

Micah

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Date: 08 April 1966

Preacher: Dawson, Herbert (1890-1969)

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together for our instruction chapters 53 and 54 the book of Isaiah the book of Isaiah chapters 53 and 54 who hath believed our report and to whom is the arm of the Lord revealed for he shall grow up before him as a tender plant and as a root out of a dry ground he hath no form nor comeliness and when we shall see him there is no beauty that we should desire him he is despised and rejected of men a man of sorrows and acquainted with grief and we hid as it were our faces from him he was despised and we esteemed him not surely he hath borne our griefs and carried our sorrows yet we did esteem him stricken smitten of God and afflicted but he was wounded for our transgressions he was bruised for our iniquities the chastisement of our peace was upon him and with his stripes we are healed all we like sheep have gone astray we have turned everyone to his own way and the

Lord has laid on him the iniquity of us all he was oppressed and he was afflicted yet he opened not his mouth he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb so he openeth not his mouth he was taken from prison and from judgment and who shall declare his generation for he was cut off out of the land of the living for the transgression of my people was he stricken and he made his grave with the wicked and with the rich in his death because he had done no violence neither was any deceit in his mouth yet it pleased the Lord to bruise him he had put him to grief when thou shalt make his soul an offering for sin he shall see his seed he shall prolong his days and the pleasure of the Lord shall prosper in his hand he shall see of the travail of his soul and shall be satisfied by his knowledge shall my righteous servant justify many for he shall bear their iniquities therefore will I divide him as a portion with the great and he shall divide the spoil with the strong because he hath poured out his soul unto death and he was numbered with the transgressors and he bare the sin of many and made intercession for the transgressors sing O barren thou that didst not bear break forth into singing and cry aloud thou that didst not travail with child for more are the children of the transgressors for more are the children of the desolate than the children of the married wife saith the Lord enlarge the place of thy tent and let them stretch forth the curtains of thine habitations spare not lengthen thy cords and strengthen thy stakes for thou shalt break forth on the right hand and on the left and thy seed shall inherit the gentiles and make the desolate cities to be inhabited fear not for thou shalt not be ashamed neither be thou confounded neither be thou confounded for thou shalt not be put to shame for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more for thy maker is thine husband the Lord of hosts and thy redeemer the holy one of Israel the God of the whole earth shall he be called for the Lord hath called thee as a woman forsaken and grieved in spirit and the wife of youth when thou wast refused saith thy God for a small moment have I forsaken thee but with great mercies will I gather thee but with great mercies will I gather thee in a little wrath

I hid my face from thee for a moment but with everlasting kindness will I have mercy on thee saith the Lord thy redeemer for this is as the waters of Noah unto me for as I have sworn that the waters of Noah should no more go over the earth so have I sworn that I would not be wroth with thee nor rebuke thee for the mountain shall depart and the hills be removed but my kindness shall not depart from thee neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee O thou afflicted tossed with tempest and not comforted behold I will lay thy stones with fair colours and lay thy foundations with sapphires and I will make thy windows of agates and thy gates of carbuncles and all thy borders and all thy borders of pleasant stones and all thy children shall be taught of the Lord and great shall be the peace of thy children in righteousness shalt thou be established thou shalt be far from oppression for thou shalt not fear and from terror for it shall not come near thee behold they shall surely gather together but not by me whosoever shall gather together against thee shall fall for thy sake behold

I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work and I have created the waster to destroy no weapon that is formed against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn this is the heritage of the servants of the Lord the Lord and their righteousness is of me saith the Lord the Lord make good unto us the reading of his word and teach us to pray and teach us to pray most holy God who solemnize our minds soften our hearts and do for us what we cannot do for ourselves creating us a worshiping frame and grant us this privilege is afforded us to be where we are in the attitude of worship that our worship may proceed from honest hearts yea we would have out of the abundance of the heart for the mouth to speak

[13 : 38] Solomon searching is the word of thy grace concerning how thy holy majesty must be worshipped God is greatly to be feared and to be had in reverence of all them that are about him and there is that word so often quoted God is a spirit and they that worship him must worship him in spirit and in truth for the father seeketh such to worship him and many of us gathered together in this assembly desire to be such worshipers but oh Lord there is a question which arises who is sufficient for these things and we are solemnly painfully aware we are not sufficient of ourselves and we realize more and more in journeying on through life a man can receive nothing except it be given him from heaven but oh Lord we think of the apostle Paul when he said our sufficiency is of God and that is what we want to prove preacher and people alike at this time thy word is very encouraging to poor sinners who desire to worship thy holy majesty aright and thou hast said in a wonderful word whichever inspires us with hope as we gather together to worship thee if ye being evil know how to give good things unto your children how much more shall your father in heaven give the holy spirit to them that ask him all we do humbly ask and we would ask with living faith in exercise and no denial take while we plead for Jesus' sake come holy spirit come let thy bright beams arise dispel the darkness from our minds and re-anoint our eyes we do especially need our eyes to be re-anointed for oh Lord there is a danger a tendency arising from what we are by nature that in often gathering together to worship thy holy majesty we may become so familiar with the routine of worship and also the subjects that are taken in the preaching of the gospel but we want in our worship that which thou alone canst communicate to communicate reality and as we think on this good Friday morning of Calvary's cross and what was done thereon we do not want to think of it coldly formally and just elucidate the doctrine of it no

Lord we want that secret something which must be known and felt whereby poor sinners such as we are may humble ourselves before thee the majesty of heaven and contemplate Calvary's cross and behold the Lamb of God which taketh away the sin of the world and have that sweet feeling never to be forgotten when once it has been known how it was done we can't discuss but this we know it was done for us O Lord thou knowest in our assembly there are many poor sinners whose hope centers in what was done on Calvary's cross when Jesus Christ died thereon in the stead of poor sinners such as we are many among us can take up the hymn writers language my soul looks back to see the burdens Christ did bear when hanging on the accursed tree and hopes her guilt was there all we ask at this time thou will confirm our hope brighten it establish it yea let it become a thrice comfortable hope that we may look to Jesus as he died on

Calvary's cross and be helped to declare and out of the abundance of the heart for the mouth to speak for me O miracle of grace the Saviour bled we ask to there will meek in our spirits with the grace of gratitude for O Lord we think sometimes of that wonderful word of the Apostle Paul's thanks be unto God for his unspeakable gift and as we are gathered together we look round the world at large as much as we can discern what is happening therein and what we hear from north south east and west which makes it so manifest that the wickedness of man is very great upon the earth and hell itself is let loose so that men's hearts everywhere are failing them for fear as they survey the things which are coming on the earth but O Lord how glad we are that Calvary's cross is indeed a blessed reality and thy word encourages us to go forward into the unknown future upon this rock

I will build my church and the gates of hell shall not prevail against it O Lord do make these things real in our souls experience and help us to take up that word the Apostle Paul penned to the godly Hebrews we therefore receive in a kingdom which cannot be moved let us have grace whereby we may serve God acceptably with reverence and with godly fear while the world in the earth and of it living after the flesh the things of the flesh O blessed Spirit do help us more and more to be urgent and earnest to be after the Spirit the things of the Spirit do hear our oft repeated prayer let thy good Spirit rule our heart govern all our words and ways let grace abound in every part teach our tongues to speak thy praise and as we journey on through life day by day help us to show whose we are and whom we serve all that we might be in accordance with thy word ye are my witnesses and in our lips and lives

O may we show the world at large as grace is given that we belong to thee and thine let our lives and acts express the holy gospel we profess we ask that thou wilt soften our heart as we think of thy manifold mercies to us along life's way O Lord O Lord they come with such unfailing regularity that so many of them are apt to be overlooked some are not recognised as mercies at all and yet they are but we would not let them lie forgotten in unthankfulness and without praises die we do thank thee that we are what we are and where we are O Lord

[23 : 59] O Lord what we are is is not what we once were many of us can go right back to youthful days when we were indeed living at enmity to thee and thine when we just lived as we were born but thou didst in thy great condescension deal graciously with us and create within us an aching void which this world cannot fill and from that day to this we have desired to follow on to know thee and thy truth and through long years thou hast made thy goodness and mercy to pass before us in life's way so that we view many a waymark many an Ebenezer many a high heap set up alongside and we would call to remembrance the former days and we would indeed confess having obtained help of God

I continue unto this day O Lord we thank thee for the mercies of the past and the present and we would ever remember one mercy of the present it is of thy mercies we are not consumed and because thy compassions fail not but then O Lord from thy gifts we draw a plea to ask thee still for more and here we are and we desire O Lord pastor and people to journey on still as thou hast helped us to do for many a year in the unity of the spirit in the bond of peace praying one for another bearing one another's burdens and so fulfilling the law of Christ O may we abide in union with each other and the Lord and possess in sweet communion joys which earth cannot afford and we ask that as the world becomes more wicked in the times yet more perilous thou wilt guide us by thy counsel and do O Lord help us to be exercised unto godliness we do dread being in an unexercised state and of the earth earthy although alas we too often feel in such a state yet deep down in our hearts there is a desire smile me into fruit a chive if no milder means will do but do help us while we live to live unto thee this prayer and this ambition mine living and dying to be thine and now Lord do be with us as we gather a while around the gospel table the people are gathered together and they have come if to be they can get some good above all O Lord they have come if to be they might feed Jesus all compassion have on us we pray and empty send us not away and do kindly help the preacher to rise above bodily weakness and the infirmities and handicaps under which he labours in life's evening time and that he might be indeed thy messenger in thy message and poor sinners be helped with a little help and that it be a time of repression to many and the power of the Lord be present to heal

O that we might be favoured to spend a few sweet moments before the cross of Christ rich in blessings that preacher and people may rejoice together and feel Lord it is good for us to be here God be merciful unto us and bless us Lord to us and bless us cause thy faith to shine upon us we pray too O Lord that thou wilt do good in thy good pleasure unto Zion everywhere and build thou the walls of Jerusalem and thou knowest this day thy dear servants many of them will be going forth here and there to labour upon Zion's walls in word and in doctrine O may they each one, every one be helped to feel where the spirit of the Lord is there is liberty may it be a good day for the blessed inhabitants of Zion where'er they assemble may thy word be fulfilled and unto him shall the gathering of the people be

O do send us thy unction teach us all good touch with compunction and sprinkle with blood we would desire every mercy above all pardoning mercy biggest mercy of all we ask in the name that ever prevails before thee the name of Jesus Amen Hymn number 769 Hymn number 769 John 8 and 12 number 600 yes Jesus heals the broken party and all his sweetest sound and angels once beneath my sinful smile won't have bled to set his food mouth

Jesus Ganz is the Lord come of their vegetable Thank you.

[31 : 17] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[35 : 19] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. I shall call your attention to a subject you will find in the book of Micah, chapter 5, and the first half of the fifth verse.

And this man shall be the peace when the Assyrian shall come into our land.

Chapter 5, the first half of the fifth verse, the book of Micah.

Chapter 5, the first half of the fifth verse, the first half of the fifth verse, the first half of the fifth verse.

[36 : 50] And there is no doubt whatever that this word, which I have read for the seventh verse, the first half of the fifth verse.

The first half of the fifth verse, the first half of the fifth verse, the first half of the fifth verse. Was opened up to those disciples at that time. many times I have felt in my long ministerial life how glad I should have been if the Holy Spirit had left on record that amazing exposition in the Old Testament the things to do with Jesus Christ the unfolding of those heavenly mysteries it would have been a wonderful help to those of us who desire to preach the gospel a right but the Lord did not allow that record to be recorded in the word of God and now I want as the Lord should help me to look at this subject and you try to pray while I try to preach I want to look at it from just two viewpoints one is the person in our text this man you do not need the preacher to tell you who he is do you know this man?

does this man come into your life as you journey on so that you seek his divine aid to live a right?

are you concerned day by day to follow this man? even in his steps and though it be through much tribulation yet still with willing feet to follow on this man in the context it tells us a little about this man and more than a little but thou Bethlehem Ephrata though thou be little among the thousands of Judah yet out of thee shall he come forth unto me that is to be ruler in Israel whose goings forth have been from everlasting out of thee shall he come forth unto me there you see God the Father is speaking and it is said that this man in his coming forth is to be ruler in Israel and now whatever deep underlying prophetic truth there may be in that declaration there is one interpretation of it which must never be overlooked if you and I by the grace of God are favoured to be numbered with the Israel of God then it means that this man in the text must be ruler in our life your great concern will be must be to live unto him and as every opportunity is afforded you to show who you are and whom you serve there is a word in Isaiah which is very helpful and the government shall be upon his shoulder and now do you let your consciences tell you as you are here before God if that is how you feel regarding this man in your everyday life oh do you desire the government of it shall be upon his shoulder is it you a concern let thy good spirit rule my heart govern all my words and ways let grace abound in every part teach my tongue to speak thy praise ruler in Israel and this man in the text inevitably must rule in the Israel of God this man is the head of the church and all who have the mercy to belong to the church desire to serve him love him trust in him believe in him and follow him at whatever cost it may be to do so and following that line of thought

I may just add a comment or two ruler in Israel and now that not only means government your home life must be governed according to what the word of God lays down as to how home life should be run on godly lines the word of God gives us the pattern of it and it tells us train up a child in the way in which he should go when he is old he will not depart from it tell it to the generation following the father to the children shall make known thy truth oh if Jesus Christ is ruler in your life it is very very far reaching because it means strictly speaking to get down to bedrock truth about it what you say what you do where you go and the company you keep must all be prefaced by this what think ye of Christ and does it accord with the pattern of the life of the righteous he is indeed ruler among the

[44 : 00] Israel of God and as he is the ruler then he exercises dominion he sways his scepter and he does that from the throne of grace and encourages poor sinners in their approaches to him as the sinner's friend and no sinner was ever yet empty sent back who came seeking mercy for Jesus sake but there is another viewpoint of that scepter I hope many of you dear people can enter into the experience of it the word of God says and it is to do with the psalm wherein Jesus Christ is set forth from beginning to end the scepter of thy kingdom is a right scepter and now sometimes in your life you have had troubles beat upon you events have arisen and you have been brought low and maybe as these things happened at first you felt all these things were against me and then being a sinner taught of

God you found as matters began to work out that a different frame of mind was created in you and you could feel in the dealings of God with you that they were not in anger but in his dear covenant love you had a feeling about this event or whatever trouble it was shall not the judge of all the earth do right hath not the pot of power over the clime and you could see that there was a need speed for that trouble or that event to come into your life to bring you down and purge out the dross and tin that there might be a coming forth as gold in that fiery furnace the scepter of thy kingdom is a right scepter shines the whole providence of God with love divinely bright and whether he gives withholds or takes all is supremely right ruler in

Israel the government should be upon his shoulder and he exercises dominion dominion you say in his dealings it is the lord let him do what seemeth him good as ruler in Israel he makes known his you have sung I may say two lines which I wonder how much many of you have reduced to practice and felt the sweet blessed reality of it and you have sung sovereign ruler of the skies ever gracious ever wise and now if you believe that and it is a truth that cannot be overturned or undone there is no question whatever that he is ruler in Israel and all his dealings are good and wise and just and cannot be otherwise and now the great thing is to have grace to acknowledge it lord I would indeed submit gladly yield my all to thee what thy wisdom sees most fit must be surely best for me and this man shall be the peace when the

Assyrians shall come into our land and now I want to look first of all just a little at this man and there are some wonderful statements about this man in the word of God the whole of the word of God is to do with this man and is coming down into the world to save sinners it was said about this man what could never be said about you preacher or people what did Pilate say behold I having examined him before you have found no fault in this man you can find fault in each other but do not indulge in it no you and

I have got faults because we are sinners and we are solemnly aware at times how much fault can be found but we desire to confess it before God and not man unless there is a need to do it for the glory of God when you are exhorted to confess your faults one to another but this man in our text oh blessed be his name no fault could be found in this man and the dying thief said and he said it out of a feeling heart and it was revealed to him in life's latest hours this man hath done nothing amiss and now that could never be said of any other man to ever dwell on the earth but it can be said it must be said concerning this man in our text that he hath done nothing amiss he came down into this world and it is a matter that you should ponder in your hearts that he condescended to do it

[51 : 10] God so loved the world that he gave his only begotten son whosoever believeth in him should not perish but have everlasting life and I do like that beautiful word in Galatians when the fullness of time was come God sent forth his own son made of a woman and therefore this man verily man made under the law and under that law he lived his life on earth and he kept it what doth the law make known to you and me for every idle word that men shall speak they shall give an account thereof in the day of judgment man by his actions are weighed the thought of foolishness is sin and sin

I have told you you have not forgotten it under the law is measured by its intent not only by its extent and now this man was made under the law as verily man and he kept it in words thoughts deeds and satan with all his temptations could find no fault in this man nor reproach this man for anything he had done amiss either in thought word or deed it is a great word this man declared to his disciples the prince of this world cometh and he hath nothing in me no flaw can he find in how I have lived under the law and kept it for poor sinners like you and all that vast host my father ordained to life eternal this man there are wonderful adjectives used concerning this man but all the good adjectives you can heap up together are all too few to set forth this man as he ought to be spoken of join all the glorious names of wisdom love and power that angels ever knew and mortals ever bore all are too mean to speak his worth too mean to set my saviour forth and now those of us who hope

God has ordained us to preach the gospel which is a great thing to think about an amazing thing to have a commission with thus saith the Lord to preach the gospel but every time you preach it you are made painfully aware of your limitations in doing it for a while in preaching the gospel you stand as it were on the shore with ocean depths before you you can only take out at least a bucket full if as much as that all the ocean depths remain and unfathomable this man and now dear young people do remember this man was a real man I must tell you this and do not forget it you will see this man I hope you will see this man as you journey on through life and with eyes open by grace see in this man all your salvation and all your desire but be sure of this if you should not have that great mercy shown to you that you will see this man in the great day when God makes up his last account there will be this man on the judgment seat you will see this man yes and you will hear this man he will say to you oh that he may come ye blessed of my father inherit the kingdom prepared for you from before the foundation of the world or else he will say depart from me ye cursed

I never knew you as you lived your life you never had any concern whatever to know me or seek my blessing or live in my smile realize the efficacy of my precious blood to blot out your sins you never drew near to me if so be you could obtain mercy and therefore I never knew you depart from me this man oh the hymn writer says this wondrous man of whom we tell he's true almighty God he died to save our souls from hell the price his own heart's blood this man was a real man verily God the eternal son of God and his divine nature and yet he took into union a human nature so that there were two natures in one person verily

God verily man and that human nature was perfect holy righteous so that as he lived his life as I hinted under the law he could say at the end of it I have finished the work which thou gavest me to do there is a wonderful word in the Hebrews you need to look at often prayerfully but this man after he had offered one sacrifice for sins forever sat down on the right hand of God from henceforth expecting till his enemies be made his footstool for by one offering he hath perfected forever them that are sanctified you see do you say that this man is on the right hand of

[58 : 03] God you and I are here in the attitude of worship and Jesus is at the right hand of God interceding for poor sinners like you and me founded on right thy prayer avails the father smiles on thee and now thou in thy kingdom art dear Lord remember me this man is wonderful in the sympathy which overflowed from his loving heart toward that people whom he came down into the world to seek and to save Isaiah declares that he is a saviour of quick understanding no preacher can describe it as it ought to be and tell you just how quick it is the word of God will help you to understand it if you are in need of what this man can do for you if you are in trouble whether it be to do with your soul's eternal welfare or in the duties and difficulties of everyday life you can draw near to this man and like the woman in the gospel fall down at Jesus feet and tell him all the truth and you can prove this before they call

I will answer while they are yet speaking I will hear there you see a savior of quick understanding oh much could be said must be said about this man this man is the only man beneath the sun of whom it can be said that he was a holy man go to Bethlehem oh how much good it would do you if you got grace to go there let us now go on to Bethlehem and see that great thing which has come to pass there which the Lord hath made known unto us said the shepherds long ago and when they arrived at Bethlehem they saw this man as a little babe sheltered in a stable cradled in a manger and yet as they humbled themselves before this man they could see in that little babe verily

God verily man and his shoulders held up heaven and earth when Mary held up him and this man as he fulfilled the law and entered upon his ministry he never took an idle step wherever he went he went with a purpose he must needs go through Samaria and there was a needs be wherever this man trod in the land of promise and he delighted to go about doing good and oh how many many poor sinners did get good yes and not only poor sinners afflicted sinners wicked sinners but even the children and the little ones what a word that is suffer little children to come unto me and forbid them not for of such is the kingdom of heaven oh this man in the text as he lived his life on earth never spoke an idle word every word that dropped from his dear lips had got a meaning to do good to instruct to warn and what words they were when he said thy sins which are many are all forgiven thee you say oh if this man would only say so to me who can tell but what this man will be gracious to you

I can tell you this on God's behalf that you were welcome to draw near to this man concerning it and his word declares if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness all this man in his dealings with poor sinners he has magnified his name which is wonderful no sinner was ever yet empty sent back who came seeking mercy for Jesus sake I say again who can tell but what God will be gracious unto you the essence of the gospel is this in that cometh unto me I will never no never no never cast out if I ask him to receive me will he say me nay not till earth and not till heaven pass away this man delighted in mercy and he has made known mercy to some of the most out of the way sinners some of the most unlikely yes the saviour died and by his blood brought rebel sinners near to God he died to set the captives free and say my soul why not for thee and this man shall be the peace when the

Assyrian shall come into our land and now the second viewpoint of the subject I want to look at a little is the peace that this man makes known there is an underlying truth in the text and that is why I said at the outset how glad those of us who try to preach would be if we could just have a look at that wonderful exposition recorded in words that was given to the disciples on the Emmaus road there is an underlying prophetic truth truth in this word which may be brought to pass in the days yet to come but meanwhile our dealing with the subject is that which is spiritual in its nature and that is always safe I've never had much light on prophetic truth and I may say

[65 : 29] I have never tried to seek it because my viewpoint in preaching the gospel is this that if matters are right between your soul and God whatever it is to be fulfilled as regards prophetic truth in the days to come till time shall be no more you will live to see much of it fulfilled it may be and you will be sheltered in the rock of ages and you will look on and see what this man purposes to do as he deals with antichrist as he will do in his time the man of sin in the Vatican the man of sin in the Kremlin papal antichrist pagan antichrist and both of these have got to fall and they must fall before this man in this was the son of

God made manifest that he might destroy the works of the devil our attitude should be this great God thy kingdom come with reverence we would pray may the eternal three in one his sovereign scepter sway yes this man reigns alongside his father on the throne of God in heaven and earth and air and seas he executes his firm decrees and though his methods are unknown judgment and truth support his throne when this scripture tells us and this man shall be the peace when the Assyrians shall come into our land it is to denote to all of us who hope in God that whatever troubles may arise whatever opposition may come upon us from earth or hell this man will deal with it and he is able to do exceeding abundantly above all that we can ask or even him yes blessed be his name this man shall be the peace and now this peace is called the peace of God it is also designated peace with

God and you will know both those viewpoints or characteristics of what the peace is that this man communicates you will know the peace of God possessing your heart and mind a lion all your agitation your ifs and buts and hows your fears so that you can feel while that peace is enjoyed come what will it shall be well yes peace on earth and mercy mild God and sinners reconcile peace and now let us go back as we have to do so often to Eden's garden and there you see

Adam and Eve as they came from their creator's hands dwelling there in wondrous happiness and realising they were at peace as creatures with him who was their creator so that the Lord God could come down and walk in the garden and it must have been an amazing experience and Adam and Eve were given in their creation capacities to enjoy that and they knew what that peace was when they could walk with God in Eden's garden what happened oh that peace was broken sin entered into the world and death by sin and so death passed upon all men for that all have sinned

I need not take up time to go into the details and you know how it all happened the Lord God came down into the garden to deal with the calamity which had arisen and it tells us that the Lord God drove out the man and the woman too and an angel was placed at the entrance to the garden with a fiery flaming sword that turned every way to guard the way which led to the tree of life and so that chapter was closed forever so that there can be no return beneath the sun to a garden of Eden stay on the earth because in attempting to get back into Eden to live there again you have got to go by the angel's fiery flaming sword and the Lord did not design that any man should be able to do it what did

[71 : 25] God design God designed to do something much better than that man should live again in Eden's garden in all that wonderful earthly happiness and with a capacity to enjoy it what do you sing sometimes I often wonder if people in singing the words do realize the great truth there is concerning this man in him the tribes of Adam boast more blessings than their father lost Adam lost Eden and the happiness it afforded by falling a prey when sin entered into the world as I said and he lost that earthly happiness but God then began to reveal that he had another purpose to fulfill and he gives to Adam a promise of a peace on a different basis altogether than that which Adam enjoyed as a creature walking in

Eden's garden with his creator the seed of the woman shall bruise the serpent's head yes there was a promise that the breach made by the Adam fall should be made up no man could make it up no angel could do so for this there must be one who can from sin and death release us make up the breach to its God and man which none can do but Jesus and now all throughout Old Testament times all who were taught of God all who belong to the Israel of God found their happiness in realising this peace in the prospect of it when Jesus Christ would come down into the world and die on Calvary's cross and make it to be a blessed reality for the church of

Christ so there was this peace in Eden's garden broken but then there was given the promise of peace that God in the fullness of time would do that which he alone could do and that peace was to be upon this basis this is the only way in which it can be known and felt without the shedding of blood there is no remission of sins and so God instituted how he was to be worshipped and throughout Old Testament times there were millions of birds and beasts slain as sacrifices rivers of blood ran but in all of it there was no real value no virtue it was just to lead the thoughts of the Israel of God to him even this man who was to be born in the fullness of time and shed his precious sin atoning blood which would avail before

God this man shall be the peace and now when Jesus Christ died on Calvary's cross that great word went forth it is finished it is finished cried the Lord in his dying minute Holy Ghost repeat the word full salvation in him remember what he said to his disciples as he was going forth to Calvary let not your heart be troubled ye believe in God believe also in me and he says this peace I leave with you my peace I give unto you not as the world giveth give I unto you let not your heart be troubled neither let it be afraid and you sing sometimes peace by his cross has

Jesus made the church is everlasting head or death and hell a victory won and with a shout to glory gone and thus it was that this man is made the peace and remember it has made peace between God and man God has devised those means whereby God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life peace and now that is just the outline a little outline of what is the doctrine of the peace that this man communicates what you and I want to know many of us I trust is to realize it in our own soul's experience and now think of a sinner when he is wrought on at first when in his guilty conscience his guilty conscience actuated by life divine causes him to appear before the law and he hears the law's loud thunder pay me that which thou owest righteousness to full perfection must be brought lacking no fearless of rejection with all that he attempts to do to be better and do better as he is before

[77 : 57] Sinai's mount before the law of God he will find he can do nothing as God requires it to be done and there he is he is a sinner born again but he is helpless under the law and he is hopeless as regards being able to produce the righteousness which the law demands and now the spirit of God will make known to that poor sinner Christ is the end of the law for righteousness to everyone which believeth and thus he will have his heart rejoiced with good tidings and how glad he will be to hear them and he will be directed to Calvary's cross to behold the Lamb of God which taketh away the sin of the world this man shall be the peace when the law of God demands righteousness to full perfection this man will say to such poor sinners

I bring near my righteousness yes take his filthy garments off clothing with a change of raiment if guilt disturb thy peace if Satan harass thee behold the Saviour's righteousness which sets the guilty free peace sometimes when you look within and you pour over yourself too long and you wonder at what you see which you know every man the plague of his own heart can ever God dwell here then it is to be known this man shall be the peace yes there is this experience to be known peace perfect peace in this dark world of sin the blood of Jesus whispers peace within

I like the hymn writer's use of the word whispers because it so often comes as a still small voice it is not with rushing noise no no it is a whisper and it calms the troubled breast it is the peace of God and you can feel before God with whom you have to do oh my Jesus thou art mine with all thy grace and power I am now and shall be thine when time shall be no more because this man is made peace between God and you through this man there is preached unto you the forgiveness of sins and then if you should be dismayed by temptation and be in much heaviness this man as he lived his life was a tempted man and he can succor you whatever your temptations may be whatever their nature he can enter into it and if

God should lay upon you affliction and it may be of such a nature that no earthly physician can do much about it oh but if you can get in touch with this man regarding it and remind him that his name is Jehovah Ropi the Lord which healeth he may be pleased to grant you his healing touch but if it should be otherwise he can fill your heart with this wondrous holy blessed peace so that you can say it is good for me that I have been afflicted that I might learn thy statutes there is a great word in Isaiah a difficult one to preach from in all our afflictions he was afflicted yes but I must come to the amen this man should be the peace when the

Assyrians should come into our land now it might be you young people may live to see it it might be when persecutions arise the word of God does tell us everyone that will live godly shall suffer persecution and while there may not be the headsman's block brought out or the stakes set up in the village street if you are numbered with the Israel of God and you desire to do that which is right before God you will have to be on the side that the word of God tells us I have read it to you sometimes I will read it to you again for I want you to ponder it in your hearts and it was given unto him to make war with the saints and to overcome them as to their influence and power was given him over all kindreds and tongues and nations and all that dwell upon the earth shall worship him whose names are not written in the book of life of the lamb slain from the foundation of the world if any man have an ear let him hear if you belong to the Israel of God you have an ear to hear what the spirit said and that means as the future unfolds that you must be prepared as grace is given to show whose you are and whom you serve and to suffer persecution and when you do may this feeling be given you if on my face for thy dear name shame and reproaches be all hell reproach and welcome shame if thou remember me not only is it given unto you to believe on his name but also to suffer for his sake then you will know this man shall be the peace while the world is against you and hell opposes you you will have within quietness of mind and feel that matters are right between your soul and God and just to keep you a minute there is one

[84 : 57] Assyrian who will be coming soon into the land of some of us and his name is death and now this man shall be the peace when death shall come when Jesus died he vanquished death by dying and it is given to all the Israel of God to realize in a dying hour oh death where is thy sting oh grave where is thy victory and you will find this wondrous peace the peace of God the bottom to be good in Jordan swelling this man shall be the peace because he is the death of death and hell's destruction and this man shall be the peace when the

Assyrian shall come into our land and now dear friends the great thing is that for you and I to be more concerned to live near to this man and to keep in touch with him as the sinner's friend and to realize as we journey on midst all the difficulties and duties of everyday life this man is indeed our God our Father and our friend and to feel for this God is our God forever and ever and he will be our guide even unto death and be this religion yours and mine Amen Path and

Evening King Number 732 On the keeping necessarily have No, I'm sorry, but I'm sorry.

I'm sorry. I'm sorry. With the good and right in him, gave the good and heart and who made their hope just here.

God for a great good time and yet the light and light and light and light light light light they surely lifted and therefore and surely they made through the faith he the way shall come the rich and light and the way the light and the way

[89 : 41] I do to save name of the love and the of the and the the the the the the the the the the the the the

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[93 : 17] Thank you. Thank you.

May the grace of the Lord Jesus Christ.