

Christ's sheep eternally secure (Quality: Good)

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[0 : 0 0] With the Lord's help, I would seek to direct your attention to some thoughts found in the 10th chapter of John, and I will announce as my text verses 27 and 28, John chapter 10, verses 27 and 28.

The text, friends, I trust we all well know that no doubt many sermons have been preached from these words. But what of mercy, friends, if these words in the ministry of this evening hour might be used for the blessing of the soul, where we read as follows, My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life.

And they shall never perish, neither shall any man pluck them out of my hand. My sheep hear my voice, and I know them, and they follow me.

And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. That's John 10, verses 27 through 28.

Last week, Wednesday, I spoke from some other verses of this chapter. And you remember that I mentioned, friends, the teaching which we find in chapter 10 came out of that miracle which was performed in the 9th chapter.

[1 : 3 6] And certainly, friends, we read there in the 9th chapter of the healing of that blind man. And also that blessed testimony that he gave of Jesus.

And we notice there, friends, that that man was excommunicated. He was cast out of the temple. Certainly, it was a great reproach upon the family.

And friends, naturally, it was a great reproach when someone was cut off because of for the true sake. But yet Jesus, out of this here, showed that he was one of his sheep.

He could not follow the teachings of the scribes and the Pharisees. But strange and mysteriously, and friends, if you ever want to see something of the work of God's Holy Spirit in the heart of a man, friends, it certainly is set forth in the 9th chapter.

That man seems to be totally ignorant of the truth. And yet we see finally, friends, he's brought to a blessed revelation of Christ his soul.

[2 : 4 5] And I can feel for myself and for anybody who has life in the soul, what do you long, friend? What do you desire after? It is a revelation of Christ to the soul.

If you have a little glimpse, you want another glimpse. If God hath favored you with a divine revelation of him, and if you have had a great revelation of him to your own soul, then you will mourn from time to time over his absence.

And you will long that he might reveal himself again and again. Oh, friend, when will we stop to petition the Lord that once again he might reveal himself to us?

Only when, friends, our flesh is laid in the grave, and then when our soul enters into glory, there they'll need no more prayer. But as long as we are in the flesh, friends, there is going to be prayer, that is, if we have life.

If you are without prayer, if you are without desire of a revelation of Christ to your soul, and if it never has caused you any anxious periods or concern in your soul, then, friend, I fear that you are not a sheep, and you are destitute of this spiritual life of which I am trying to talk about.

[4 : 10] I might mention a few things. What brought about this particular teaching, which we find in the words of our text? Now, we begin our reading this evening in the 19th chapter, or the 19th verse, rather, and we notice there a division again.

Oh, how many times did not Jesus make a division between those who were his sheep and those who were only disciples by outward profession or from the Pharisees or the scribes?

Oh, when I think of that solemn division which took place there in the 6th of John, when Jesus spoke very solemnly to that congregation, that multitude, and there was a great multitude following him, and when he began with that discriminating gospel and brought out how that they must eat his flesh and drink his blood, in other words, they must know of the divine union to him as the eternal son of God, then, friend, we read, and also when he spoke about it is the spirit that quickeneth, the flesh profiteth nothing.

He cut off all of their hopes which they might be resting upon, that is, upon any natural birth, or any performing of certain ceremonies.

When he come with that discriminating truth, friends, we find that when friends who got to face it it was a multitude, it ended up with only 12, and yet Jesus said that one of them was a death.

[5 : 49] A division. Oh, I think of those words which Jesus said one occasion. He says, I came not to bring peace, but I brought, I come to bring a sword.

Now, friends, where does this division begin? First of all, it is to begin by a division when the Lord works in the soul. When the Lord begins to work in your own heart and begins to cut off all human profit, any human rest, that lethargy and that carelessness which every one of us are in possession of by nature.

Oh, friend, has the Lord begun that work? Made a separation within your own heart? And you no more can follow this wrecked world? You find it sin?

Oh, what a mercy. Now, where the Lord hath begun such a mighty work in the soul? Finally, I realize sometimes it takes time and the Lord is sovereign in his work and I wish we could see the work of God more fervent or more brought out in this hour day.

But there's going to be also a separation of that soul from the things of this world. Like Ruth, they will find a new companion, new conversation. They'll want a new people.

[7 : 09] And so the Lord Jesus says that he came to bring a sword. And he speaks about the father against the son and the son against the father, the mother against the daughter and the daughter-in-law against the mother-in-law and so forth.

Now, when these divisions come, friends, they ought not to come by any ill spirit which is found in man. Oh, when I think sometimes of the division which hath come into the church of God, often by hot heads and cold hearts, oh, I believe the church of God can mourn over them troubles and sorrows which have existed.

But when it comes for the truth's sake, oh, friend, we must earnestly contend for the faith once delivered unto the saints. We must abide by the truth.

And sometimes it will make division. but then may we realize that it is for the name of Christ, for the true sake. May we always know what the right spirit in it.

Pray for those who despitefully use us, who speak unkindly against us for the true sake. Yes, pray for them. But here we find again there was a division.

[8 : 22] And this division, no doubt, was caused by some of the sayings of which he had said, such as, I am the good shepherd. And also how that he said in verse 18, that I have power to lay my life down and I have power to take it again.

In other words, Jesus, by these very words, was speaking that I am God. I am that true Messiah which the old prophets have often spoken about.

I am him who was promised. And so when they heard of this, there was a division. This division was caused about by friends because Christ cut off all fleshly religion.

He would have none of it. He made a clear mark between that which is of the spirit and that which is of the flesh. And then we notice a little later that they come to him and others and said, He hath a devil.

Why hear ye him? Oh, how sad. Talk about man's depravity, friends. Here's a picture of it. He hath a devil.

[9 : 36] Just think of it. There is man upon the face of the earth, his creation and speaking about the very God of gods and Lord of lords that he hath a devil.

And almost would say, Why hear ye him? What prophet is there in that? First of all, friends, we might remember that when any teacher would come in that day and gather the people round about him, friends, he would not come in such a humble walk as Jesus did.

Also remember, friends, that he came from Galilee, a place where no prophet had ever arose from, ever risen from, a place where there was much ignorance, the last place upon the face of the earth where anybody would ever said, a prophet has come from Galilee.

Oh, friend, may we know what it is than to beg the Lord that he might ever keep us from any false prejudice against any of the simple children of God or any of his true servants.

And then we see that there was a division and others said, could he, he is that half the devil, open the eyes of the blind? And then finally it seems as if they surrounded him because the word there in verse 24 then came the Jews round about him.

[11 : 00] And the meaning in the original Greek is they encircled him or they surrounded him and they were meaning whether to put him to the test.

The question is this, how long dost thou make it to doubt? If thou be the Christ, tell us plainly. Here again we find, as it were, man always seeks to place the blame upon another man or upon God.

In other words, they ask, if you are truly that Messiah, why dost thou not tell us plainly? Now in one respect, Christ had told them plainly.

First of all, by his ministry, by his words, and secondly, by his miracles. First of all, he declared that I am the light of the world. I am the good shepherd.

I am the bread of life which came down from heaven. And another time he said that Abraham saw his day and rejoiced in it. And they knew who Abraham saw.

[12 : 07] They knew the story of Abraham. They knew that Abraham had seen the Messiah in some way or another by blessed revelation. But friends, they hardened their hearts against him.

Yes, their hearts were hard and they could not be seen. And so they put the blame once again upon Christ. Tell us plainly. not only did Jesus do to show that he was the eternal son of God by his doctrine and by his teaching, but friends, he also proved it by the miracles.

Did not Isaiah prophesy that when the time when the Messiah would come, he would open the eyes of the blind, he would unstop the deaf ears, and that he would preach the gospel?

Did he not tell to them that he would not break the bruised reed or quench the smoking flax? Did not all of the scriptures testify that it was truly the Son of God?

I realize he had not suffered, but even when he did suffer, they were totally blind to his sufferings. Yes, tell us plainly. And then Jesus speaks, just as I have already uttered, how that says, I told you and you believe now.

[13 : 29] The works that I do in my Father's name, they bear witness of me. And then, friends, we come to that very solemn truth which is found in verse 26. I am sure that this is a text, friends, of which the free willers or the Armenians wish never existed in the word of God.

And I suppose they will twist and turn it, nor they only try to suit it to meet their own teaching. Oh, friend, I realize sometimes when it comes to the teachings of God's word, it's difficult.

But always come to this conclusion, friend, when it comes across the flesh, then we might well realize that it is a right good word. Yes, our flesh must be crucified.

and so this here comes, but we believe not. First of all, friends, we may say this, they didn't believe because they did not hear nor did they see.

Yes, they had natural eyes, but they did not have spiritual eyes. They had the natural ear, but they did not have the spiritual ear. Oh, friend, have you ever been troubled?

[14 : 42] Has it ever tried you when you have come to the means of grace, we will say, over a period of time, maybe even years, and you look back to how many times you were found under the means of grace, how many sermons you have heard, how many portions of scriptures you have read, and then to be amazed and say, oh, but I'm still blind.

I'm still deaf. Well, friend, that in a measure is a good mark. Providing you realize your blindness and your deafness and you cry to the Lord like blind Bartimaeus.

He realized he was blind. He knew it. And therefore, he cried, Jesus, thou son of David, have mercy on me. Oh, God of mercy, friend, if you know something of that prayer and of that cry, that the Lord might have mercy on you.

And I would even exhort you, friend, if you find and have come to this conclusion even naturally, well, I'm one of them. I have never really heard to the prophet of my soul.

I have never seen any glories in the word of God which pointed me to Jesus. I'm a blind man. I'm a deaf person. Oh, friend, that I would exhort you to ask the Lord that he might open your eyes that you might see and unstop your ears that you might hear because what you will see then by God's help and what you will hear by God's help will be that of which will profit your soul.

[16 : 21] And I can assure you of one thing, friends, it will far exceed the joys, the pleasures of this world. Yes, they will be as nothing. Oh, the glories of Christ.

Oh, the beautiful thoughts of his gospel. What a mercy. What a blessed noise that was or what a blessed voice that was and words that was to that sinner when he heard that Jesus came to seek and to save the lost.

Yes, that was the gospel. But here we find friends that they were not his sheep. Now I realize, friends, when it comes across this, sometimes some says, well, this is a hard doctrine.

I realize it is. But we often look upon it as a hard doctrine, friends, because we do not truly realize the nature of man. If God, by his eternal love and mercy, hath not called and elect some people from the consuls of eternity, friend, I can assure you, not one soul would ever be saved today.

But here is the mercy God did choose. And he did from all eternity. He did not choose upon any goodness or any merit that is found in man, but he chose freely and sovereignly.

[17 : 41] He chose because he would. But Jesus wanted to expose them. They were not his sheep. That's why they didn't understand.

That's why they did not follow him. and also to prove this is why that blind man whose eyes was open, though you have excommunicated him and cast him out of the synagogue and excommunicated him as you thought even from heaven, yet he is one of my sheep and he's going to follow me and I am going to give him eternal life.

yes, but ye believe not because ye are not of my sheep as I said unto you.

Oh, friend, I would to God that as we entered into a little bit of the truth of our text and tried to bring forth some of that blessed position of what the God's people are found in, that first of all, to you who do know something, it might establish you in the truth, and to that you will know that no more and more what it is not to be resting upon the things and the feelings, not that you're not going to be without, but to come more and more to rest upon the person of the Lord Jesus Christ.

And to you who find yourself outside, that you might realize the terrible position of what you are, one that is nothing more than outside, though you may have a form of godliness and have some type of a confession, but if you have destitute of these marks, which we hope to look upon, you will be like those foolish virgins who will say, Lord, Lord, open to us, and the remark from within will say, I don't know you.

[19 : 33] Oh, how many times have we not looked at that text and quoted it ourselves again and again, there I believe it is in Matthew 7, where the Lord says, many shall come in that day and say, Lord, Lord, and he will say, I don't know you.

Oh, when I think how crushing a blow it is to those who seem to have such a great assurance in their soul, who can sing, sing so loftily, blessed assurance, Jesus of mine, not that I would despise anybody from singing in truth and insincerity, but so lightly as it is today.

Oh, how they go around about saying, I love Jesus, I love Jesus, and then to hear finally those words, I don't know you, I don't know you, I don't know anything about you, I have never heard you cry for mercy, neither do I know you in that blessed gift of the Father, neither do I know you in the blessed work of redemption.

How solemn are you? Now let us know this here then to the words of our text. Here we have the contrast, and I pray that the Lord might able us, you who know something of grace, to have entered into the truth of this text, and that we might like that eunuch of old go on our way rejoicing.

My sheep, my sheep, isn't it a mercy that Christ has sheep? Yes, it is a mercy. my sheep, because they are that of which my Father hath chosen.

[21 : 15] They are my sheep, because they are that of which my Father hath given me as my gift. He were given to him to be his bride. But, oh, friends, those sheep, they were lost in the fall.

They were corrupted by Adam's sin, because Adam had all of his heirs, all of his children, after the fall. Then he begot sons and daughters. And, oh, the signs of that fall were soon evident, weren't they, upon Cain, and I know, even upon Abel, my nature, but my sheep.

Therefore, friend, it means something more than the choosing them and the election. It meant that also he must redeem them. can you see the necessity of redemption?

Can you soak upon your own soul and find you under the dominion and power of sin? I have no power against them, we often have to say.

And do not we often feel like David of old, I shall someday perish by the hand of Saul, that is by my own sin. It's a far more strife and mightier hand than I can fight against.

[22 : 32] Oh, the conflict of sin, the bondage which sin hath brought us in. Satan hath blinded our eyes by nature. We have sold our self to sin.

We, like the prodigal, have wasted all of our substance and riotous living. But the glory is my sheep. Therefore, friends, there was the necessity of redemption as well.

As I have told you again and again that fall was a threefold fall. It was a natural death, a spiritual death, and an eternal death.

And there was no way in the flesh whereby they could redeem themselves. Can sin redeem sin? Can a criminal stand in the place of another criminal?

Such as we are. The law would only condemn us. It was not there to give life. It was to show the glory, the power of God.

[23 : 34] His righteous and holy demands, but as fallen sinners, it was also to declare ourselves as sinners. Yes, my sheep. So therefore, friends, God sent his dear son, his only begotten son, and there he died.

After fulfilling the law, he died. He gave himself. He giveth his life for the sheep. Therefore, friends, they are his by choice.

They are his by gift, but they are also his by redemption. They are his by love. Greater love hath no man than this, that a man give his life for his sheep.

Yes, friends, there is love. So, friends, Jesus has a right to say about his sheep, my sheep. Now, that is on to the side of God.

As I have said repeatedly, friends, the work here is twofold. First, there is that work which is for the people of God, but then there also is that work in the soul.

[24 : 46] In other words, a work for us, and then a work in us. What are the marks then of being the sheep? Because we have to know the evidences in our own soul.

We may look well upon the doctrines of grace and understand them thoroughly in our mind, but friends, there's got to be something within our own hearts which testifies with these truths.

So we see here, the first mark is, they hear my voice. Well, friends, you remember some weeks ago we talked about the voice of the shepherd, and how that the sheep heard the voice of their own shepherd and they followed him.

But what is that hearing my voice? Certainly, friends, it is hearing his voice. Put it this way, what was the first ministry of Christ upon the face of the earth?

The very first ministry of Christ upon the face of the earth was this, repent and believe the gospel. There's his voice. I realize, friends, we don't always recognize what we have heard his voice.

[26 : 00] The Lord speaks very silently and strangely at the beginning, and for the most part, friends, we will think ourselves completely destitute of ever hearing his voice.

That is, when we first know something of that work of repentance, and that is hearing his voice. It is hearing his voice in and through the law.

Because, actually, friends, it was the Son of God which gave the law upon Mount Sinai. It was the voice of him who spake. Now, I realize, friends, sometimes that our forefathers often would speak about a law work.

It is so little experience to know of this day, and so little preached, that when we speak of a law work, often it brings doubts and fears even to a seeking soul whether he knows anything about it.

A law work, friends, is this. I'll put it in very simple terms, is to know yourself as a sinner. Not only to know yourself as a sinner, but that doubt, the weight of sin, the curse of sin, I am a sinner.

[27 : 11] That in one respect, friends, is hearing his voice. But, old friend, that isn't sufficient for the satisfaction of any living soul. But have you heard his voice in and through the means of the gospel?

I realize, friends, God is free and sox. And it would be a very blessed thing, I believe, and I wish we could talk about these more things more amongst ourselves.

But it would be very blessed if you could get a company of God's people together and ask, what was the first word you ever heard, which gave you some hope or some encouragement.

And I believe it would be rather strange to find little portions of scriptures here and there. And yet it all sums out in this way that God is merciful. Yes, I believe I can say this, and this is one question sometimes I try to ask.

And oh, we come so short in the searching of souls in this day and personal conversation. And yet we find such little response. But we often would ask, do you ever know of a time in your life when you did ask for mercy?

[28 : 28] You know sometimes, friends, I have asked this to some whom I might know and see maybe occasionally to the means or another time or here and there. And they just sometimes shrug up their shoulders and or maybe they're afraid to speak about it.

But yet, let us do it. We don't have to answer it audibly. Do you know the time when you did ask for mercy? My opinion is, friend, that if anybody had asked for mercy in truth, it is because they had heard something about the gospel.

because the very word mercy, friends, is something of which gives a soul hope. And I can put it very low. Have you ever come to this place?

I have a hope in his mercy. In other words, if he is merciful, there is my only hope. If he is not merciful to me, then I am without hope.

I realize, friends, that it is very low. But oh, what a mercy from time to time when the Lord gives you a word. Heard your voice. Oh, to hear his voice with power and might.

[29 : 47] Oh, we think of some who heard his voice. Oh, I often like to think of Peter. He didn't hear, yes, they heard the voice in the measure, but they seemed a miracle.

And John said to Peter, it is the Lord. Oh, Peter couldn't take that much longer. He wouldn't flee, but he would follow to the place where that voice was.

Yes, my sheep hear my voice, the voice of the gospel. They hear. Those hearing times are blessed.

But what is the further mark? My sheep hear my voice, and I know them. I realize, friends, there's something special here, and I know them.

Certainly, we know that the Lord knows all men upon the face of the earth. He knows their sin. He hears the cry of the raven, but there's something special about this.

[30 : 54] I know them. Know them. And I think of that word of which the Lord speaks there to the children of Israel. And remember, Israel is a type of the church in the New Testament, where he says in Amos, the only have I known of all people of the face of the earth.

That is that special knowledge. I know them. I know them because the Father gave them to me. I know them because they are on the breastplate.

I know them because I have loved them from eternity. I know them because I died for them. I shed my blood for them.

I know them because they are clothed in my glorious robe of righteousness. Oh, you may say, now you're going way too far. Oh, when would I ever come to that place to see myself clothed in the glorious righteousness of Christ?

Well, in one respect, remember, friend, that every believer is. They may not have come to the full comfort of it, but as a little encouragement, friends, remember, God deals with his people even the beginnings of grace.

[32 : 14] Even those first little tokens the Lord had ever given to your soul, friend, is all dealt upon the ground of the atonement. It could have come no other way. Oh, what a mercy God hath dealt with you as one who is righteous in his stead.

I know them. I know them. I realize, friends, sometimes we wonder, does the Lord hear? When we find the heavens as brass and we go on and on and on, it seems as if the prayers are not answered.

And even our prayers become repetitious and they become sin to us. Oh, that's good. That's a good place. Because, friends, we must not rest upon our prayers.

But what a marvelous revelation that has been. in any true seeking soul when looking again, looking again, and the slips and the falls, the taking up of the world, and sometimes the sins, and sometimes what we can fall into, never could have thought anyone with grace could have ever fallen into such depravity, or anybody could be such a wretched thing.

But then finally, someday, when the Lord suddenly appears in his temple, and he reveals in you were brought to realize how that the Lord gave you the prayer and answered him.

[33 : 43] Oh, it is a blessed revelation to realize, but that was prayer. I thought it was cut off. Yes, I know them. Yes, he heard the prayer of Manasseh.

And oh, what a wretched man he was. He heard the prayer of Saul of Tarsus. He heard the prayer of Jonah in the valley of the fish.

He heard the prayer of the prodigal who had forfeited all right to the throne of grace. I know them. What a precious thought.

What a glorious thought to know that there is a God omnipotent, omnipresent, who is knowledge of all things. Oh, when I think there to Peter, Simon, Simon, Satan hath desired to have thee to sift me as wheat, but I have prayed for thee that thy faith fail not.

And when Peter grieved, you see, Al, I'm sure that Peter was every time in his life all hope was cut off and then to have the look of love placed upon him by the master only brought more gushings of tears and further repentance and I believe almost a hopeless case, I'm sure of it, if I know something of daily repentance and restoration again to his presence.

[35 : 16] Yes, but then when the angel appeared, held his disciples in fear, I go before thee, tell the disciples and Peter, oh, yes, Peter knew, I know them.

Oh, he knows the tears, he knows the groans, he knows the sighs, he hears the bleeding of the sheep which had fallen out of the way and had fallen into some pit, some tunnel, some pit where there's no hope of ever coming out again.

oh, David knew of it, in that pit of darkness that he often was found in by his own folly and by his own sin, but he heard his voice, he took me out, says David, yes, I hear, I know them, and they probably.

Oh, friend, how searching this is. We may often think, but do I follow him? Well, this following, friends, there might be further evidences that we don't quite recognize.

We always like to think ourselves walking behind him in some great highway, some great manifestations to our soul, and friend, press for it. But yet there is a following him in prayer.

[36 : 48] It is looking again towards that holy temple. It is a following again to the means of grace, and says the Lord once more, and even like Gideon, may I put the fleece out again?

Would it be that out may give me some token? Did not David follow him when he said, Lord, speak, lest I be like unto those that go down into the pit?

Say unto my soul, I am thy salvation. Did he not follow him? But friends, there is also following him, and the means of grace and the word of God.

There's following him sometimes when he has showed himself to be precious. And then we desire more. Lord, I long to grow in grace and more into a knowledge of thee.

I have known thee in some measure, but I want to know thee more. And there is a following him in obedience, following him away from the things of this world, following him in the pathway of the saints, following him in the pathway of walking in obedience in the Lord's house, following him in the waters of baptism, and following him at the commandment at the Lord's table when he says this do in remembrance of me.

[38 : 08] yes, my sheep hear my voice, and I know them, and they follow me. Oh, think of how many times have you uttered that word of Peter?

Lord, to whom else can I go? Yes, they can all leave, but Lord, I don't want to leave. I want to follow me.

It was the cry of the bride, draw me, and I will run after you. That's following him.

But oh, notice here to the blessings which are found for those sheep, and I give on to them eternal life. I give. Can you look back on the way the Lord hath led you?

Did you ever receive something by any merit or any goodness? If you did, friend, then you're outside. Get away from that. If you've got something of grace in your soul, you'll have to say, well, I'm sure not by any merit of my own.

[39 : 17] Maybe you can look back when the Lord suddenly appeared to you here and there with a little token, a little word. It was a gift. But remember, every little gift the Lord gave you includes eternal life.

Yes, every little sweetness, eternal life is in it. And I give unto them eternal life. Death is all around us.

As I already mentioned, friends, we are under a threefold death. And therefore, the giving of this life, friends, has to be freely and sovereignly.

As we had nothing to do with our first life, so we can trace we had nothing to do with the second life. those early breathings are all parts of that eternal life.

Eternal life. Now, actually, friends, the word here, I give unto them, eternal life, in the original, it actually means in the present tense.

[40 : 23] We often look upon such a verse as that of which is the future. God is but when once the Lord has planted the life in the soul, friends, that is an eternal flame, eternal life.

Not like that silly flame that's on the grave of a man off there in the east. Someday the supply will shut off. But no, that eternal flame, eternal life.

You friend, if God gave you a life which could be marred by you or could be lost by you, friend, what would you do? Well, then you'd have to rest upon man and that would be out completely.

Oh, away with that nonsense, friends, once saved is always saved, is a true thing. That about not being once saved and can finally be lost, friends, is nonsense.

I give unto them eternal life and they shall never perish. As I already mentioned, friends, there's times when we fear we're going to perish.

[41 : 30] Have you once sometimes been afraid of self? Sometimes in your own thoughts. Sometimes you've almost let them run loose for a while.

And all of a sudden you've got to realize, what if I would yet be left to follow sometimes the lust of my flesh, the lust of my eyes, and the pride of life?

I know them, eternal life, and they shall never perish. They never shall perish, friends, because not upon their ground, or upon their effort, but upon the fact that they are found in Christ Jesus.

Let me once again repeat those three grand truths which are found there in the eighth of Romans, no condemnation, because they're found in Christ Jesus.

Who shall lay any charges against God's elect? In other words, there will be no accusations, no charges laid upon them because they are laid upon Christ.

[42 : 37] And then finally, who shall separate us? Oh, shall sickness, sorrows, temptation, and sometimes we think so, but they don't.

But in the final end, we are more than conquerors to him who hath loved us. They shall never perish. But notice here another word, neither shall any man collect them out of my hand, any man.

Certainly that includes Satan, that includes the world, evil, that includes the evil which is round about us, that even includes those of our own household.

So we see here, neither shall any man pluck them out of my hands. As I look upon it, friends, this very phrase lets us know that there are going to be times when there will be those, there will be temptations or troubles or sins which will seek to pluck us out.

Friends, there is no case upon the face of the earth since nor will there ever be as the case of Job. How he was placed there at the disposal of Satan, when I say that, I say reservedly, we know that God permitted it.

[44 : 11] But we see there that all the time Satan could not come at Job. Satan says there is a wall around him. The Lord says, okay, I will remove the wall and I will let you come against.

And finally Satan could not succeed by the destruction of his material property. So Satan says, well, flesh for flesh, let me once lay my hand there upon his flesh and I'll show you what I can do.

And the Lord allowed it, but not his life. He could not pluck him out of the Savior's hand. And so Satan came. Friends, there is an example of the might and the power of Satan.

The destruction of all of his material things was the hand of Satan. That even that sickness which was laid upon Job was the hand of Satan. But he could not touch that life.

And certainly friends, if we seize an example of one whose faith did not fail, it is certainly there in the case of Job.

[45 : 20] Oh, I know I often refer to him, but friends, he's a most unusual character. No one shall pluck them out of my hand. Yes, though he slay me, yet will I trust him.

There's faith. Oh, that I knew where I might find him. There's faith. Yet in the midst of all of his sorrow, of which I mentioned, friends, no one has ever passed through, he could say, I know that my redeemer lived, and that he shall stand at the latter day.

He shall vindicate me. And remember, friends, that word redeemer is the same, and I want you to meditate upon this.

And I know you have heard this before from me, but that word redeemer, which Job says there, is the same word we find in the book of Ruth, where it's translated, thy near kinsman.

Oh, Job, my near kinsman, he was brought near to me. He took flesh. He took union to me.

[46 : 37] he come for me. He came under the law, born of a woman. Now, Job seen this all yet to come, and it was not yet fulfilled. Oh, talk about the eye of faith, friends, that's a glorious sight, isn't it?

Those Old Testament saints, they saw his day, and they rejoiced in it. Glorious truth, no glorious faith, blessed faith, and without faith, we cannot please God.

Because faith always looks to its object, which is the Lord Jesus Christ, and it is said of Jesus, and Jesus only, this is my beloved son, at whom I am well pleased.

Have you come in agreement with the father on that statement? Can you say with God to the father, he is that beloved son? And I am well pleased in his work, because I see that is my only hope, my only ground of salvation, glorious truth, glorious experience, glorious sight.

Yes, there will be those who will seek the pluck of sound, a wretched sound. Oh, wretched man am I, says Paul, that body of sin, will I ever be delivered of it?

[48 : 05] But yet he was brought to realize that the only time when that comes is when he will lay that body in the grave, then he'll be delivered of it. But all this time there's going to be the lusting of the flesh against the spirit, and the spirit against the flesh.

But here is something, friends, the spirit will always win, or will finally win. Yes, as I already quoted, David said, I shall someday perish. He thought he would be overwhelmed by the old man, but the Lord even made a deliverance for him there, even in his unbelief.

And David encouraged himself in the Lord his God, and no man shall pluck them out of my hand, my hand of love, my hand of mercy, my strong hand, which came against Satan, the strong hand which said, Satan, get me behind me, the strong hand which led me to Calvary, the strong hand that which said upon the cross, it is finished.

Looking back upon my accomplished work, my strong hand which conquered death, and I came out victorious, and my strong hand which ascended finally into glory, at the right hand of the Father, as the great high priest over the church of God.

Now there, he is the representative of his children. He is there to their representative. He is there to their great high priest.

[49 : 47] And that breastplate, friends, was never removed. But all we stayed upon to Ephod, which set forth his heavenly nature, and he went up into glory with it.

Like the high priest went into the holy place, before the golden censer, and before the ark of the covenant, bearing the twelve tribes there upon his breast.

So Christ arose, not as a private individual, but as he, as the head of the church, like a wheat of ground, wheat is cast into the ground, and it springs forth.

All the other wheat come with it. And so Christ rose from the dead. Yes, there was all of his church, with all of his sheep. Isn't it a mercy that the Lord describes.