

John (quality: Very good, quiet)

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Preacher: Beadle, Charles (1911-1994)

[0 : 0 0] depending on the Lord for all needed help. I would direct your attention to the Gospel by John chapter 8 verse 36 the 8th chapter of the Gospel by John If the Son therefore shall make you free ye shall be free indeed If the Son therefore shall make you free ye shall be free indeed I do hope we may be helped in looking at this portion the precious Word for it applies to all the Lord's dear people thou made free who by the Son of God the eternal Son of God yet the Son of Man the incarnate Son of God

He who laid in the bosom of the Father from all eternity He into whose hands the Father committed this great work of setting this people free He had loved with an everlasting love from before the foundation of the world that come into bondage through the fall through Adam's sin that separated them from Him brought them into bondage Oh what a great work this was that the dear Son of God undertook in the redemption of His people how dreadful their condition through the fall how these

Pharisees these that did soak, leave and boasted that they were Abraham's seed never felt their bondage never realized their dreadful state has been under the power of sin and Satan Oh what a deadening thing sin is for it is the condition of all mankind as they are brought into this world they are dead in trespasses and sins and being dead they do not feel that they are dreadful state and condition until the Lord is pleased and He is pleased in the case of all

His dear people now that day comes for when that spiritual life is implanted in their soul they are quickened by the Spirit then their heart is open Lord was so with the apostles preaching we read that the hearts of the people were pricked they were pricked in their heart they felt it oh there was pain brought there as they were brought to feel and realise their condition of what was their cry men and brethren what must we do also it was for the jailer how his heart was rent what was his cry what must

I do to be saved oh what a mercy my dear friends we have been brought to that same place on other different measures in the knowledge of sin as God reveals sin to all but are quick and are brought to know and feel a dreadful state some in a greater measure than others but are all brought to that place to know they're sinners to know something of a publican's prayer and he prayed God be merciful to me a sinner oh I say all are in bondage all are under Satan's control by nature many may be in a profession of religion oh I solemnly tears to be in a profession of religion as these were that argued with Christ they were

[6 : 0 5] Abraham's seed never felt the need of Jesus Christ and his salvation they went about to slay him they took up stones to stone him they hated him oh oh different the one quickened by the spirit of God brought to know our poor and ruined sinners brought to fear brought to confess their sin brought by the blessed spirit to look to Jesus Christ for deliverance to be set free oh what a great work this was the dear redeemer accomplished that work he finished in setting his dear people free from the curse of sin from the curse of that holy

Lord condemns every sinner he himself declared lo I come in the volume of the book it is written of me I delight to do thy will oh my God thy law is within my heart Lord goes on to declare you see all that the sacrifices that were offered under the old dispensation as God commanded could not take away sin it spoke of him who would come in the fullness of time the dear son of God incarnate son of God come and took into union with our nature his own nature a body being prepared him he might and was found in fashion as a man made like unto his brethren what for why that he might stand in their room instead be their substitute bear in his own body the due reward of their deeds it made him to be sin for us who knew no sin we might be made the righteousness of

God in him oh what a great salvation it's this salvation Christ has wrought in oh what a solemn thing my dear friends to be destitute of any felt need of it or we cannot speak too faithfully upon this solemn matter we're all dying creatures whether we're young or old we're not a moment or a day to call our own the young are taken as well as old how many we heard recently been taken not laid up for months upon a bed of reflection some taken in a moment no warning it may be so with us but oh my dear friends it matters not or how the

Lord may be pleased to come whether it's suddenly to his dear people or whether it may be a long season of waiting and affliction it will be well if the son shall make you free he shall be free indeed my dear friend if he has made us free it is well while life shall last and well when called to die all all in hell are we to know that he has made us free for he declares himself that every poor sinner brought to believe and trust in him are united to him every one given to him of the father will come to him will fill their need of him and will be brought to be true seekers after him he said he that cometh unto me

I will in no wise cast out no wise cast out these are they that he is set free true believers in him have been brought to know their state and condition and caused by the spirit leading and teaching to see in Jesus that one way of deliverance that way of mercy that way whereby God can be just and yet the justifier of him that believeth in Jesus oh my dear friends have we I hope we have been brought to that blessed state and condition to look alone to Jesus Christ for that salvation that blessed liberty and freedom that he has brought out for his dear people in bearing their the due reward of their deeds in his own body the

[12 : 31] Lord laying upon him the iniquity of us all who I dreadful was that suffering that he endured for his people for we read of him in anticipating that that hour drew near his on his way to Gethsemane he said to his disciples my soul is exceeding sorrowful even unto death tarry here and watch with me for what a shame that was it would appear that their poor eyes could not bear the sight they sunk in sleep we are given the record what transpired and the prayer of the dear redeemer as he entered into that solemn hour of suffering father if it be possible let this cup pass from me nevertheless not my will but thine bidder submission to the father's will oh what a mercy oh he's not left to turn away to flee from that dreadful suffering we see how dear the father's will was to him and how dear that people were to him that he would suffer for them when

Peter took his sword when they come to take him spout off the servant of the high priest here what did Jesus say to him oh he didn't say go on to slay them no put up thy sword into the sheep the cup which my father hath given me shall I not drink it the Lord's people know something in a small way of a better experience when sometimes are brought into a path maybe they dread and fear fear they cannot face it how wonderful oh when thou brought in that small measure to speak that word that

Christ spake to his father not my will that thine be done nothing but almighty power of God to bring his people into that place in the path of affliction his human body to bear that which was upon him not to bear a part of the load that was impossible only the son of

God could redeem his people he only that one as the children's hymn declares it none other good enough to bear the price of sin he only could unlock the gates of heaven and let us in the son shall make you free he shall be free indeed for it is a blessed freedom that is made known through the gospel we speak sometimes of Lazarus when he was raised from the dead how dead he was how unfeeling he was knew nothing while he laid in the sepulcher no life didn't realize his bondage he was bound hand and foot with grave clothes but when the lord brought him forth with that powerful word

Lazarus come forth he came forth bound hand and foot with grave clothes he knew his bondage he felt it he wanted to be liberated oh it's just so for the poor sinner quickened by the spirit brought out of that state of death in sin brought to heal their bondage yet one concern then is to be free and the dear redeemer he spake to his disciples he speaks to all his servants that same word loose him and let him go it is the precious gospel that does it we have in the previous chapter in the previous verse

[19 : 25] I would say and ye shall know the truth and the truth shall make you free for it is the precious truth of God Jesus he is the way the truth and the life as he declared himself so we have this word also and ye shall know the truth and the truth shall make you free all is being brought to hear and receive the precious gospel of the grace and love of God in the gift of his dearly beloved son if the son therefore shall make you free he shall be free indeed for is that work accomplished for his dear people that sets them free what do we need all to be brought into the comfort of it or maybe some here are seeking this they won all that seal upon their heart of that forgiveness that word spoken by the prophet

Isaiah when he said he made an end of sin by the sacrifice of himself all that you see condemnation is removed as the dear apostle declares in the 15th chapter of the epistle to the Corinthians O death where is thy sting

O grave where is thy victory the sting of death is sin the strength of sin is the law the thanks be unto God which giveth us the victory to our Lord Jesus Christ also through him thy set free he was raised again for their justification death could not hold him he made an end of sin by the sacrifice of himself for all his dear people given to him of the father he loves with an everlasting love oh what a day it will be when he gathers them all together presents them faultless before his father with exceeding joy what a day that will be for the redeemed and every one of them you see will know this blessed freedom deliverance from sin as the apostle the lord jesus speaks here that all sinners are under that dominion for it is satan's power you see that has brought forth sin and is tempting adam and eve in the garden of eden he could not have overcome them himself satan could not have brought that work in them it was only through his tempting he drawing her as it were to commit that sin that god had said that they should not eat of her fruits breaking that command that brought that division between adam and eve and that separation and that fleeing from that one that they had loved and looked for to come and visit them in the garden in the evening of the day then after they had sinned they hid themselves could not look for his appearing that sin sin had brought that separation that all the lord had even before man fell contrived this way in eternity knowing full well what would come to pass he had made provision he declared it to adam and eve that the seed of the woman should bruise the serpent's head and we in this dispensation four thousand years passed away before that was fulfilled that the dear redeemer come not one moment before that time it was the poorness

of time god set time he come forth to accomplish this great work all that we see in the scriptures when god states a time any specific time he keeps to it i thought of the israelites coming out of egypt god said it would be four hundred and thirty years they would be held there what do we read they came out that self same day fulfilling those four hundred and thirty years so it is none can hinder god's time so christ came in that set time after four thousand years had passed away to do that great work that was given to him the fullness of time came god sent forth his son born of a woman born under the law that he might redeem them that are under the law if the son shall make you free ye shall be free indeed so so this great work that was given him to do he came to accomplish in the fullness of time what that was to liberate his dear people to set them free from sin from that curse that was upon them this work has been going on all through these dispensations since his coming we have had this made more clear to us in these precious records we have more clear than the ancients did they saw through a glass darkly yet they did see as it was revealed to them in all those sacrifices that that was that one way of deliverance must be alone a through blood without the shedding of blood there was no remission oh what a mercy my dear friends if we too have been course to understand and the precious truths have been revealed concerning jesus that he is that one and that only one we are looking to trusting him for our salvation for freedom from sin for what grace we need to cleave to him to ever be looking to him trusting in him none other name given unto him among men whereby we must be saved look look unto me and be ye saved all ye ends of the earth for

I am God there is none else what a precious word of encouragement that is for every poor sinner for it matters not how great thou the sinner we have set forth in the word of God as no sinner too great but what the dear son of God can set free for he says to all that are burdened come unto me all ye that labor not heavy laden and I will give you rest take my yoke upon you and learn of me for I am meek and lowly in heart ye shall find ye shall find rest unto your souls precious encouragement to every poor burdened soul to come to him or ever for dying thee proved thee great he was a great saviour he delivered him from all those sins for which he was hung upon that cross as he said to his fellow concerning crises as we indeed justly we suffer the due reward of our days for this man hath done nothing amiss for the revelation no few moments was given to that dying thing for our encouragement to continue to pray for all that are dear to us for life's in the body for there's no limit no time limit to god to quicken the soul to prepare it to be with him as he did therefore dying thee glory rich he was as the lord dealt with him in his mercy brought him to see himself and brought him to see

[32 : 23] Jesus too that he was bearing the sins of his faithful suffering in their room and stead and all he desired for to have an interest in their great work that he was accomplishing him remember me oh lord when thou comest into thy kingdom oh I believe it's the prayer of all the dear people of god the prayer of the dying thing the prayer of the psalmist too remember me oh lord with the favor that thou bearest unto thy people who visit me with thy salvation

I may see the good of thy chosen I may rejoice with the gladness of thy nation I may glory with thine inheritance always at the prayer of your heart it is be assured that prayer will be answered it never came forth of a natural heart never came forth from the flesh it is that which the spirit works in the hearts of his dear people when I learn to see the blessedness of his people what blessings they receive from him now they desire and long to be like them they take knowledge of them they have been with

Jesus that was so with Ruth wasn't it the Moabitess damsel oh she had those same desires she saw in her mother-in-law all that her which the Lord had done for her what a blessed soul she was oh the Lord who Naomi's teaching her was pleased to use it for Ruth's good and quicken her soul into life bring her out of that state of death as she was in the worshipping of the idols of Moab and brought her to see all the blessedness of being one of the Lord's dear people nor she desired to be with her abide with her to live and to die with her love oh what love what

India roost heart to her mother-in-law and what love for as often for it is in more or less measure in the heart of everyone taught of the spirit brought to see the blessedness of God's people and brought to love them love God love his house the psalmist could say I've loved the habitation of thy house the place where thine honour dwelleth or can you say I hope it is so with each of us we are found in the house of God if the son therefore shall make you free he shall be free indeed for I say then he came into this world for this very purpose to set his dear people free how he does he is calling them by his grace he delivers them out of the power of

Satan and his kingdom he translates them into his own kingdom oh I redid the apostle for and at Damascus road oh how well was the apostle for so as he was then doing the will of Satan persecuting the saints he hated the dear people of God he stood by while they stoned Stephen kept the clothes of those that stoned him grow Or little did he realise them that change that should soon be wrought in him and instead of hating the dear people of God as he did that he would be brought to love them that love was a great love he would go to any suffering for the dear saints of God oh how willing was the dear apostle to bear those sufferings for the dear saints of God after the Lord quickened him oh when he realized what suffering he had caused for the dear saints oh he was never yet weary of suffering all that come upon him for their sakes after how they rejoiced that their apostles they were called to bear such things for the sake of Christ and his people in that prison of Philippi how they rejoiced in that dark midnight hour singing praises to God praying to him oh how could they have done it without the dear redeemer being with them in that prison oh how that night must have shone in that prison as the dear redeemer was with them in it what a blessed issue oh what a bringing forth and the dear apostles and the dear apostles and what great work wrought in the jailer's heart and his house for how they did for how they did rejoice that they were called to bear such things for his name that they were beaten and cast into prison that there the Lord would show mercy to the heart and jailer one love with an everlasting love amazing my dear friends we have the same hope that the Lord should have such mercy upon such sinners as well the apostle spoke of himself of being the vilest of sinners the Lord's dear people know the wickedness of their own heart their heart is made known to them and revealed to them

[40 : 59] they feel that is the case with them none so bad as them yet what love what mercy has the Lord shown in bringing them forth out of that condition and setting them free the dear redeemer suffering in their room and sin that holy Lord that condemns them he is completely satisfied has no claim upon them it was in his heart to fulfill it to pay to it all it demands of his dear people that's the finished work his work is complete when he said upon the cross it is finished that great work of redemption for his people for his people was complete and oh it was complete for you my dear friend that are looking to him trusting in him if the son therefore shall make you free he shall be free indeed for indeed oh there's nothing left of that debt that great debt of sin free like one owing maybe some have many debts one comes offers to pay or those debts on their behalf nor if there should be one her overnought not accounted for or there would not be complete freedom to that one but this was never so with crying for he's accounted for all the sins of his people that laid upon him the Lord hath laid on him the iniquity of us all he has completely set his dear people free and when he is pleased to give the witness in the hearts of his dear people they know it they feel it oh I hope the Lord gave me to know that when he put away my sin

I felt that there was nothing between my soul and him he vastly different since that day and all the mercy is this my dear friend what the Lord has done is done forever though we may not be favored to walk in that blessedness yet what he done then is still complete all the mercy this is if once the love of Christ we fear upon our hearts impressed the love blessed nest or seal never be raised the body is finished that freedom is wrought for his dear people if he stands good though we may not be able always to rejoice in it if the Son therefore shall make you free ye shall be free indeed here I leave a few remarks though the Lord bless his word forgive all in this amen because books

I hear you may not even but HORHe CHARGE or does it In the 2nd, in the 2nd, 248.

The Lord on earth is now for his son. And makes his goodness. The meaning is there in any. He gave his son.

He gave his son their life to him. His slave in prophecy. On death and death. The seventh, in the Lord. In the 570.

[46 : 18] The seventh, in the 2nd, 248.

The Lord is now for his son. The grace is the best of God.

The Lord is now for his son. The Lord is now for his son.

The Lord is now for his son. The Lord is now for his son.

The Lord is now for his son. The Lord is now for his son. The Lord is now for his son.

[47 : 39] The Lord is now for his son. The Lord is now for his son. Thank you.

Thank you.

Thank you.