

Ye know the Grace of our Lord Jesus Christ (Quality: Good)

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- [0 : 00] dependent upon the help of God, I would seek your attention to the reading the second epistle of Paul to the Corinthians chapter 8 and verse 9.
- The second epistle of Paul to the Corinthians chapter 8 and verse 9. For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that he through his poverty might be rich.
- For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
- The word begins with a statement of truth. It was written to the church at Corinth and it is written to the church of Christ till the end of time.
- But it speaks about a knowledge. And I thought, and this is a few fleeting thoughts in preparation, wonderful thing to have knowledge.
- [1 : 45] But you see, knowledge in religion is lacking if there isn't experience in the knowledge. You may have a lot of knowledge about a lot of things, but if you and I have never experienced it, then it's merely an understanding and not an experience.
- We know because we go to chapel, because we read our Bibles, we know lots of things. We know and indeed could describe if we was asked what the means and ways of salvation is.
- And I suppose there's plenty of people who could write and preach concerning the abundant truths of grace and salvation.
- what separates the professor from a possessor is that a possessor has the experience of it.
- That's what's essential. You know as well as I do, because you read the word of God, that the blood of Jesus Christ, his son, cleanseth from all sin.
- [3 : 11] That's a great mercy to know that. I tell you this, it's a great mercy to experience it. And the Lord by his mercy will bring you and I into the need of that blessing.
- And coming into the need of that blessing will ultimately and blessedly we shall come into the experience of it in due time. Now we know something, I suppose, in letter of the grace of our Lord Jesus Christ.
- There is a word in Luke that says this, and I suppose it's probably connected with this text.
- Foxes of holes, the birds of the air have nests, but the Son of Man hath not where to lay his head. as he was, as is, and always will be, God.
- And yet those things which are so necessary to the providential compass of the Lord's people, we would understand by that that he had no such blessings.
- [4 : 30] But, the Lord help us to look then at the grace of our Lord Jesus Christ. And above all things, may we possess the knowledge of the experience of the grace of our Lord Jesus Christ.

The thing I would bring before you is the condescension of the Lord Jesus Christ. It was thrown in his face the accusation of the Pharisees, this man receiveth sinners and eateth with them.

But you see in the heart of Jesus Christ was this grace of condescension. He condescended in complete agreement to the covenant of grace to leave heaven and to be dressed with a body like our own.

What condescension! The promise was, was it not that the seed of a woman should bruise the serpent's head? This is how he come to do it.

what a grace, what a wondrous grace of condescension that he should leave the realms of bliss and enter for a period of 33 years or so in the gospel era into this very vile world of sin and woe.

[6 : 17] Condescended to come to where his people were. There is a word you know in his own words in that account of the man who went from Jerusalem to Jericho and fell among thieves there are three characters that are introduced in that word.

There is the priest there is the Levi and there is a Samaritan. And oh what a description that Samaritan is of the Lord Jesus Christ.

And it says like this doesn't it? And there was one that came where he was. That's condescension. But it's also mercy over the grace of our Lord Jesus Christ.

Because we must also remind you of the holiness of our Lord Jesus Christ. That he left the realms of bliss. He was holy, harmless, undefiled, separate from sinners, who was in all points tempted like as we are, yet without sin.

What was it for? That he should bestow mercy. The grace of our Lord Jesus Christ.

[7 : 54] That he should bestow mercy. We read in the epistle to the Hebrews that without shedding of blood there's no remission.

God and he came as he was introduced by the word of an angel. Thou shalt call his name Jesus, for he shall save his people from their sin.

But it was a necessity of him coming where his people were. God, let me ask the word of experience, or the question of experience here.

To those who are the people of God, to those who are under the grace of God, has he ever come where you were?

What do you mean? when you were in that ruined and lost condition by the understanding and teaching of the Spirit of truth, when you were in distress over sin and darkness in mind, was there ever a light that shone, that raised you up to a hope?

[9 : 14] was there ever a word that was spoken, that entered your heart? When you came to the house of God, in, I would nearly say in despair, almost despair, not in despair, but almost in despair, when you came just as you were, and how was you?

Destitute. Destitute of comfort, destitute of assurance, destitute of anything which you might lay hold of and cling to and profit under.

Was there not a time? Is there not a time? How did you come to join the church? Some of you. Was there not a time when a sense of his mercy was revealed to you?

He came where you were. He administrated Christ. That's what the Spirit of God will do. He will administrate Christ to that soul.

But you see, that soul has to come to a very, and it's not describable because it is everyone is taught of God, is taught differently, one from another.

[10 : 38] God will come to a place where it is Christ alone that can be the comfort or the blessing that will do them good.

I don't say this often, and I don't mean either to illustrate one hymn above another. But the first hymn had this word in it, But what I have, in Christ my head, and grace on me bestows, my life with Christ in God is hid, and he'll redress my woes.

In this dear Christ I all things have, why should I yield to fear? all that a living soul can crave is richly treasured here.

In him I stand completely just, his heart is my abode, though in myself it best the dust, in him I have power with God.

Now, will you know something of this grace of our Lord Jesus? That is the mercy that he shows you?

[11 : 55] He said, you know this, I am come that they might have life, and that they might have it more abundantly. He also said, you've heard me, I would suppose, over the years, say it before, but he also said this, because I live, you shall live also, Jesus Christ.

You see, the difference between a professor and a possessor, is the possessor is Christ, and so is the believer.

But without Christ, he's got nothing. And without Christ, he can do nothing. How often do the words come to my mind in the 15th of John, without me, he can do nothing.

And dear friends, in whatever view you have of your spiritual life, you can do nothing without him. Have you tried praying?

And if your prayers are without Christ, then they're vain, and they're an abomination in the eyes of God. Have you tried walking in a spiritual path?

[13 : 17] have you been, shall we say, religious in nature or in desire? Well, if that hasn't got Christ in it, then it is vain.

For you know the grace of our Lord Jesus Christ, and how that's imparted life from him. But then you know, as we said just now, the difference between a professor and a possessor, is that everything for his soul's salvation is found in Christ Jesus, and it is imparted by the Spirit to him.

Jesus himself said in the 14th of John, he shall teach you all things, and bring all things to your remembrance whatsoever I have spoken unto you.

But he also said this in two chapters further on, he shall take of mine, and shall show it unto you. You know the grace of our Lord Jesus Christ?

Is this, are these poor words, has it got an echo? Does it find an echo? Could you say before the Lord, I understand those remarks?

[14 : 46] I hope you all will. But it is essential to know the grace of our Lord Jesus Christ, not to know about them. We used to sing this, didn't we?

He saw how wicked men had been, and knew that God must punish sin, and out of pity, Jesus said, I'll bear the punishment instead.

And that brings us to a word which you don't often hear, and that word is substitution. Behold, a scene of matchless grace to Jesus in the sinner's place.

That is the grace of our Lord Jesus Christ. And what flowed at that time was this. There's a hymn, isn't there, somewhere, that says, we sinned, and Jesus died.

We sinned, and Jesus died. Don't ever get the impression, you know, oh, the Lord will teach you otherwise. Don't get the impression that, yes, he suffered for sin, but I will not.

[16 : 05] You won't, if you're a child of grace, suffer in hell, but you will suffer in this world. He suffered the just for the unjust.

He took upon himself their burden and their sin. Read what the apostle wrote, that he bore in his own body on a tree, and that's their sins and iniquities.

But it's such a blessing, you know, and it will be seen as a blessing one day, when the children of God have some sense of sin and therefore some sense of sorrow over sin.

Because we've a nature that sins and loves it. What a great mercy, you know, if you and I know this. And how many of us here, we've got a nature, you know, that nature's an altar.

Grace will alter the nature of man. We have to pray, do you have to pray this, Lord, I know I'm a sinner because I was taught this.

[17 : 18] But you know, one of the things about divine teaching is to make us, or to bring us to a place where we hate sin. That's a far different experience than just knowing.

Now, the grace of our Lord Jesus Christ, you know this. You do know it, he gave himself a ransom for many.

You know it because the word of God says so. But you know that there's a hymn we sing sometimes at the ordinance, Lord in thy house I read this room, and entering my, Lord in thy house I read this room, and venturing hard, behold I come.

But tell me, tell me, amongst thy children room for me. Tell me, tell me, can there be amongst thy children room for me?

If you're told that, you know the grace of our Lord Jesus Christ. Because he, in the place and room of his people, suffered.

[18 : 29] comfort. But they must know it, because that will bring assurance, that will bring comfort. The grace of our Lord Jesus Christ, as the substitutional offering, substitutional offering for his people.

The Jews of old knew what substitution was because the Passover lamb was offered. What was killed and the blood of that Passover lamb was put on the doorpost and lintel.

Passover lamb wasn't offered. But the blood of that Passover lamb was the shield. We might put it like that, over the doorpost and lintel of the houses where they dwelt.

So, the Passover lamb died, but the firstborn didn't. That's substitution. For ye know the grace of our Lord Jesus Christ.

What I want to come to eventually is the experience of the knowledge of the grace of our Lord Jesus Christ. But to point out one or two other things, we read of his apprehension in the Garden of Gethsemane.

[19 : 51] There was no resistance. You know, when the apostles were persecuted for Jesus' sake, they went elsewhere.

Paul the apostle had his life threatened when he was in Damascus, and so he escaped death, as we would say, by being taken and put into a basket, and he was brought out of Damascus safely.

Now, the Lord Jesus Christ did not in any way hide himself from his sufferings and death. They apprehended him in the garden, and took him to the judgment hall.

there they made statements to prove their hatred of Christ and the desire for his death. And there was a question asked by Pilate, and he received no reply from Jesus.

The grace of our Lord Jesus Christ. How is it with you? grace of God? Is this grace in you? It was also in Christ Jesus.

[21 : 13] Do you know what it is to be, indeed, under the, not the threat of man, but when you come into trials and troubles, that you don't raise up your voice against this holy God, but seek submission.

whoever was a grace of submission is found in the Saviour and illustrated in the Saviour. But in the life and walk of God's dear people, what grace is needed to be submissive to the pathway.

He said to Pilate, you know, to this end was I born, for this cause came I into the world. The path of tribulation was set before him and he walked in complete agreement with his covenant engagement and to his father's will.

How often do you and I know this grace? How often? I've often said this, you know, when a person has a spirit of prayer given him, really to pray is a great blessing and a great mercy.

You know, to pray is to ask the Lord what his will is. If you have an exercise spirit and God is the author of that exercise, then the will of God is shown you and you'll pray for it.

[22 : 51] But if you and I are taught by the spirit of truth concerning prayer, it is to know the will of God, isn't it? If you're afflicted, the Lord will give you a spirit of prayer for your recovery, that you are inquiring for to know the mercy of God in that pathway.

If you don't know the way, of which you seek to lay before the Lord, you're seeking to know what the will of the Lord is as respect to that way. In the Acts of the Apostles, the, is it the 16th chapter, I think it is, where the, where there was a vision in the night, a dream in the night, that told the Apostle Paul that he was going to Philippi.

Prior to that, he attempted to go one or two other places, and it was not permitted. The Lord put his hand on that. Whether he went at other times, we must leave.

But the Lord had a purpose in sending the Apostle to Philippi to commence a church. It was mentioned earlier, a place where prayer was wont to be made.

And there were some praying souls there, women we're told, women prayed at the riverside, and they would have prayed for the Lord to send a son of God to them, to administer the gospel, to preach salvation.

[24 : 25] Now, they were clearly shown the way in which they should go. There's a great mercy, you know, if you can, if you are brought into that place where the will of the Lord is your first and last concern.

So that is what prayer is. If you are given the spirit of prayer over a matter, it's to know the will of the Lord. Now, the will of the Lord for the Lord Jesus Christ was a part of suffering and death.

So I want to speak also, because this you see, is vital to your salvation or the comfort of your soul in salvation. And that is to know and trust in it.

Often one is reminded in the word of God, it tells us, and it speaks much of the love of Christ. The love of Christ.

The love of Christ is rich and free, fixed on his own, eternally. grace is the love of Christ. It's the foundation stone of salvation.

[25 : 45] Having loved his own which were in the world, he loved them until the end. Greater love hath no man than this did a man lay down his life for his friends. This is a wonderful grace, you know, is the grace of our Lord Jesus Christ.

A wonderful grace. grace. Why is it wonderful? Because it's shown, revealed and experienced by those who are sinners.

That's why it's so wonderful. The love of Christ constrains us. Wonderful if you ever tasted, ever experienced the love of Christ.

The love of Christ comes from the heart of God and it's fixed upon his people from all eternity. But it's also an influence, isn't it?

An influence. What a blessed influence that is. One of our hymns speaks about that influence. It's a great mercy if you and I are influenced by love and not any other ulterior reason.

[26 : 58] as God a command to fulfill which nature untoward would shun, love brings to compliance the will and causes the deed to be done.

From Jesus the blessing must flow to creatures beneath and above, may he his good spirit bestow and we shall do all things in love.

For you know the grace of our Lord Jesus Christ and what a wonderful grace is the grace of love. Try to bring a few of these graces to describe the person of Jesus.

We spoke of the grace of condescension, substitution, Jesus Christ in the sinner's place but you see the love of God.

We tell you what makes, I've already said but I have to say it again, what makes the love of Christ so rich and so free is who knows it.

[28 : 04] Who is it that knows it? Oh there's a lot of things spoken by well sounded people about the love of Christ but you know as we said as we started this knowledge is not just in the head must also be known by the experience of it.

And then you will do all things in love. The offering of himself when he came into the world to save his church his people from their sins there was only one way.

Now examine this point what was the what was what motivated I've got to use a word like that what moved that's better what's moved the Lord of life and glory to lay his life down which was only love to his people only covenant love to them.

We've often tried and it's impossible you know to reach shall we say some understanding or some blessed experience of this love in its fullness for we read for some for a good man some would even dare to die for a good man and there's lots of good causes people have laid their lives down but you see there can't be anything greater than that the Lord of life and glory should lay his life down that sinners might live all the grace of our Lord Jesus Christ in love to his people and obedience to that love see one of the blessings that the Lord's people are to know will be by the obedience to the

Lord's command you won't know his smile when you're disobedient but if you are obedient to the Lord's command you'll know his smile and his approbation now the Lord of life and glory became sin for his people not a sinner he bore their sins in his own body on a tree as he offered himself at Calvary the grace of our Lord Jesus Christ but you know there was something else that he was to endure that's the hidings of his father's face one of the griefs and sorrows of the children of God you know is when the Lord hides his face and all is dark but I'm sure if you would know it or experience it you would have to say well I'm not surprised either seeing what

[31 : 13] I am and what I've done and what as a sinner I am you see when you know something of the solemn state and condition of a sinner I was going to say you hardly expect the smile of God now when the Lord of life and glory suffered at Calvary you see he suffered in the sinner's place instead and so he knew in a measure a greater measure than you and I will ever know what it was for his beloved father to hide his face my God he said my God why hast thou forsaken me well solemnly it was because he was made sin for us who knew no sin and because of that the subject of this grief and sorrow now the grace of our

Lord Jesus Christ in the 55th psalm we read this cast thy burden upon the Lord and he shall sustain thee so he becomes and if I might put it simply I hope reverently one of the offices that he occupies is that he carries their burden he lays their burden you say well all burdens all burdens are the children of God have you never laid his sin at his feet nothing but sin I thee can give nothing but love shall I receive have you never laid his sin his sins at his feet you might take this trial or that trouble that affliction this cross whatever it might be the unknown future the steps which you are yet to take in life's journey lay them at his feet but it's a blessed place to bring you to bring you sins there

I wouldn't be little anything the Lord Jesus Christ has recorded in the word of God concerning what he dealt with with his people or with sinners but I think you know if you look at the miracles that he accomplished open the eyes of the blind and stop the ears of the deaf heal the sick of the palsy raise the dead you can go through them can't you there's a dear woman in Luke you know who wept at Jesus feet over sin washed the feet of Jesus with her tears and that was the effect of condemnation that was the effect of sorrow over sin those are the characters that come to the feet of Jesus there is the grace of love there is the grace of mercy there's the grace of substitution he should he will he suffered he did suffer for the church's sins yours and mine if we're in this number hers as well what a blessed miracle that was the pardon of sin who can forgive sins but

God only they said of him oh their eyes were blinded and their minds were shut up to the wonderful mercy that there was Christ there was God in Christ there before them you know the grace of our perhaps we should go back to this condescension of this grace wonderful mercy and I want to just say this too as we go on the grace of our Lord Jesus Christ you know do you know anything about this grace when you are brought to prayer whether you call it prayer meetings or whether you're public or private you're exercising prayer for all that come to God by him salvation he demands points to their names upon his breast and spreads his wounded hands you see that's the exercise of a praying soul it's for

Jesus sake but it is as the office of mediator the man who stands between there's a very sweet word he is able to save to the uttermost them that come unto God by him seeing he ever liveth and to make intercession for them oh you think of that your mind go to that experience that Christ is the mediator the man who stands between garments died in blood that glorious once crucified now exalted in glory that you pray through him all our prayers and all our praises rightly offered in his name he that dictates them is Jesus he that answers is the same you know in the day of creation we read let us make man in our own image us the father the son and the holy ghost oh you know the grace of our lord Jesus Christ do you display that grace does it come does it does it appear does it show is it in your walk is it in your speech is it in your desire is it in your concerns in this world and amongst the children of God the grace of our lord Jesus Christ it goes on to say though he was rich yet for your sakes he became poor and I don't necessarily view this word as we might understand it in providential things though we said already that he though he created this world though he's God yet he possessed little or nothing of this world's goods though he was rich would you not describe the person of Jesus Christ by what you have known by revelation of him or by what you might have known by experience of him you see we often say well there's nothing too hard for him it is recorded twice in the old testament there is nothing too hard for the Lord though he was rich and out of the abundance of the riches of his grace he became poor for his people's sake we don't mean that he was poor in this that he was in a state of poverty and destitution that we understand what that means but he put himself brought himself into that place where he gave everything gave everything he laid his life down he laid his life down he gave everything he suffered the just for the unjust though he was rich and yet you see in the mercy of

[39 : 29] God according to the covenant of divine grace he entered into that engagement to save sinners and he gave himself as a sacrifice for sin though he was rich and what I would say too as we come to the end you know is this might you this day may I this day enter in a little to this word yet for your sakes we often hear it's right to say we've said it already that he shall save his people from their sins and we speak of the way in which salvation is known by the church of Christ but knowing too some of the accusations and ways to which Satan distresses you and me what a mercy if you could come this little bit closer today some of you all of you for your sakes you know that's the mercy you believe if you believe anything you believe that he saved his people from their sins sins but if you are and that's a most sinner if you are a sensible sinner as I called if you know the plague of your own heart you won't be satisfied with the general view of

Christ and his salvation though it is true what you want is your experience of the truth of those mercies and favours that we have looked at yet for your sakes come to where you are where I am what a blessing that will be what a mercy you will thank God for that won't you that's a personal experience when Christ was about to die on the cross and there was one that said to him remember me when thou comest into thy kingdom and the Lord Jesus answered today shall thou be with me in paradise you can't I was going to say get more personal than that many people of course are not personal in their religion they are members of this and members of that and so on but you see when it comes down to the truth and the comfort of the truth it's when this word is applied to you though he was rich yet for your sakes have you never had that experience that you sat in

God's house oblivious to all around you because the word came where you was if somebody had said there was thirty people there or forty people or ten you wouldn't have known because it was such a day when the Lord administered the truth and the mercy of the gospel and your interest in him was known it was as though there was no one else there for you know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might be rich let us close this morning by singing hymn number ten hundred and sixty one to the tomb rest two hundred and eleven hymn number ten hundred and sixty one

Lord I believe a rest remains to all thy people known a rest where pure enjoyment reigns and thou art loved alone oh that I now the rest might know believe and enter in dear saviour now the power bestow and let me cease from sin hymn number ten hundred and sixty one and in of to Thank you.

Thank you.

[45 : 49] Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. All my creatures say, all my creatures say, my Lord.

O Lord, own and bless thine own word. O set thy seal upon the truth of it, and bless thy people with the experience of it.

[48 : 11] O forgive and pardon what has been amiss in thine eyes. O Lord, be with us through the interval, and with those, Lord, that shall be here in the prayer meeting.

Grant them a spirit of prayer, of access through Jesus to the throne of grace. Now may his grace, and the Father's love, and the communion of the Holy Spirit, remain with us now and always.

Amen.