

Preached just before B Mercer pastorate commenced (Quality: Good)

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Date: 30 December 2012

Preacher: Mercer, Seth (1930-2017)

[0 : 00] We will commence our service with him 1139 O God, our help in ages past, our hope for years to come, our shelter from the stormy past and our eternal home.

1139 Now I am... ..

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[1 : 36]

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[2 : 38]

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[3 : 46]

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[5 : 36] ... May the Lord help us now in reading from Paul's epistle to the Hebrews chapter 13.

Chapter 13 in Hebrews 13. Let brotherly love continue.

Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the body.

Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge.

[7 : 15] Let your conversation be without covetousness, and be content with such things as ye have.

For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.

Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday and today and forever.

Be not carried about with diverse and strange doctrines.

For it is a good thing that the heart be established with grace, not with meats, which have not profited them, that have been occupied therein.

[9 : 06] We have an altar, whereof they have no right to eat which serve the tabernacle.

For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Let us go forth therefore unto him without the camp, bearing his reproach.

For here we have no continuing city, but we seek one to come.

[10 : 18] By him therefore let us offer the sacrifice of praise to God continually.

That is the fruit of our lips, giving thanks to his name.

For to do good and to communicate, forget not. For with such sacrifices God is well pleased.

Obey them that have the rule over you and submit yourselves.

For they watch for your souls as they that must give account, that they may do it with joy and not with grief.

[11 : 27] For that is unprofitable for you. Pray for us. For we trust we have a good conscience in all things, willing to live honestly.

That I beseech you the rather to do this. That I may be restored to you the sooner.

Now, the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will.

Than Municipal Mummy. in his sight through Jesus Christ, to whom be glory for ever and ever.

Amen. And I beseech you, brethren, suffer the word of exhortation, for I have written a letter unto you in few words.

[13 : 07] Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. Salute you.

Grace be with you all. Amen. May the Lord be pleased to bless his holy, holy word.

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

Amen. Amen. Amen. suckers to renew the Lord my wants and weakness knows my sins and sorrows too he sees me often overcome and bids my distress and bids affliction drive me home to anchor on his grace as he directs my doubtful ways when dangers line the road yet I my unbelief will raise and trust the gracious God 209 do so

[15 : 15] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[17 : 45] Amen. Most holy and eternal Lord God, O that thou wouldest be pleased to mercifully sanctify this day among us here.

For Lord, thou knowest how much we need that. For I will be with thee thy troubles to bless, and sanctify to thee thy deepest distress.

But Lord, as a church and congregation, we have now come to that point in our history, when, Lord, through thy mercy and through thy goodness, thou hast been pleased to raise up among us another pastor.

And Lord, thou knowest that he is with us, even this evening, with his dear one and his daughter.

And Lord, thou knowest that thou knowest all about him. Thou knowest what the future may hold. Lord, may we be with us, even this evening, may we pray for him.

[19 : 48] Lord, may we pray for us in thee alone. Lord, may we pray for us in thee.

Lord, may we pray for us in thee. months of this year we can only come with thanksgiving and with praise. Lord may we be enabled to raise our Ebenezer here this evening giving glory to thy holy name and that thou wilt condescend to look upon us now in our worship this evening. Lord it is thy holy word that thou hast promised to bless. We have nothing else to venture with and in ourselves we are totally helpless. We are poor. We are needy. And yet Lord thou hast promised to hear the prayer of the destitute that thou wilt not despise their prayer. And Lord to think that thou hast said that this shall be written for the generation to come and for the people that shall yet praise the Lord. Now Lord thou knowest the need of everyone that is here this evening. And that Lord will include our friends here from Holland. Lord thou knowest their need in Holland. And I am sure of this Lord that they too are faced with many solemn evils. Many solemn judgments and indeed thy judgments as a nation are upon us. And Lord thou knowest how we were compelled to venture in the morning service. But oh do come now this evening and may may it be true among us. May Christ be first and last and all in all. Do Lord grant further help to our dear age deacon

Lord grant further help to our dear age deacon for the Lord. And O Lord that thou wilt yet bless Zion everywhere. Those that have come here this evening to this evening's service. Lord may none, if it could please thee, may none come in vain. May none come in vain. But might there be a word from heaven for us all. And that we might be under the divine influence of God the Father, God the Son, and God the Holy Ghost. Lord and where we would desire to pray for Zion.

For thou knowest our great need there. Arise, O Lord we beseech thee. Thou hast promised to bless the provision of thy house, which is thy word, and to bless and help thy servants in continuing to seek to sow the seed of thy word.

For thy word.

[24 : 50] For thy word.

Now, Lord and that thou, Lord and that thou wilt, we would pray for our sinful land. Oh, we are under the hand of judgment. To my own heart there is no doubt about it. And thou knowest how we had to venture, even this morning.

For thy word. For thy word. For thy word. Now, Lord, that thou wilt. Now, Lord, grant further help at the desk and at the organ, that thou wilt gather with us. once more we would plead it like this may Christ be first in each part of our worship may Christ be first may Christ be last may Christ be all in all Lord I do so need to ask that thou would wash me in thy precious blood and take all my sins away oh that thou wouldst come to bless us together because we would seek to ask it all in the all prevailing name of the Lord Jesus Christ

Amen Amen If the Lord will our new pastor will preach on Wednesday evening at 7.15 also next Lord's day both morning and evening there will be no prayer meeting on Monday evening this week may we know we help to continue with hymn 667 Immortal lovers rest on Jesus' head my God my portion and my living bread in him I live upon him pass my care he saves from death destruction and despair oh that my soul would love and praise him all his beauty's grace his majesty adore live near his heart upon his bosom obey his voice and all his will esteem 667 667 and his oh trek 567

Amen ■■■■VER e as Logan ■■■■ oh awesome are you on joy now oh oh ohideo Polize oh joy Oh Oh Oh

[30 : 38] Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh

Oh Oh

Oh Oh Oh Oh Before I venture with the word of God that I must venture with this evening, I must just draw our attention to the subject that I was compelled to venture with in the morning's service. The Lord had laid a particular burden upon me regarding this world and especially our poor sinful nation. And I came with a particular burden regarding that which is going on in our government in relation to what men call redefining marriage.

To me, that is a very solemn subject. And with it, I believe, I have to venture like this, I have to leave it with you. But I believe that the hand of the great God of heaven is indeed upon us as a nation in so many, many ways.

The word which I read to you now, I read this morning, concerning our nation. And that word was found in Ezekiel's prophecy, chapter 21 and verse 27. And that subject had been upon upon my heart, my mind, my spirit for just one whole month. And it was this, when the great God of heaven said, I will overturn, overturn, overturn it. And it shall be no more until he come whose right it is. And I will give it to him. And I believe that is speaking of the Lord Jesus Christ, the great head of his church here upon earth. And I couldn't help noticing that the Hebrew rendering of that verse, especially the first part of it, I will overturn, overturn, overturn it. And I did mention how that a high court judge had had, if I may use the word, the courage to speak against it, that is, regarding marriage. And he had spoken even to our Prime Minister regarding this. And then our former

[36 : 40] Archbishop of Canterbury, Archbishop of Canterbury had likewise spoken against it, feeling that the whole thing was wrong, as it surely is. And to think that the head of the Roman Catholic Church in our country also spoke very clearly about how wrong it was to attempt to do this. And then, as I mentioned the reference to the beginning of that verse, it says three times, perverted, perverted, perverted, perverted, will I make it. And one of the meanings of the word perversion is surely in what those in our government and others are seeking to do for this nation of ours. Well, I leave that thought with you.

I felt it right to mention it. I would feel that we need, so need help that we might be enabled to wrestle with our God, that we might arise to fulfil this word in relation to the redefining of marriage, which is, one would wonder that those in authority should ever have, dare I use the word, should have the nerve to even suggest such a thing. We went right back to the book of Genesis this morning. Perhaps I will just once more, when we think of this, of what the great God of heaven did in relation to marriage. And the Lord God said, it is not good that man should be alone.

I will make him and help me for him. Now, how did the great God of heaven do it? Well, he did it like this.

And the Lord God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs and closed up the flesh instead thereof, and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh. And flesh of my flesh, she shall be called woman, because she was taken out of a man.

And dear friends, that is how it all began. Do we really believe it? Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And the last verse I mention again.

[40 : 48] Because of this, and they were both naked, that is Adam and Eve, the man and his wife, and were not ashamed. This was before sin entered into the world. Well, we ventured back to the beginning of the world.

And to think of this ordinance, a divine ordinance of marriage. And I had to come with it, because the Lord laid it upon me, as I have said.

And I don't think I've ever known it in the same way before, but I carried this word that I ventured with for a whole month, before I came this morning, and for me, and for us.

Today is a very solemn day. And yet, it is a day wherein we need help to give glory to God for what he has done, and our hope here as a people, a congregation, church, we hope and believe, that the Lord has raised up for this house of God once more, an under-shepherd.

Now, I hope I have done right in what I have said, but all I can tell you is I have had to say it.

[42 : 39] Now, you may think, well, what about God's word then this evening? I did say that I hoped it may prove to be a word from heaven for us, and in Zion as well.

And you will find it in the Acts of the Apostles, chapter 20, and I read to you verse 32.

Acts 20, verse 32. And I believe I could say that to my heart this is God's holy word for us as a church and congregation.

And really, it is a word, the word of God, that is needed everywhere. And now, now that will bring in the very fact that we are here today as we are.

And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.

[44 : 27] and I would think a day and generation for his own honour and for his own glory.

well, and now, oh, I notice that it is quarter past seven in the evening.

And now, oh, I hope the Lord is in his own word this very evening. And those of you that have come to the service, I can only hope you will not come here in vain.

Well, here then was the burden that the apostle Paul carried for the church at Ephesus.

He carried this burden for the church at Ephesus. And there is very, very solemn reading in the chapter.

[45 : 52] And I didn't feel that I could venture tonight to read it to you. but it does just go back to my own heart when I stood in this pulpit in January 1970 to commence a pastorate.

And that morning, that day, and I remember still how I felt who was I to venture with such a word and to think that that very day, because at that time, for over eight years, I had meals with one or another of the flock here throughout that eight years or so.

But I had to begin to venture to be a pastor here with this verse in the same chapter, verse 28.

Take heed therefore unto yourselves and to all the flock, not some of them, and to all the flock, over the which the Holy Ghost hath made you overseers to feed, and this was the most solemn part of the verse to me then, and still is, to feed the church of God which he hath purchased with his own blood.

heart. What a subject for any poor sinner to venture with, and to think that that very day I was to have meals with dear Mr.

[47 : 56] Offer and his wife. Some of you, I think, would understand something of my feelings. I really feared.

It seemed almost as though my mind, it was more than my mind, my soul could bear. Well, that is how the pastorate began here 43 years ago.

Now I'm here once more. The Lord has permitted me to be here. I acknowledge that. goodness and mercy have followed us.

I feel especially through the past eight months, I should say through the past year because for the first four months of this year the Lord's dear servant was here and he was very helped to preach to us through that three months, four months and we thank the Lord upon the remembrance of it.

Well then, I need every word to be given me here tonight. But I can, I believe I can say it.

[49 : 24] I believe I can read it to you from my own heart for this house of God and all that it means. And now, brethren, I command you to God.

One of the meanings of the word command is to entrust or to leave. you to you to the word and I would the desire that the Lord would indeed take you, bear you up as a church and congregation in the days to come and whatever that may mean.

And now, brethren, I commend you. I would entrust you to God the Father, God the Son, and God the Holy Ghost.

But what are we, what are any ministers, what are they to do then? In what way are they to speak to the congregations?

And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that which are sanctified.

[51 : 14] Now, first of all then, you will notice that the first word of exhortation is to the brethren.

Who are these brethren? Well, viewed throughout history, they are indeed the Lord's people, everyone whose name was written in the Lamb's Book of Life before the foundation of the world.

But what does it really mean to be among the brethren? Well, with the Lord's help, I will tell you. one of the meanings of the word brethren is that those who are brethren, every one of them, you know this is a vast subject, this is a great subject whenever we venture to speak about the brethren and the sisters in the Lord.

And this is beyond our comprehension that the whole election of grace are found therein. So, you may be thinking in your hearts, what then does it really mean to be among the brethren?

Well, all real, brethren have one father. Dear friends, there is only one father and that father is in heaven.

[53 : 14] But not only is that true of the brethren and now brethren, they all have.

If we think about it and even attempt to go right back to the beginning of the world, we might say that Abraham, Isaac and Jacob were all among the brethren and it has gone on throughout history.

It's a very deep subject. It's a very blessed subject. but another meaning of the word brethren is this.

True brethren, I emphasize that, true brethren have all one father and they all have one mother.

father. The last time we were favored to have a baptizing service here, the text that Saturday afternoon was this, when we read, and it's relating to Abraham sending his servant her to seek a wife for Isaac.

[54 : 41] And we are told about Rebecca who was to be the wife of Isaac. And then it says about her and the damsel ran to tell them of her mother's house these things.

And rightly viewed, that is what happens when a poor sinner ventures before the church of God to tell them what the Lord has done for their souls.

So, you might say, well, who then is the mother of the church? Well, they are those whom the Lord raises up in his church and makes them to be mothers in Israel.

You see, dear friends, there cannot be a soul brought forth in Zion, both it has always been so, and it ever will be so, that there cannot be a bringing forth of children without a spiritual mother, as well as a spiritual father.

And these that are to be raised up in Zion, to take up responsibility in the churches which is so needed in our day.

[56 : 34] They are brought forth by having one father, and to try to illustrate that point, I mention this word from Jeremiah 31, and the first verses, is, where it says, and the Lord appeared of old unto me, saying, yea, I have loved thee, that is God the father speaking, yea, I have loved thee with an everlasting love, therefore, with loving kindness, and any of us here tonight, that have had to make an open profession, we had to do it in that way, we had to venture to go and tell the king's household what the Lord had done for our souls, so then, the Lord hath appeared of old unto me, and that is true of everyone that comes, everyone one that the Lord brings.

The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore, with loving kindness, have I drawn thee.

How many of us here tonight must acknowledge that? Otherwise, we would never have come, never have come.

The work is only fit for God the Father, God the Son, and God the Holy Ghost. But, I just remind us that there is the need of a mother.

the damsel ran and told them of her mother's house these things.

[58 : 51] And so, we are living in such days. Dear Mr. Tyler, I remember him saying, I think more than once, that what a mercy it was for any church to have a mother in Israel.

And, through the mercy of God, we have had mothers in Israel, and we have had fathers in Israel. But God the Father is the great father.

There is a family on earth whose father fills the throne. Well, I desire to be enabled to set before us the meaning of the word brethren.

The Lord, so far today, has once more allowed me to use my voice, which some of you know, I cannot always and often cannot use it.

So that in itself has been one of the miracles that I must just venture to go on a little. As help, so excuse me.

[60 : 20] Now then, what is to be said to them? And now, brethren, I commend you to God. That is one of the solemn aspects of the work of the ministry.

We seek with the Lord's help to commend poor sinners to God the Father, God the Son, and God the Holy God.

grace. How are we to do it? How can we commend souls? Well, of course, with the Lord's help we can.

And now, brethren, I commend you to God. I hope you will understand that another of my burdens today is regarding the future. The future which we hope the Lord will grant yet to this house of God. And I still remember how Thomas Hull preached in the evening of the opening of this chapel in 1881. And one of the things that Thomas Hull, he was pastor at Hastings, but one of the things he said about this chapel was this, he said, while one brick stands upon another, may the same truths be preached here.

And I would feel or I would hope that through the Lord's mercy alone, thus far, it has been.

[62 : 26] We do not want a different Bible. We do not want a different Gospel. And it's all sent now.

And now, brethren, I commend you to God. Oh, that the Lord would help me to do that here tonight. Because I'm burdened regarding the future. I'm burdened for this house of God.

I'm burdened for our deacons. I'm burdened for our church members. And there are quite a number of our congregation who are away today. They've had to be away. But we hope that the Lord has been and will be here with us. And now, brethren, I commend you to God, entrust you to God, and to the word of his grace. That, of course, is the only hope for this house of God in its future.

It is all bound together by the sovereign grace of God. Divine, unmerited favour. The grace of God.

And one of the reasons why I read to you from Paul's epistle to the Hebrews tonight was because of that, the word of God found in Hebrews chapter 13. And it's this. Friends, this, here it is.

[64 : 32] This is my burden for the dear man who will be, we hope and trust, venturing into the pastorate here in the coming week. What does it say in Hebrews chapter 13? Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow. You're only safe when it is so. Whoever the minister may be, whose faith, if their religion is settled down on the rock of the hill. For the Lord Jesus Christ. If the Lord Jesus Christ, dear Mr. Dawson used to often say in his ministry, we need to get down to bedrock. Well, this is bedrock. Remember them that have the rule over you, divinely appointed, who have spoken unto you the word of God, whose faith fall out, considering the end of their conversation, or considering the end of their ministry, the beginning and end of their ministry.

What is it? It's this. Jesus Christ, the same yesterday and today and forever.

There is the very centre of the Gospel. It is centring in the worthy Lamb. But now it goes on in verse 9, and here is an exhortation for us.

Be not carried about with diverse and strange doctrines. Friends, we are living in very, very solemn days.

They are very solemn days. They are very solemn days. But we need to be preserved from this. Be not carried about with diverse and strange doctrines.

[67 : 12] Friends, we need people. We need people. We need members.

We need deacons. We need deacons. We need ministers. We need pastors who are standing upon the rock of ages alone.

Because if that should be destroyed. If that should be destroyed. If the foundations were destroyed.

What would the righteous do? There would be no hope for us. We need a religion that is bound, is settled down on the rock of ages.

There is no other safe place for it. Well, and then I tell you this. Be not carried about with diverse and strange doctrines.

[68 : 14] For it is a good thing that the heart be established with grace.

Grace, all the work shall crown. To everlasting days. It stands in heaven.

The topmost stone. And well deserves the praise. We have no hope without the grace of God being worked in our hearts.

When one of the Lord's servants commenced his ministry, And dear Mr. Stanley Dauves, his pastor, asked him how it was going.

And this young minister said to his old pastor, He said, he told his pastor, I need more, I need more ability.

[69 : 21] I need more ability. And how did dear Mr. Dauves answer that young minister? He said, friend, you don't need more ability.

You need more grace. You need more grace. Well, for it is a good thing that the heart be established with grace.

Not with needs, which have not profited. Them that have been occupied therein. We are living in days in which the gospel, Oh, where is it?

Where is it? Really being faithfully preached. Well, the Lord only knows about that. But you see, there is so much that's being said.

And so much is going on. But we need to be brought back to bedrock in these solemn matters.

[70 : 28] Now, let me just go on a little as hell. And now, brethren, I commend you to God and to the word of his grace.

Dear friends, it's only through the word of God that we can be built on. It's through God's word.

The great God of heaven who has said regarding his word, My word shall not return unto me void or empty, but it shall accomplish that which I please.

And it shall prosper in the thing whereto I send it. Friends, how do we find it in our life?

What is really the centre of our religion? Well, we could say, of course, that it's Jesus Christ. Yes. But don't let us forget that one of the names that the Lord Jesus Christ carries is this.

[71 : 45] He is the Word. The Word of God. Jesus is the Word. So that the only way that we can be built up is through the Word of God.

You see, this is brought about as those that are burdened about their souls and their religion. They come to the house of God with it.

They are found wrestling with God's servants. And how many of us here even tonight have known this? when we have been in real exercise of soul?

When we have come so needing the Lord to speak to us? When we've needed things to be explained to us?

When we've needed the Word of God to be preached right into our hearts? Oh, have you ever gone home with God's Word in your heart?

[72 : 56] If you have, you will have carried it. You would have been like Ruth. Not only did Ruth, was she willing to go and glean, but she gleaned in the field until even.

But she had to go home and beat it out. Oh, that we knew more of this, beating out what we've heard.

Oh, that it would go home with us more often. Because the Word of God, there's nothing like it when it is spoken, mercifully spoken, into our hearts.

And now, brethren, I commend you to God. I hope that is my desire even tonight. And now, brethren, I commend you to God.

I commend your future pastor to God. And now, brethren, I commend you to God.

[74 : 04] The three-one God and the Word of His Grace. You see, you all know this, that every day of our life we need food for our bodies.

That is the way that life is maintained for us. But we need to be fed. What a mercy to be in a home where there is a wife, a mother, or whoever it may be, and they are burdened for those that they feed.

Now, in relation to our souls, we need again and again to be fed with living bread.

And we need our hearts open to receive it. When you have known it, dear friends, when you've gone home and the Lord has spoken to you and the Lord has blessed you, you may have gone home embracing in the arms of faith the dear Lord Jesus Christ because He has been spoken into your heart.

You've gone home with it. Oh, it's stayed with you. You've had to pray over it, pray over it, plead it.

[75 : 35] And those of us that have at least known something of it, well, and now, brethren, I commend you to God and to the word of His grace which is able to build you up.

Friends, do we feel to need to be built up in our most holy faith? And that can only come through God's word preached into our hearts by the Holy Spirit.

It's this that maintains a church. It's this that maintains a course. It's His word.

It's very precious. And Jesus is the word. Thou and thy word are both the same.

Well then, what is the purpose of it? to build you up and to give you an inheritance among all them which are sanctified.

[76 : 50] What does it really mean? Well, it means this. That we may be found at last in glory. That we may be found and at last we're an inheritance.

To have an inheritance. And I would just venture with one or two words that I hope the Lord might use in some way for the benefit of our souls.

Well, first of all, in Paul's epistle to the Colossians. Chapter 1 and I read this.

And this is what we need. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God.

Father, Son, and Holy Spirit, strengthen with all might according to his glorious power unto all patience and long-suffering with joyfulness.

[78 : 14] Now what is the purpose? Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light.

That is the blessed consummation of it all. But we may be favoured to enter into that inheritance.

then I read another word in Colossians chapter 3. And whatsoever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.

O this inheritance, believer, faith alone makes thine own safe and sure forever.

Now I just mention one or two further words before I leave it with you this evening.

[79 : 44] But in Hebrews chapter 9 we have these words. verse 1.

But Christ being come and high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say not of this building, neither by the blood of goats and carts, but by his own blood.

Here is the secret, but by his own blood he entered in once into the holy place having obtained eternal redemption for us.

For if the blood of bulls and of goats and the ashes of an apple sprinkling the unclean sanctify it to the purifying of the flesh, how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God purge your conscience from dead works to serve the living God.

And then there is just this verse. Christ and for this cause he is, that is Jesus, he is the mediator of the New Testament that by means of death for the redemption of the transgressions that were under the first testament they which are called might receive the promise of eternal inheritance.

[81 : 47] Oh, I leave it with you. I can only leave it with you. This, I don't know whether I could just turn to the hymn, perhaps I may and I'm not sure if I will, but if I can, I would just remind us of it.

This inheritance believer, if we are a believer, if we are really a believer, this inheritance, this has to do with the never-ending eternity, this inheritance believer makes thine own, faith alone can make it sure, can make it yours, this alone can bring us at last to glory.

This inheritance believer, faith alone makes thine own safe and sure forever.

Well, all I can say is, I have ventured with God's word once more this evening, and I can only say, Amen.

Amen. Dear friends, before I give it a closing in this evening, I would just mention that after the benediction, we will sing, I will announce and we will sing the doxology.

[83 : 56] When we think of the Lord's great mercy to us, throughout these past months, may we not be able to sing the doxology with feeling.

the day let us sing hymn 730. All hail the power of Jesus' name. Let angels prostrate fall, bring forth the royal diadem and crown him Lord of all 730.

Amen. To God do die More Amen. Amen.

Amen. Amen.

Amen.