

The perfect work of God (Quality: Poor, Incomplete)

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Preacher: Lee, Jabez (1894-1968)

- [0 : 00] Again I would draw your attention to the words you'll find in the 32nd chapter of Deuteronomy, the fourth verse. The 32nd chapter of Deuteronomy, fourth verse.
- He is a rock. His work is perfect. For all his ways are judgment. A God of truth.
- And without iniquity. Just and right is he. Those of you who are enabled to be here this morning, I will remember that we venture to speak a little from these words.
- Jesus Christ.
- [2 : 55] As we've heard one or two other thoughts concerning the rock. How that, how there was that, which Christ said unto one ear on earth, there is a place by me.
- And I will place thee in the cliffs of the rock. When my glory passeth by me. Sinner.
- Have you, that you have held that place by him. Even Calvary's rock. Even Calvary's rock.
- And that he hath placed you, the vilest of sinners, deserving as a dying thief expressed.
- Deserving everlasting and eternal world. And yet, and yet by his, by God's love and mercy, have favored us and placed us in the cliffs of the rock.
- [3 : 59] And behold his glory as it has passed by. His glory. The glory that he had with the Father before the foundation of the world.
- And what was that glory? And what was that glory? Well, it was the glory of being the eternal Son and everlasting King, the rock of his people.
- Oh, how blessedly is it set forth then in the crucifixion of the Lord and Savior Jesus Christ as he stood, the eternal rock.
- As we mentioned this morning, concerning when he said to Peter, upon this rock will I build my church.
- And how he was there at Calvary's cross, when he was proved that the gates of hell should not prevail against him.
- [5 : 07] And also at the resurrection, when he burst forth from the tomb. And those who were there to hold him fast.
- Oh, at the sight of him that is of the Holy Ghost. And with the sight of him the keepers did shake and become as dead men.
- Oh, the blessedness of these truths. As we look into them. That our rock, Christ Jesus, came forth a mighty conqueror over sin, death and hell.
- And at that time led captivity captive. Received gifts from men. Yea, for the rebellious altar. And not only so, but swallowed up death in victory.
- O death, where is thy sting? O grave, where is thy victory? The sting of death is the law. I've done thanks unto God, who giveth us the victory.

- [6 : 16] And through our Lord and Savior Jesus Christ, our eternal rock. He is the rock. He is the rock. His work is perfect.
- Well, we spoke a little, in a very imperfect way, of this perfect work. We said how it was a perfect work, as it was instituted in the covenant above.
- And that he was perfect in all his works. The work of salvation, then, is a perfect work.
- And while there is imperfection in everything else, surely, if we have eyes to see, we can see there's imperfection in everything here below.
- What did Christ say when he are on earth? And I thought this when recently, or during this year, I was at Cambridge and saw the magnificent carvings and so on, in the King's Chapel there.
- [7 : 34] Well, one stands even there spellbound at the gifts God has given men. But my friends, what did Christ say when he are on earth?
- When they showed him the buildings around, he said, see all these things. There shall remain not one stone upon another that shall not be cast down.
- I thought of that as I looked at it. These things are imperfect in the sight of God. And he, in his wisdom and his greatness, one day, I will prove his perfect work, to be that that alone is perfect.
- And when all things else decay, change and decay, in all around I see, in life and in death, O Lord abide with me, said one.
- Oh, how many have speak those words, my friends, and know not the solemnity and the greatness, and the blessedness of them.
- [8 : 47] Oh, what a mercy it is if you and I have been brought to a measure of this experience, to see curse and death in every stream, saying the sweet well of Bethlehem, to see that all things here below are fleeting, to see and believe that all things here below are fleeting.
- The day will surely come, when the great and mighty God will cause all these things to be brought to nothing, in a great day when he shall send forth his angels to eat the harvest.
- Oh, what a mercy, my friends, if you and I have some humble hope, that we shall be among the wheat, that shall be gathered into the garden of everlasting peace.
- Well, it's a perfect work. It's perfect in that God can know nothing of imperfectness.
- As we believe a little later on in this verse, implies that he is perfect in all things.
- [10 : 18] And we see his perfect work. Now, when he came here on earth, as by the experienced will of the Father, he came in his incarnation, born of a virgin man.
- Oh, say the abundance as it is, if they do not believe it. Oh, they cannot fathom nor understand the depth of the blittedness of the incarnation.
- But oh, how far, my Lord is it believed by his people, when they see his perfect work. How in the countess of bound for, there are those angels that were sent forth to herald his God.
- And he was the dead. Oh, the depth of those things when we try and cry into them. But I did feel a little the other day when I was thinking upon those angels when they came to the shepherds.
- Didn't come to anyone else, you know. Just those shepherds at that time. And it was revealed unto them that he was the very Christ, a very man.
- [11 : 43] And that he was the design that had been promised. And in it, they saw a perfect work.
- The perfect work of the incarnation. Through the perfect knowledge of God the Father, God the Son, and God the Holy Ghost.

All in unison. In that perfect work of redemption. The Son having been appointed by the Father to come here on earth.

And he might carry out this perfect work. And there's never been another perfect work. Over eminent may not be, I may say, more.

Over much they may not be taught of the Spirit. It's still not been a perfect work in all its aspects.

[12 : 58] What do I mean? I do not mean that the work of the Holy Ghost is not being perfect in the declaration of those fools.

But they were sinful men. The apostle Paul, or how he mourned concerning the kingdom. Though you see, he had great grace.

Though he proclaimed this perfect work. Though he was by the Holy Spirit ordained for it. Yet you see, he was imperfect.

And thus all his servants, if they are rightly taught, will be imperfect. Feel it too. Feel it more than they can express or tell others.

But the Spirit also declare this perfect work. The work of redemption. And as I said, then in the incarnation.

[14 : 06] And then, as you trace that work through. Not as well too long just here. But as we trace this work through. As we read the Gospels.

And as I have tried so feebly here from time to time. To go through it. You see how it was crowned.

And this perfect work was crowned with success. When, on the cross. He cried out it is finished.

And gave up the ghost. Ah, this perfect work was finished. It was finished. It was finished. From the fall of foundation of the world.

Oh say some, how can that be? Ah, well there was some that questioned these things when Christ was here. Nicodemus questioned.

[15 : 06] How can this be? Many others too. Describes and fantasy. But you know. Ah, this work is perfect.

And, ah, he, ah, he crowned it with success. When he cried out then upon the cross it is finished. And gave up the ghost.

And, ah, it was then in the, it was, ah, known there and then. That it was perfect. In the, in his perfect holiness.

And, his, his, his greatness and his might. And, it was, it was, ah, seen too. That it was a perfect world.

When there was darkness. Over the earth. The sun, my friends. Ah, ah, ah, ah, ah, ceased to shone upon that sea.

[16 : 04] Isn't that a death? That there's something more. Far, far more blessed I feel. To you and I. It was a perfect world. When he caused the strale of the temple.

To be, went in twain. Or in two. Or according to what scripture. What gospel is opening. But, you see it was rent in twain. And that.

That. Being such a perfect world. Opened up that new and living way. Whereby the veil. Of his rent.

So that. There's an open way. Under the Father. In and through a precious cross. Where sinners of the deepest die.

And living in the greatest fill. Might come under him. And wash. And be clean. All that perfect world. Of redemption.

[17 : 02] That perfect world. Wherein. You and I. Have. Have. Some who. Are that we have been brought.

Even to that knowledge. That all manner of sin. Never mind how vile. I was. Laid upon him.

Upon the cross. And that. Because. He was perfect. And there too. It was a perfect world. When. I crowned as a perfect world. When you know. He rose. As I said before. Just now. Not to repeat. What I've already spoken.

To use repetition. But. You know. How. When he rose triumphant. And. And. Then. That perfectness. Was still. Carried on.

[18 : 00] May I say. In a right. In a right light. When he. When he ascended. Up on heart. And. Then. That perfectness. Was still. Carried on.

May I say. In a right light. Ascended. Up on heart. When you know. He. He led them all. As far as. To Bethany. Will you be to Bethany. Son.

Seen. This perfect. Rock of ours. Seen. This dear. Saviour of ours. About to enter. Into his glory. About to ascend. Up on heart.

Have you ever seen him. At Bethany. At Bethany. And. Have thought upon that. One. One. Two. In the celebrity. Of us. As he has ascended up on high.

So will he come. With all these holy angels. With him. And a multitude of his saints. And you know. As he has ascended up on high. So will he come. And with all these holy angels. With him. And a multitude of his saints. And you know.

[18 : 55] If he should come. While we are alive. If he should come. If he should come. While we are alive. If he should come. While we are alive. We know it is true. Because God's word speaks it. He is saying to be caught up. To meet him in the air.

But they shall never. Never. Never. See the destruction of the wicked. Blessings on his behalf. His holy name. He says perfectly. Clear his word. I will not. Destroy the righteous.

With the wicked. I believe. In the Catholicism. That. That. That. That. That. That. That. That.

That. That. That. That. That. That. That. That. That. That. That.

That. That. That. In. That. That. That. He.

[19 : 52] That. I. When he said. They. ■■. He should be fine. He dolly. B ee job by. When i.

Leg up my cubes. The glare. That they're happy. And. Vanity. Can appear here. be careful here and I make myself perfectly clear that there have been, we believe in wars, in calamities, we believe there have been some of God's people that have died in that particular one that I believe. But they have not been destroyed with the wicked, only their poor bodies have died, my friends.

That by their dying immortal soul that placed upon their ark cannot be destroyed with the wicked. However, God has determined in his will to remove from the platform of time.

That's why I like to be perfectly clear and also in these, on these poems, that we may not discourage any of our hearers, our the healer elsewhere, who might have been bereaved perhaps in that way, but somehow have been removed from the platform of time.

in some way, as they have been perhaps in the world, I mean moving about in the world, a hearer alone, called the sovereign of these things, but it still comes back to that one point, it will not destroy the righteous the righteous, we look at it. Well, it is a, it is a perfect work as he has ascended upon high. And also, it is a perfect work as he is now in heaven, perfect in his, in his intercession. Oh, that's perfect intercession. There is no intercession apart from Christ's intercession, it's perfect. God finds it.

[22 : 16] God is not perfect. He is an abomination in the sight of God. There is only one intercession. Man is not an intercession. No. There is only one intercessor for the truth. But, the truth is not an intercession. And I said before, when the vow of the temple was ready to end in twain, there was an open way whereby we may call through the intercessor, unto the Father, unto the Father, there is no other way, we dare not attempt approach unto the Father, or how goodly some speak of the Father.

How in prayer sometimes. Don't misunderstand me here. But, one man that I know, and I don't speak judgmentally, do try and see that when I speak these things, but we must try as unable to speak with fear.

But, there is one I know, whenever he begins his praise, O God. Well, you know, my friends, I know that's true. But, you know, I feel he's been a little bit familiar with the Father.

You see, Christ is a mediator. Christ is the one and only whereby we may have present the Father, for the Father out of Christ is a consuming fire. And he will consume all those that are out of Christ.

And all those tools, to attempt to come to him, if they come not through, but mediator, Christ.

[24 : 13] Oh, may we remember this. I've trembled sometimes when I thought before. He has all power, yet all power.

He is that and he is thrown in majesty. And holds the universe, my friends, in his fist. Measures of waters in all of his hands.

When I try to speak a little of the majesty of God, there is why words fail me, words fail me to be able to set it forth.

And also the solemnity there is in God himself. Oh, how, somehow, to speak of him as a mere man.

That beautiful hymn. That beautiful hymn. In the occasional hymn, you know, for what, thinking of Christ in the past. Read it through, my friend, when you get old.

[25 : 18] Some might say, well, I already know it. You read it through again. It might be a lesson. That beautiful hymn. Keep saying that and out of these things, anger. You know what I weighed the word. Oh, touch it bumps all to, to have heard those things of that man.

That poet speaks of it there. And then to come to that last voice to be able to feel that he's our helper, our friend, our brother of friends.

We look into those things enough carefully, even those precious hymns of ours. as we reason not to just read a movement and say well that's a very nice hymn well that won't be of any profit when it's made profitable to our soul by the inward witness of the spirit and then we can say it's a nice hymn because it's made known to us that we walk in it and can dwell under God that he may lead us if we do not already know it lead us into those things those dear men who are living and who know knew that it was a perfect work like this like dear heart in some of these beautiful hymns and that hymn that I mentioned so many times I hope you'll bear with me because I do it that beautiful hymn on Gethsemane there you have the perfect work of this rock-crunchy mess perfectness in all his power perfectness in all his merit perfectness in all his love perfectness in all that he did for his people so there's something more that he might present a perfect church before the power of eternity and you and I as imperfect as we are as creatures born in sin and shaken iniquity and ultimately lived and yet to stand out of perfect church perfect as we stand in that in upon this rock perfect as we stand in Christ and the fire that can receive nothing else but perfectness for we read in revelation there shall be no wise into their ends anything that they find for they will make it alive as those whose names are written in the land of Allah therefore it is these that stand upon the rock and are made perfect by his perfectness for all his ways are judgment all his ways are judgment while his righteous judgment you know the judgment of men is not always righteous the judgment of men is often to satisfy their own understanding or in some ways whereby their judgment is not just and even in the laws of the land you see the judges of our land they are dependent upon the truth of others that they might pass judgment and so then with Christ his righteous judgment because he is he is that righteousness and knoweth all things and he needeth none to come to witness there'll be enough inside us to witness before God that what we are and he needed no witnesses to be brought forward to him oh that was perfectly clear of that dear woman oh we caught her we saw we'll take her to Christ ah

we caught her to the react he that hath no sin that's righteous judgment he that hath no sin that he cast a first stone they went out one by one the dear woman left alone what a blessed place for her does no man he condemn thee she said nothing none neither do I condemn thee he wasn't it wasn't correctional in her sin my friend when he said that he condemned that sin in her oh yes but neither do I condemn thee what was that I pardoned every sin I condemn thee not not in that sin but I condemn thee not go and sin no more and he gave her that authority my friend and she didn't sin that sin anymore you know it's not let up in the record but I don't believe she did when he gives her command to sin no more my friend that sinner can't sin that sin again they are delivered from the bondage of it

I know what I'm speaking about you know on that particular point I'm not going into into those into those into my private affairs but I can tell you the truth I know that to be true once he commands us to give up a certain sin we shall give it up could we know it should be damned if we don't that's so perfectly clear isn't it but at times when when you see there we find that he has righteous judgment and his judgment is such and that he judges according unto his own mind and his own good all his ways are judgment and he judges he judges his people too in that that if they sin against him his judgment will be stopped that he will that he will that he's raised toward them will be known and troubled

[32 : 05] I mean this if we sin against him or are indulging if something in this time state that is not according unto his word or which old no harm is telling us there's no harm in it well he'll be our judge he'll all his ways are judgment and he'll judge us accordingly and he'll punish us in that judgment and he will withhold his love from us for the season he will withhold how those three times that we have felt in his house he'll breathe he'll leave us how to walk in bondage and darkness and as he said in his word because your sin and iniquity has increased it has caused me to hide my face from thee but all his ways are judgment therefore though he thus deals with his people he will also when these things have done their work and brought us into that place of repentance and godly sorrow to sin there will be that known by his gracious hand he'll come he will indeed and he will once more give us to feel that though our sins are as black as a tentative credo he by his love and by his righteous judgment has cast upon us that glorious robe of everlasting righteousness that robe which is without without esteem which covers from top to toe all his judgment how what a mercy it is to be under his righteous judgment and that though men can make and sign us to everlasting ruin yet he in his love and mercy has compassion and compassion upon the destitute and the poor and the needy

I know it's not nice to feel poor and needy it's not nice literally but it's far worse spiritually to feel poor and needy feel destitute stop be naughty then the enemy comes in he says oh you know now you're a reprobate you know nothing of these things and I'll have you at most I say what did he do this with his life that's why like that don't feel like that he never did it he never will my friends he didn't trouble any of your plans you read through the old testament you'll find that he didn't trouble one of those of his he didn't trouble and many others which are too numerous to mention he goes to dear David drives him into the cave of Dolom whilst after all his deliverances from the lion and the bear and from the uncircumcised

Palestine ah but you see he had to be he's taught and led in and out in this path as I said a little this morning and so so that he might find that he's teachers and he's a your teacher sinner and how long you may have to go go on in that way we know not however it may be days weeks months or years but don't you be over discouraged you know the time will come when he will rise up the grave attain this rock this glorious rock he will not leave thee destitute and not only so he is that rock which I believe if I may just revert about the rock once more he is that rock whereon is placed that ensign itself whereunto when you are dismayed at darkness and fields and your destitution whereunto you may look and look again if you are serpent bitten serpent stricken driven from pillar to post and entered as a partage upon the mountain again I say you will be enabled to look and and look again unto him who was reared on upon

Calvary's cross and like as it was in the wilderness as they looked unto the serpent in the wilderness so you will be enabled to look unto him and you will look upon him as still he said in the word and then they shall look upon him whom they pierce the soldier here is trying to screw do you believe you are facing through and through you will if you are one of it and we are daily doing it my friends it's all very well to say well what cruel it was don't you think it's cruel that you and I are our sons that we pierce his dear sacred son oh the love of crossed that sacred mountain that cave me dear son and flowed so freely what a perfect world where his judgment is a righteous judgment and how here on earth being almighty

God as well as man how we see his righteous judgment in that he was able to say we can't say we have been given that wisdom but when he was here on earth he said you are of your father the devil and his work she will do you know in the new in the new version of these things they twist this round make it sound a little more congenial you know they don't like to have it out that way they don't like the way that the behavior speaks let's make it sound a little more congenial to those who want it ah this sacred word how romantic it is isn't it and don't you love it I don't want anything different ah you see I believe this to be perfectly true that if you are and are seeking after these vital realities you'll love God's word in all in all his reproofs in all his searches in all that he says you are and you'll come before and you'll say Lord that's just my that's just my photograph it's just what I am

[39 : 58] I'm just this character but there be an argument dear Job comes in he knows the arguments he knows the arguments of this place and then dear Job says oh then I knew where I might find it I would come even under his seat I would fill my mouth with arguments what is the argument so you you find your portrait in the word of God and see yourself as being a destitute a sinner and dark and benighted and yet there is that argument that you can comprehend even unto him who brought about this perfect world the throne of grace and and say unto him that he shed his precious blood for sinners and then to to be able to say that it was for such as have no helper and no deliverer he is the rock his work his purpose for all his ways and judgment a God of truth a God of truth not like those gods that were set up by the heathens in this day heathens heathens her more now do they but they speak not ears of they that they hear not eyes of they but they see not neither speak they through their throat and those that make them he says are likened unto them they speak not through their throat pure mercy in mind if God has caused us to speak through our throat and fear neither the frowns of men nor caught their smiles in the declaration of those things whether speaker or hearer that he hath taught us and that in the furnace of a fiction that we may endeavor to and be favored to suffer reproach for the name of

Christ well he is a God of truth all other gods you see are but a lot and they are but those things which shall perish and many have perished you know how this was proved by the prophet when he said unto those around him let him be God that that judges by fire now how the prophets of Baal how they came with their sacrifice and how it was that though they shouted unto their gods there was no fire there was no fire and now that prophet says prophet saw prophet saw how he went at them you know in that way you weeded at your leisure and then you know how he said dig a trench around us the depths of

God's majesty fill it full of water then you see how he called upon this God who speaks truth the God of you and I who would desire to absorb more and more he who hath done such great things for us where are we of glad I say this God who is our God who is not always able to feel it I know but I say he who see he answered by fire and came and consumed the wood the sacrifice and lit up the water in the trench my friends that's what I mean when I say that he is a God of judgment and a God of truth one that overthrows all the craft and deceit a wicked man there to prove in that day a prophet was a prophet of the

Lord also in other places it said of the prophet and they shall know that there has been a prophet among them not an easy thing to go and preach the preaching we have been in how God spoke unto the prophet Jeremiah his goal preaching upon men he bids not what you may have gathered together in your own mind and reason that which I bid thee oh I came here this morning so terribly after when looking at these words I thought well I can't see anything in them I don't know what I can do but I was venturing on them see we have to go and preach the preaching he bids us and that he asked pilgrims at two hours as we open our mouths they're dependent upon him we are indeed

I was never going any other way God ever preserved me from going in my own strength that I be brought to shame I before the people well I feared at many times that I should be brought to shame he is the rock his rock his perfect for all his ways are judgment the God of truth and as he said when you're on earth I am the one the truth and the life and if anyone asks you where the truth is preached my friend you've got an answer for them that where Christ is preached the truth there's no other truth not what men say is the truth what they preach to preach the truth is to preach Christ for I feel some sweetness even today from last

[47:11] Sabbath you know I don't speak often to places I go I feel at other places but on last Sabbath those very few words and he preached unto him Jesus all the volume there is in it Jesus what was the outcome of it I had intended to go in there what was the outcome of it see that here was what was that intermediate at that time what can't keep in your backs the field of man the field you might have to take some office in the world out of ground