Out of my Hand My father Which gave Them to me Which gave Them me Is greater Than all And no Man is able To pluck Them out Of my Father's Hand I and My father Are one Thou Thou Thou Thou Becamest Mine Not any Longer to Serve the Prince Of the Power of The Air Not any Longer Employed in His Service You Think of Those We sang Didn't We In the First Hymn 319 That Jesus Who stooped From his Throne To pluck Such a Brand from The fire A wretch That had Nought of His own Not even A holy

[22 : 27] Desire My only Inheritance Sin A slave To rebellion And lust Polluted Without And within A child Of corruption And dust Such was I when Jesus Looked Down When none But himself Could Relieve What could I expect But a Frown Yet Kindly He smiled And said Leave And so On You think Of Saul Of Tarsus And thou Becamest Mine Do you Know Do you Know my Friends It was Ananias That almost Challenged The Lord Jesus Christ If you Got the Right Man Remember In Acts Chapter 9 That lovely Chapter And the Conversion Of the Dear Apostle From A life Of wickedness And Ananias

Answered Lord I have Heard By many Of this Man How much Evil You have Done To thy Saints At Jerusalem And here He hath Authority From the Chief Priest To bind All that Call on Thy Name But The Lord Said Unto Him Go Thy Way For He Is A Chosen Vessel Unto Me To Bear My Name Before The Gentiles And Kings And The Children Of Israel For I Will Show Him How Great Things He Suffer For My Name Sake And Thou Became This Mine Could You Conceive In Your Mind Your Thoughts And Even In The Greatest Desire Of Your Soul What It Must Be To Enter Into The Beauty And The Glory And The Preciousness And The Truth Of Those Four Words And Thou Became It Mine It

Would Mean This That In Eternal Ages Past You Was Chosen Out Of Lost Mankind It Would Mean That The Cause Of The Coming Of Jesus Christ Into The World To Save Sinners Was Your Unworthy Name Amongst Others It Would Mean This That The Crucified And Death And Resurrection Of The Lord Jesus Christ The Son Of God Was On Your Behalf And It Would Mean This That Now Back In Glory The Lord Jesus Christ Has Prepared A Place For You And Thou Becamest Mine Often In The Word Of God Especially In The Song of Solomon And The Church Of Christ Is Described As

His Bride And There's No Separation From That Love Who Can Separate Us From The Love Of God Love Of Christ And Thou Becamest Mine No Separation Impossible Because It Is Because That Covenant Which Is Spoken Of Here Is A Sealed Covenant And The Seal Of Covenant Is The Precious Blood Of Jesus Christ And Thou Became His Mine Bought With A Price Saved Eternally Assured Of Glory Eternal Life At His Request To Every Saint Is Given Safety On Earth And After Death The Plenitude Of Heaven Think Of The Privileges That You Have Here A

Throne Of Grace In The Glories Of Heaven The Lord Jesus Christ As A Mediator Between God And Men All Iniquity Was Laid Upon Him At Calvary Oh You Will Know Yourself To Be Ruined By Sin You Will Have To Go Back Again To That Same Blessed Place A Place Called Calvary To Be Again Washed In That Precious Blood Or To Feel The Washing Of That Precious Blood And Now Became His Mine Well It's A Few Things Few Very Poor Things Is Nine Who Can Describe The Mercy And The Blessing Is In These Words Now When I Passed By Thee And Looked Upon Thee And Behold Thy Time Was A Time Of Love And I Spread My Skirt Over Thee

[27 : 31] And Covered Thy Nakedness Yea I Swear Unto Thee And Entered Into A Covenant With Thee Seth The Lord God Seth The Lord God It's Not Some Aspiration Of A Religious Man It Was God In Glory That Declares This Truth And What a Blessing It Is When It Is Known My Friends It Is The Seal For Heaven And It Is The Blessing That No One On Earth Can Remove Nor Take Away And Nothing On Earth Is To Be Compared To It What Did Asaph Say In Psalm 73 Whom Have I In Heaven But They And There Is None Upon Earth I Desire Beside Thee And Yea I

Swear Unto Thee And Entered Into A Covenant With Thee Sath The Lord God And Thou Becamest Mine Amen Closing Hymn 106 H chairs.

Office Hymn M Off and Hymn based on I said the Lord to those that stand and wait and to hear his great command I have a sinner to renew and lo this charge I give to you pull his polluted garments off hear soul his raiment rich in her clothe thee with righteousness divine not creature's righteousness but mine hymn 106 The Lord to those that stand star on the ground

What a fearless man to the crowd What a fearless man to the world What a fearless man to the world What a fearless man to the world What a fearless man to the world

What a fearless man to the world What a fearless man to the world What a fearless man to the world What a fearless man to the world What a fearless man to the world What a fearless man to the world

[32 : 19] What a fearless man to the world Right above the world that does not cause its life.

The sin of ourathes who are who are saved The End The End The End The End The End

The End The Lord, we have read. Try to speak from those blessings of salvation and wonderful work of sovereign grace the sacrifice, death, resurrection of Jesus Christ.

Lord, those eternal realities. Lord, we seek thy blessing on what has been right and thy forgiveness of all that's been wrong.

Lord, I'll do hear one prayer this night. Lord, bring these things to pass in the experience of thy people.

[34 : 37] Lord, may they come into the realization of it. Having heard of the remedy, may they enjoy the remedy. Lord, having known by that same blessing, teaching, polluted in thine own blood, what the malady is.

Not anyone else's blood, Lord. It's all inside. It's all this sinful sound. May there be now, Lord, that blessing of the knowledge of the remedy known by them, known by the siege.

Lord, now take us home in peace and abide with us. Be with us in the coming days. Whatever lies in the path, may we find that thou art in the path with us.

Commend to thee thy servant that will subject to thy solver in holy will the Lord preach in this pulpit on the Lord's day. bring him up in safety, grant him strength according to his day, and dear Lord, use him as thy messenger.

And now may the grace of the Lord Jesus Christ and the love of God, the Father, and the sweet fellowship and communion of the Holy Spirit remain with us both now and forever.

[36 : 07] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.