

John

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Preacher: Woodhams, Raymond (1933-2014)

[0 : 00] depending upon the health of God. I was set before you this evening these words from the 14th chapter of John and the first three verses.

John chapter 14 and the first three verses. Let not your heart be troubled.

Ye believe in God. Believe also in me. In my Father's house are many mansions. If it were not so, I would have told you.

I go to prepare a place for you. And if I go and prepare a place for you, I would come again. And receive you unto myself.

That where I am, there ye may be also. These words. The Lord Jesus Christ spoke in compassion, in pity unto his disciples.

[1 : 26] For undoubtedly he knew the troubled heart they had at that particular time. At that particular time, because he had taught of his death.

He had taught them of what must take place. He also knew of the troubles of their heart that would come upon them when he was crucified.

For as we know, for as we know, they forsook him and fled. These words are very familiar unto all of us, and most of the people in this outland.

Because we know, they are written upon posters, and hoarding. Oh, bloody do. And not as men write them up to be, words so lightly handled.

They are not for everybody. They are not for everybody. No, not that. But these words, let not your heart be troubled. Ah, unto a people, whom the Lord has sought out, through his electing love, to be those, a people with a troubled heart.

[3 : 08] Oh, how solemn your thought, that it is one among us, who has not a troubled heart, who has no concern, a death state before God.

Any who do not realize, who do not care, who have no fear of that rock to come.

For it is a certainty, that God cannot look upon him, but through the Lord Jesus Christ.

Oh, but this is, as I said, to a people with a troubled heart, let not your heart be troubled, in spite of all he knew, which would befall him to trouble.

Yea, the whole trouble of it all, the sin of man, that he should bear on Calvary. Oh, the compassion that's found in his heart, to stop to sleep upon the troubles of his poor disciples.

[4 : 34] Let not your heart be troubled. Ye believe in God, believe also in me. O, they believe in God, and so do we.

O, they all they must have felt, and know, that God and their fathers, who fought and fought out of that land of Egypt.

O, a God of justice, a God of righteousness, a God who could not look upon sin.

O, they had great need to be troubled, and so had each one of us, if we have not been given that precious faith, to believe on him.

O, let not your heart be troubled. Ye believe in God, believe also in me. O, why, the calm mind you say, why should I believe on him?

[5 : 59] O, but for the shedding of blood, there is no remission of sin. And therefore, we must stand, and face God alone.

And therefore, we must be utterly condemned, and sent, to never any hell.

And men may turn and twist these scriptures, how they like, but they can never wrest the truth from them. It is not unto the whole world, those who believe that calm of trouble, and that sin is a mere thing, and that the Lord told them not to trouble, but just to believe in him.

No, it is to those who have a troubled heart. Can not then, you and I come in here, have we not a troubled tonight?

Have we no doubt and fear? Believe also in me. In my Father's house are many mansions.

[7 : 20] Oh, I know I heard it said, What a lot of rocks! How can there be a mansion in a house, let alone many?

Oh, how it does, betraying, and ignorant to talk sound, for this world. The translators did find a little ambiguous.

It has no to meaning, a place of abode, a resting place. Many places, yea, sufficient place, for all his elect.

In my Father's house are many mansions, a place of abode, a resting place, many places, yea, sufficient place, for all his elect.

In my Father's house are many mansions, Oh, how ignorant and how little we feel to know much of these mansions, but all those who believe on Him, all those who have had that precious face implanted in their poor sinful hearts, who have been caused from nature's darkness into His glorious light and seen their hideous state of their calm mind, this we know they shall find, and abode there and in place through a never-ending eternity. If it were not so, I would have told you. Oh, it seems here that the Lord would be a first to try and impress them, to bring them out of their sad state. If it were not so, He would have told you. Would He have begun that work of grace within you? Would He have convicted of your sin? Would He have given you that precious faith to believe on Him, and then to leave you, and never to raise a poor sinner again? No, He could not, He could not, He would not. It was a game He saw when He was before time began.

[10 : 27] I have told you, and if it were not so, I would have told you. I go to prepare a place for you. Oh, this place where He was going, where was it?

Where was it? What was it not? To the garden of the Gethsemane? There, oh, to feel and know, that rock of God upon Him, to bear the weight, and rock of God, the the insinuation of Him, for all His elect. Was not this the preparation for you to go unto that lesser boat? For a God of justness, He could not look upon sin. For He said, the weight of sin is death. For sin is death. Oh, then, how could any of us ever hope to stand before a just and holy God? How could we ever hope of these mansions in the sky? These places of a boat, these places of eternal rest, where sin is and the rest of us, where sin shall not follow us, except that our Lord and Father, the seed and again— the ■■■ungkinan■■■■ and Thack, the

Let not your heart be troubled, oh, this dark begin seems to be the key of these words. Let not your heart be troubled, I go to prepare a place for you.

Oh, some might say, how can I know that he has gone to prepare a place for me? I feel so dead, so cold, I cannot see a glimmer of hope for me.

But do you believe in God? Has he ever convicted you of sin? If he has, he will continue that work he has begun in you.

[13 : 41] For he will have the thin abode love. Self can never enter into that blessed abode.

Oh, I go to prepare a place for you. Oh, what suffering he had to endure.

Oh, there might be some who say, I am coming to the end of my year, I have no hope. How can this be so with me? Let not your heart be troubled.

He has mercy upon the sea. Whilst in that preparation for all his chosen race, while preparing or while satisfying the justice of God, he looked upon the sea.

All to say unto him, O Lord, to say unto him, this day, thou shalt be with me in paradise. O Lord, do not cast away that hope he has put within you. Let not your heart be troubled.

[15 : 21] If your heart be troubled on account of these things. Remember this. The devil, he will never trouble the heart of one of his own.

Oh, I do solemnly believe this. The devil knows. He knows, and he knows who shall be saved. But he has that determination within him to try and overthrow the world of an all-powerful God.

And surely, as the battle raged God, he will use his life resources. He will put everything into that fight he can, to reduce the poor sinner to hell and to bond.

And that's the battle raged God. And that's the battle raged God. If I may have done it. If I may have done it, it is not so with you. Is your heart troubled so? Oh, look unto him, for he has gone to prepare a place for you.

And not only that. There is that preparation. The preparation of our heart. Of our bodies here below.

[16 : 46] Some might say, yes, we believe what you say, that that preparation was necessary. But why am I so now? Why are things going against me?

For I felt the love of God in gone by days. I believed and I felt sincere in those days. And I had that sweet assurance within my breath that when I died I should be with him in that place where sin should come no more.

But oh, I cannot see this now. I feel the reverse. I feel evil welling up within me. Ah, this also is a work of preparation. He will reduce your strength in the way. He will bring you down.

For oh, how can you still be allowed to cling and cling to those things of this world. Oh, some darling item you might have hid. Oh, he cannot. He will prepare you if he is your child.

And in that preparation. There must be that worth of chance. Oh, I know some people do not like to talk of such things. But I can assure you this. That those who do not like such things.

[18 : 47] And that those who want to shut their ears. Well, I must say this. They have not. The matter in them.

Yes, religion. Yes, religion. Will not stand. Oh, if he is preparing you for heaven. If he has gone before and paid the price. Oh, must you not then follow in the steps of your Lord and Master.

Must you not know the affliction. In a small measure. What he has endured. Oh, how rebellious we are at times.

Under the almighty hand of God. When that carnal man within us seems to get the upper hand of us. Yes, have we not lived to prove that he is preparing us.

Has he not done. Has he not done anything for you in this way. Has he not brought you into some strange. Where you have fell.

[20 : 13] Where you have fell. I know not what to do. I cannot see my way. And the devil comes and says. There is the Red Sea before you. The enemy is behind you. And now what?

Where is your God. Where is your God. Where is your strength. And where is your hope of everlasting bliss. Now it is finished.

Oh, has he not opened up. Has he not opened up. Has he not taught you. Has it not left that mark within you. That he is increasing. And you are decreasing. I go to prepare a place for you.

voice. Oh, you might be in that same circumstance at this particular time. Oh, can you not look back and see what the Lord has done for you? Can you not say that he has appeared in times past? Oh, I can assure you that in your heart is troubled so. If he has implanted that trouble, it is not to bring you to utter destruction, but it is enough, all to teach you, all to make you sick of self and fond of you. Oh. And if I go and prepare a place for you, I will come again. Oh, this preparation then is most necessary for that coming again. He will and he does put you into such punishment because he is coming again. And when he comes again, he will and he cannot look upon sin. He will take you to glory where sin can enter no more, where there will be no mystery. Oh, what a blessed mercy then, if he is refining you, if you are in his fire, consuming that dross, the dross of pride. Oh, I do believe this is, as it were, the master's sin. For, oh, how could one of God's elect, if he had not that carnal pride within him ever sinned against one whom he has trusted, one whom he has put his strength in? Why, it is that pride, and the devil seems to make good use of that? He does, he has intended, or does intend not to let this preparation go on. Oh, he comes when we are sleeping, when we are perhaps settling on our knees, and puffed up with a little pride. He tells you that you can get along quite well without God now. He has brought you thus far. You are doing quite nicely. You get a little spiritual pride, you buy in a thriving, you get a little spiritual vain ■■■ mother. Ohh.

1 devotion toad. 5 church, peace, peace, peace... • ... Reverend and awaitley Col coronas, we are in mass, right? 0 way toodize opel 2019 where there are other lif palaces. It may occur in the dead man's death, but not too with his death, but the dead does not a little bit.

[24 : 54] 4 church helps her brother to separate Scripture and aika big appearances... Second church to say, if you use your night or something to do, say something else, it puts the Ste ti■polah on, Oh, you will try to put the roof down, with you trying to define this, and arada, it may go on in the dead professor, but not so the dead, not with your elect, not with your elect. Perhaps he put it into Bible language, an incident that was set forth.

Oh, poor Peter. He by faith stepped forth into that water. He had his eyes upon his Lord of Mind.

He could see him. He was comfortable. He realized at that time or that moment where his strength was.

But oh, alas, how quickly, momentary, that faith is taken away as soon his eyes are turned from his mind.

And there he is, thinking. Oh, the death that must have come upon him there. Oh, what a lesson that poor man must have learned, and how painful it was.

[26 : 07] But oh, the Lord, in mercy, he took him up and lifted him. Oh, and he will. For each one of us, he will not let you sink. He will not leave you to be destroyed.

For he has gone to prepare a place for you. He has laid down his own life for you. He shared his own heart for you.

Oh, we would not talk of these things irreverently. We would not take them upon our lips as if, oh, it was a matter of history.

It was for you. It was for him. It was for him. For whom he had designed to save. He had a purse of love towards you.

Oh, we cannot fully comprehend. We cannot fully understand the cost of this almighty son, this almighty debt.

[27 : 14] Oh, that still might be put away for each or any matter. That's because there are many mansions. There are many places of abode. There are many places of rest.

Oh, I go to prepare a place for you. And if it was not so, I would have told you. And if I go and prepare a place for you, I will come again. I will come again.

Oh, to receive unto himself. Oh, none of us really know, have no idea when that will be. But we are told he will come as a thief in the night.

Oh, to receive you unto himself. Oh, and there is that other side. Oh, the saint. A sinner to end this hell. But in this text, it is to receive you unto himself.

He will come and bring new unto himself.

[29 : 23] Oh, some seem to run and develop in these things a lot quicker than others. Others seem to be left behind, and oh, how the devil seems to take advantage of some in such a cave.

Oh, but he will come if he hath convinced you of sin. He will give you those eyes to face, to behold him as your God and as your Savior.

As your assurance, he will shed abroad his love within your heart, that you might feel that echo or that reflection of that love that he hath shed abroad in your heart to love him.

For you will love him, each one of us, no matter how far on the journey we have gone. We can come to this conclusion and be sure of it, that when he comes again, he will receive you unto himself.

You might be in darkness at this particular time, tempted that you had never begun on this road. You might be tempted that the Lord had never shone into your heart, and that although you might have made an open profession, you might have made an open profession, but oh, how the devil has convinced you of sin.

[31 : 10] Do you know something about it? Oh then, let not your heart be troubled. For I will come again and receive you unto myself.

And that where I am, there ye may be also. Oh, it is. Oh, my dear.

Oh, I believe, at times, that the Lord failed a poor sinner to really come there, to know and to realize in a small measure, that where I am, that where I am, there ye may be also. Oh, do not despair, if you have never had a glimpse of this.

But if he had begun the world within you, if he had taught you, that far trust in his name, oh, will he cast a portion of the shame? No.

But, and where I am, there ye may be also. Oh, what a blessed prospect that we might look forward to.

[33 : 00] And that, that, that blessed time, you shall be prepared. That, that, that blessed time, you shall be prepared. That, that, you might know in its moment, that the Lord, you shall be prepared.

That, that, that, that blessed time, you shall be prepared. That, that, you might know in its moment, that the Lord, you shall be prepared. That, that, that blessed time, you shall be prepared.

That, that, you might know in its moment, that the Lord, and glory, prepared the way for you, in shedding his own heart's blood, in fulfilling the Lord unto the uttermost, in satisfying the Lord of God, his justice, his righteousness, in demanding that the man that sinners shall die, that the man that you might be with him, who saved you, who pulled you out of the net.

Oh, we cannot really fully visualize, but if you were drowning, if you felt your breath being taken from you, and if a man came and saved you there, oh, would you not be glad naturally, to be with that man, and to praise him, and thank him for his courage, and for his kindness.

But, oh, what it must be then, for us to look forward to you, that we might be, that where I am, there ye may be awesome, that ye may be.

[35 : 08] That ye may spend a never-ending eternity, in praising him, in thanking him, for the way he has led you, from where he has led you, and saving you from a multitude of sins, for which, and less for the shedding of his blood, his blood you would have sunk into a never-ending hell.

Oh, may us, may we eat less, be given that grace and that stress, to wait patiently for his coming, that where he is we might be also.

May the Lord at his blessing and pardon and secure what he asked and what he said in this, his own name's sake. Amen.

In 3153, Jude 411, with heavenly power, O Lord, he saved him, whom we have received commandment, whom we have received commandment, his servant blessed, his soul be cured, and make it to the end endure.

In 373, Jude 411. The Lord was born in the world, and he saved him, and he saved him, and he saved him.

[36 : 58] In 373, Jude 411, with heavenly power, O Lord, he saved him, and he saved him, and he saved him. OK, Ida Subaru, there were so, noül, and so busy-spen■aren to become a man Kate■■ dancers James.

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