

# God's Word, its exhortation and proclamation (Quality: Good)

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- [ 0 : 00 ] Galatians chapter 1, verse 4. Who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father.
- In trying to deal with this tonight in a very simple way, I pray, I'd like to think of it in three ways.
- First of all, the divine doctrine. This is indeed the teaching of God's word, not man's word. These scriptures are breathed by the Holy Spirit.
- And we are told to preach the word. Not the words, preach the word. That's the old counsel of God from end to end.
- The word of God. This is the word of God. It doesn't contain the word of God. Some of it might not be or isn't the word of God. But this is, in every aspect, the word of God.
- [ 1 : 19 ] So first of all, to try and think of it as a divine doctrine. And then, as an exhortation. Pray God we might, if the Spirit enable us, to see here is a melting meditation.
- What is it if our heads should be filled with knowledge and we became puffed up? But if that truth entered into our souls and took hold of us, if this very word captivated our very spirits, this very word became a reality in our souls about this truth, the Lord Jesus giving himself for our sin, then indeed, that's where the power of the gospel is, friends.
- That's where the gospel power is, in this truth. Who gave himself for our sins, that he might deliver us from this present evil world.
- And then, it's a powerful proclamation. To preach this, to preach this truth, we believe in the power of the word of God to deliver sinners.
- Not when they've improved. Not when they've changed their status. Not when they're in chapel or out of chapel. To sinners, we believe the word of God, this word, is that power of enabling under the Spirit of God to call sinners, call them by grace, that they might be saved and know the living God.
- [ 3 : 00 ] Might know the reality of this truth, of Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.
- So first of all, teaching, divine doctrine, and exhortation, pray God, it might be a melting meditation, and no preacher can make it that. And then in preaching, it might be a powerful proclamation to the sin.
- Well, we seem to have been dealing with Judaizers this afternoon, don't we? And same tonight. And the trouble is with the church of Galatia, these Jews had appeared and come into this church and were trying to add things to the gospel.
- Do this, keep this, be circumcised, all the ceremonies of the Lord. But the gospel is free. The gospel is the power of God unto salvation.
- This is the great truth of the scriptures. This gospel of God's sovereign grace. And so where they were trying to bring in the ceremonial law to add to the gospel, there was that great danger of belittling the work of Christ.

[ 4 : 13 ]      Wherever you and I, or any religious leader whatsoever at any church, try to add anything to the gospel, you begin to belittle the work of Christ.

And that is indeed the great danger. Like us this afternoon, if anyone tries to have a priesthood now, then they blaspheme the work of Christ. They belittle the work of Christ.

And so here, if we try to add anything to the work of Christ, then we belittle it. Well, let's look at this work. First of all, it's a doctrine of truth.

It speaks of the person who gave himself, who gave himself for our sins. Who gave himself?

Verse 3 tells us, Grace be to you and peace from God the Father and from our Lord Jesus Christ. The Lord. Here is that Son who is indeed given unto us.

[ 5 : 11 ]      the Son of God, the Eternal Son, veiled in flesh, the Godhead see. Hail, incarnate deity, the unrighteousness.

Here is the very real person, the Eternal Son, as he takes our flesh. Very God of true God, remember. He is God. And he's got to be God to save sinners.

He's got to be God to be able to cover every aspect of salvation. And it speaks of him as Jesus, that human name, where it was said, Thou shalt call his name Jesus for he shall save his people from their sins.

Here is one, a child born, our flesh, like us, in this body. He was made in the likeness of sinful flesh.

Without sin, you're a very flesh and blood person like us with a very human soul. A very real person. Here is the one who stands before you.

[ 6 : 15 ]      We have these two natures in the Lord Jesus. And the scripture tells us, it says, from our Lord Jesus, and this is why there is salvation in none other name, Christ.

That means he is specially anointed by God to carry out this task. He is the anointed one. He is the chosen one of God.

This servant of God who came into the world to save sinners. And so there is salvation in none other name, nor any other work, or anything whatsoever outside of this person, the Lord Jesus Christ in whom we see these two natures.

He tells us He gave Himself in His own body. That's how He died on the tree. For God so loved the world, He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

While we were yet sinners, Christ died for us. While we were yet without strength, Christ died for us. That's the great picture that is before us.

[ 7 : 32 ]      The great truth is, and the only hope of you tonight and I tonight is this, that Christ bore our sins, our sins, in His own body on the tree.

That's the great message that we need to indeed see and know and indeed is the reality. It must be that way. It's the only way it can be. Sin is separation from God.

The soul that sinneth, it shall surely die. Death. The Bible speaks of us being dead in trespasses and sins. Dead.

One had to die. That death, our death, bear all our punishment and judgment that we might be delivered, set free.

He stood in, as it were, if you like to put it that way. God stood Him in for us as a substitute in our place, bearing our sin away. That's the picture of the Scripture.

[ 8 : 38 ]      Who gave Himself. He was made sin for us. Him who knew no sin, no aspect of sin. There was no sin either in His thought, word or deed.

He was free from sin. That's the picture. And the judgment of God, it fell upon Him. All the judgment. Note. All the judgment for the sins of all His people.

That's what fell upon Him. All. Everything. Everything. Nothing left. Finished. All the sins of the elect people of God were laid upon Christ.

Thou shalt call His name Jesus, for He shall save His people. Not the Jews. Not some special company. But these who are called out by grace. God's predestinating purpose.

There would be nobody saved, friend. Nobody would be saved. Nobody would be brought out of darkness. Nobody would know what it was forgiveness was. Nobody would be a Christian.

[ 9 : 48 ] Except God was the prime mover. That God in His grace and mercy should save some. That's the great picture. And here we read of Christ who gave Himself for our sins.

That's the picture. What an exchange. What an exchange, friend. What a marketplace transaction. Oh, what a message to preach in the market.

Salvation free by grace alone. That's the picture. Mercy and truth, friend. Kissed each other. That's what the psalm says.

Sin, a friend. There's hope for thee and me tonight if that be the work of the Spirit in us. Pointing us, indeed, to know our sins and leading to the cross of Calvary.

Let's just go on with this doctrine. Friends, the sinner is free. That's the next thought I'd like to bring to you. Salvation is raw complete.

[ 10 : 49 ] The Bible talks about being justified, declared righteous in Christ. Quickened, made alive. When the Lord Jesus is talking to Nicodemus, He doesn't talk to him first of all about believing or having faith.

He talks to him first of all about being born again. For a man needs to be born again, needs to know the Spirit's quickening work before there is any faith, any move towards God, any repentance, any belief.

But when that quickening comes, friend, and a person is brought to repentance and faith, there is fellowship with God because there is forgiveness. Oh, friends, now we need to be very careful in this.

But the great picture says this salvation is wrought. But let's remember, and let's just look at this scripture very carefully, verse 4, because there is a two-fold work here which we must notice.

Some, indeed, only deal with a one-fold work, and indeed, that is a great danger. First of all, it says that Jesus, who gave himself for our sins, that's the great picture.

[ 12 : 06 ] He died for us. But then it goes on to say that he might deliver us from this present evil world.

That great work of forgiveness is restoration. And that great work of restoration is a new creature that walks with God as he not walked with God.

That's the picture. Life in the Spirit with God. walking according to the Word, trusting God, and believing God, and knowing God. Indeed, being brought out from the world.

I was preaching the other week on the scripture concerning the blind man of Bethsaida. And you read in that scripture that Jesus, to deal with this blind man, he led him out of the town.

He led him out. Sinner, friend, tonight, if you'll be a Christian, you've got to know what it is to be led out. And if you're not led out, then you might not be a Christian.

[ 13 : 11 ] You can't be a Christian and stay on the world side. You need to be led out. That's what the Bible teaches, especially in this portion of scripture.

Think of it. There is a young fellow drowning. Someone dives in to rescue him, give him the breath of life. He then becomes, as it was, seemingly alive.

He is breathing. But he is not able to move his limbs. He is unconscious. Then he is taken to the hospital and put on a life support machine. You could say he's alive. But it's not a very good life, is it?

It's not a full life. He's kept alive. But he's not really living, is he? Let's be honest. I'm not coming in for euthanasia or anything like that. That's not the point.

The point is, when the young fellow gains consciousness, and when he starts to walk again, and live again, then he's alive. Now, friends, if you and I think being a Christian is just being brought, as it were, back alive, but not living and walking with God, then we are false to our calling.

[ 14 : 22 ] We are false to the word of God. It tells us that indeed, deliver us from the present evil world. That's the thing. And it's spoken of, friends, as a present continuous work, that he might deliver us from this present evil world.

It doesn't mean he will deliver us on that great and awful day. We believe that. We believe we are saved when we believe. But also, we are saved day by day and moment by moment in our experience, surely.

And then we shall be saved on that great and awful day when we stand before the judge of all the earth. So you see, there's got to be this. Our own nature has got to be affected.

Got to be affected. That we might be delivered. We might be rescued from our sins. The great truth we must ever get is, Jesus Christ did not come to save us in our sins.

This is false. It's not true. I'm not preaching a new idea of holiness, Christian perfection. The great truth of the scriptures is, Jesus Christ came to deliver us from our sins.

[ 15 : 31 ] And there must be a deliverance. There must be some work of deliverance in our lives and our experience before God besides sins forgiven. The great purpose of God and we believe it is the purpose.

Do you believe it's the purpose of God to save us? It says in verse 5, To whom be glory forever and ever. Will there be any glory? If we die still in our sins, we will be in hell, not in heaven.

So forgiveness must indeed follow with an experimental religion indeed of living unto God and serving God. Spiritual emancipation.

You remember when God was pleased to deliver the children of Israel out of Egypt. He tells us indeed that they slew the lamb and the blood was painted on the lintel and the doorposts.

This was the price that was to be paid. A picture of Christ's blood that would be shed on Calvary.

[ 16 : 41 ] The redemption price. But when the people were still in Egypt, were they redeemed? Wasn't it as God led them out through the wilderness, through the sea, to sing the song of Moses, to sing that song of joy on the other side?

Isn't this the picture, friends, of being led out, brought out? If we are going to say tonight, I am a Christian, I am a believer, then according to the word of God, according to this divine doctrine, there should be something, something at least, not in its fullness, oh no, don't get me wrong, don't get discouraged tonight in that, not in its full fruition, but there should be something sure, in principle, in your soul and mine, if we name the name of Christ.

Because the word tells us, who gave himself for our sins, that he might deliver us from this present evil will, according to the will of God, our Father.

So it's the historical working of the will of God, and our Father, by the word, and by the spirit, in our lives. You believe the doctrine, you believe it's true.

It's in the word, it's the word that says it. Let's just read it again, we must read it again. Repetition won't do us any harm, it might bore some of us, but it will not do the saints any harm. Verse 4, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father.

[ 18 : 21 ] That's the picture, that's the truth, that's the doctrine. Friends, let's think of it, or try and think of it a bit, as a melting meditation.

We have to be careful of romanticizing, of bringing sentimental feelings into these things. But if preachers are only teachers who put words over, then there's no hope for us in the proclamation of the gospel.

If men are just indeed emotional, or excitable, then there's no hope for us either, is there? But we pray indeed that there should be some feeling in our gospel.

Is there not anything here that melts? Melts our souls, as we think of this journey. We could say we have an objective truth here, that Christ indeed gave himself for our sins to deliver us from this present evil world.

And this is the will of God. That's the truth. That's a truth anyway, whether people believe it or not. It's the truth of God's word. It stays there. It is the truth. It will ever be the truth until the Lord comes again.

[ 19 : 30 ] That's the truth. It will be there. It stands. God's truth. But the sun is in the heavens. It's objective. It's there. We can read all about how it's scientifically made up.

But isn't there something about the sun that is very important to us? That it affects us. Not only is the object there objective, but we're in subjection to it in that it warms our bodies.

It makes our plants grow. It gives us light. This is the great picture. And so indeed, here is this great truth that the blessing must be indeed coming to us.

We must feel the warmth. We've got to feel the warmth of the doctrine. If it's just a doctrine that's there before us and there is no warmth to our souls, there is only enlightenment and there is no affecting us, no melting of our cold hearts, is there nothing of that hammer that breaks the rocks in pieces, then we've lost.

The great truth should come home to our souls, friends, not just be something recorded in our heads, who gave himself for our sins that he might deliver us from this present evil world.

[ 20 : 45 ] You know, Paul, when he was sometimes thinking of these doctrines, he would go off into praise. At times he would be writing his letters and deed things, then all of a sudden he'd go off into praise.

Oh, the depths, both of the riches and the wisdom of God. He would be moved out into praise as these truths gripped his soul as he was writing these letters.

Is that what happens to us when we come to the word? If not, there's no life in us. If not, we're in need of the Holy Ghost. Oh, there'll be seasons when it will be dead to us.

It's very much a lie, but because of our own souls and situation, it will be dead. And God will sometimes please to make it as though it's bad. But it's not, it's very much a lie. And we need to experience indeed and turn and enjoy some of these seasons like the Apostle.

Think of it, friends. What is it in giving here that is before us? Is it not the love of God? The love of the triune God? The Father, the Son, and the Holy Ghost in their love towards us?

[ 21 : 49 ] Is it not this compelling motivation of Christ? Greater love hath no man than this than a man lay down his life for his friends. That's the picture. That's the picture we have before us.

This moving, this powerful moving of Christ in love towards sinners. Oh, it's in obedience to the Father. It's in readiness in His will, but still it's this love that pours out through Him as He comes indeed to save us sinners.

Is it not compassion for a lost creation? Is it not to come and share our lot? Is it not to come and leave the glory and come indeed into our situation and share our lot?

Have you ever really thought what that was to be? Have you ever thought what it was to be to leave heaven? Everything is lovely.

Everything is precious. Sweet. Lovely family. Father, Son, and Holy Spirit. In sweet communion. No sin. No arguments.

[ 22 : 58 ] No trials. Nothing to upset. Everything is beautiful in that place. The glory. Jesus. He was present there as well at the same time in one mysterious way, but still, the great truth is He was ready to come as the Eternal Son and take our pleasure.

It's beautiful. People, we sometimes might overlook it in our doctrines and not see the love as compassion for our lost creation to share our love, to take our place.

Think of a family, all gathered together. They'd enjoyed their sons and daughters. Everything in their life had kept well.

They prayed and helped one another. They lived together, sharing around the table. And then this little family on earth, they one day received a communication.

And then, John is called to go and serve on a foreign field. Not to love, just obedience to a commandment.

[ 24 : 13 ] But it is the going out to a foreign field. Leaving that family in all its love, all its joy, all its family, all the sharing of all that had been in that country.

And John goes out, away to a foreign land for the king. And there in that cold, hard land, he dies.

Dead. Dead. Even that comes nowhere near, bringing out, to show Christ's readiness to leave the glory.

To come down, right down, to earth. To die for sinners. Ready to share our love. What condescension. What condescension, friends. What condescension of a holy God, that holy son Jesus, to come indeed into this world to save sinners.

Think of the consciousness of that involvement. We read of the consciousness. It was no easy thing, you know. Don't think it was an easy. Don't think he was play-acting.

[ 25 : 16 ] Don't think he was just an angel or a spirit who assumed a body. We read he took a very real body. And we read of him, when he was going to Jerusalem, he set his face steadfastly towards Jerusalem, to save thee and me, sinner.

To save sinners. Oh, there's no turning back there. And then we read of him in the garden. See your great, hyper-stupid friend. Sweating.

Great drops of him. Oh, that was a real anguish of spirit. But still, there was no turning back. He had a real conscious involvement. Will nothing melt thee, heart, friend?

Will nothing melt thee? Will nothing bring thee down to that place of repentance and faith in a holy God? Will this gospel not move thee? Oh, may we be able to comprehend with all the saints what is the breadth and length and height and depth.

And to know the love of Christ which passeth knowledge. That ye might be filled with all the fullness of God. Might be able to comprehend. Be able to know. You know, to possess that knowledge.

[ 26 : 22 ] Lord, help me to grasp it. Oh, I'm a poor sinner. I need to grasp this truth, Lord. Help me, Lord. Help us all, Lord. Lord, we think sometimes we've got to grasp it. You can't really grasp it in one sense, can you?

How broad it is. How long it is. How deep it is. How high it is. If we use any words to try to explain it, really, we would limit the depth of it and the height of it.

And the length of it and the breadth of it. But still I see it sometimes as this. It's broad. That love. That mercy. That grace.

For it covers all our sins. It's long, isn't it? From beginning to end, friends. Oh, it's a lasting salvation for eternity.

Oh, and the depth of it. Goes very low, friends. To the very depths. Down there to the very grave itself, friends. That's the picture that we have before us. That's the picture.

[ 27 : 23 ] Right down. That's the love of Christ. He carries through. Carries us right through. All the way through. And then see the height of it. To lift the lowest sinner out of the very depths. To lift that sinner unto glory. And that is only, indeed, the work of Christ our God. But, sinner, friend, we've got to remember. That Christ, even in this melting meditation we pray thee, might not just be seen as one who saves.

But it causes us to know him. Experimentally. Can we just turn for a moment to Galatians chapter 2 and verse 20. Where the apostle is speaking.

And he is speaking concerning himself. And he says in these scriptures. Verse 20 of chapter 2. For I am crucified with Christ.

That doesn't mean he was literally there crucified with Christ, does it? But that Christ had represented him. That Christ had died in his stead.

[ 28 : 32 ] And he goes on to say. Nevertheless, I live. Spiritual life. Justified by faith. Justified by faith. That's what he means. Then he says.

Which seems a contradiction. Yet, not I. Well, he means not the old nature. Not the I as before. But the new man. And then he goes on to say.

But Christ liveth in me. Christ principles. They maintain the spring. The gospel maintains the spring.

Of my life. Christ liveth in me. And then he goes on to say. And the life which I now live in the flesh. You know.

He's talking about. A life he lives now. Not one he will live. But he's talking about. Living a new life now. This life.

[ 29 : 26 ] He lives now in the flesh. He goes on to say. I live by the faith of the son of God. Who loved me. And gave himself for me. Live by faith.

What Christ has done. You know. Christ is the author of it. Christ is the Finisher of it. We're justified by faith. This is what Christ has done.

Indeed. And this is where. Indeed his faith lies. That's the picture. Can you. Sit there tonight.

Friends. Can I stand here. And can I go away. And can this verse for. Mean nothing. Who gave himself.

For our sins. That he might deliver us. From this present. Evil world. According. To the will of God. And our father.

[ 30 : 27 ] Let's try. Spirit. The spirit enabling us. Oh. We don't claim to be. Powerful preachers. As somebody said to me.

When I was this afternoon. Struggling with my voice. That. I said to them. Well. The best thing. For a. A sore throat. And a bad throat. And a bad voice box. Is to preach again.

And they said. That's what Whitfield did. Well. If you got Whitfield here. It'd be a bigger impression. Probably. Upon you. But then. You'd still. I need. The spirit. Of the living God. You need the spirit. Of the living God.

And it's not according. Is it to the. Man. Or the person. But according to the work. Of our Lord. And our God. Friends. I see this. Scripture.

As a power. I'd just like. To give you a little illustration. It's not to do with salvation. But. I'm sure.

[ 31 : 22 ] If you're a believer. You believe the same. As I do. According. About the word. And our lives. And our living. And. I had to go to London airport. The other week. And I was very much.

Perturbed about this. And wanted to be. Indeed. I mean. All covered. For safe travel. And arriving there. To pick someone up. And everything. To go all right. And I sought the face.

Of the Lord. As I think we should do. We should commit our way. Unto the Lord. Concerning all things. And this time. I was indeed. Went to the calendar.

Actually. To look on the calendar. What the scripture was. For that day. Not that I spent time. In doing that. Because I think. You should look at the word. But still it says. The scripture was. My peace. I leave with you.

My peace. And yet. It didn't seem to have any effect. Upon me. And yet. It came to me. In the reading of the. Word of God. At some later time. But. As we were going down. And we got. Traveling towards London.

[ 32 : 17 ] To the airport. And got to Luton. And we set off. At quarter to six. In the morning. And all of a sudden. The traffic. Three lanes. Chock-a-block. Stop. Ten mile an hour. Stop. Ten mile an hour.

Clock going round. But we'll never get there. My wife suddenly said to me. Aren't you going to look. For another way. What's the matter with you. This morning. You're right. Calm.

Usually. You'd have been getting excited. Now as the clock was ticking away. And they would be there. And it had gone well past it. But somehow. That scripture. My peace.

I leave with you. Wasn't just something. That was in your head. But it seems to be. A truth of God's word. This is the power. Of the gospel indeed. This is the gospel. God's word.

Seemed to have. Taken hold of me. And suddenly. I found. I wasn't agitated. Or excited. Though I can remain calm. And still be agitated. Inside of this season. But you know. As soon as we got to the airport.

[ 33 : 15 ] Over an hour and a half late. Went inside. And they were only then. Just coming out. And we met together. Isn't it marvelous. How God doof-tails.

And I thought. If I could only trust. If I could only trust. My God. All these things. In his hands. And I saw there. Something of the power of the word.

In us to change it. But what about the power of this gospel? What about the power of this truth? To affect our souls. Who gave himself. For our sins.

That he might deliver us. From this present. Evil world. To deliver us. That he might deliver us. You know. In that John 3.16.

That I quoted a little while back. It says indeed. Should not perish. That sinners will perish. Outside. Indeed of Christ.

[ 34 : 10 ] There is no hope for the sinner. Outside of Christ. Of course. There are those indeed. That tell us. And speak to us. concerning these things.

And they say to us. Of course. It's no good trying to frighten people. Into heaven. Or to salvation. Well. All I can say is. I was greatly frightened. When I came under conviction of sin.

And it led me. To indeed go seeking after. Salvation. And I'd like you to turn with me. To Mark's gospel. In case you don't believe in hell. Do you believe in hell? God.

As a hell. This perish. Is to loose away. To destroy. But in Mark's gospel. Chapter 9. Three times. Jesus speaks.



- About hell. Verse 43. He says. Mark 9. Verse 43. And if thy hand offend thee. Cut it off.
- [ 35 : 08 ] It is better for thee. To enter into life. Maimed. Than having two hands. To go into hell. Into the fire. That never shall be quenched. It's no good just saying.
- It's Vienna. Like the Jews do. That fire's been quenched. For this fire. It says. Shall never be quenched. And it goes on to say. In verse 44.
- Where there worm dieth not. And the fire is not quenched. This is repeated again. In verse 46. In Mark 9. Where there worm dieth not.
- The fire is not quenched. And Jesus repeats it a third time. In verse 48. Where there worm dieth not. And the fire. Is not quenched.
- There is a hell. There is a hell. For all those who are not in Christ. Perish.
- [ 36 : 03 ] Cast off. Out of the presence of God. That is the word. This is how the word speaks. Very forcibly to us. But it needs a power. It needs a power to deliver.
- It needs the gospel power to deliver. A man who is dead and trespassed in sins. It is no good. It is just coming. Speaking to him. There was a dead man. Laid on the floor now. And I came to him.
- With a sandwich. And say. Look. Come on. Eat. Eat this. It would be impossible. Cannot respond. He needs to be made alive. Before he can eat. And we need to be made alive.
- Before we can believe. We need to indeed. Be on that work. Of the spirit of God. In us. If we are indeed. To know. This salvation. Which is of God. And those words.
- In Ephesians. Ephesians. Are very plain. Aren't they? Where it speaks. In Ephesians 2. It says. Verse 8. For by grace. He say.
- [ 37 : 00 ] Through faith. And that not of yourselves. It is the gift of God. Not of works. Lest any man should move. For we are his workmanship. Created in Christ Jesus.
- Unto good works. Which God hath before. Ordained. That we should walk in it. The Bible tells us in. Romans 1.
- Verses 16 and 17. That this gospel. Of Christ. Is the power of God. Unto salvation. The power of God. Sinner friend.
- Did you hear what the word said? Oh you will say yes. But does it mean me? Well that I cannot tell you. I cannot tell you that. All I can tell you is that Christ Jesus.
- Came into the world. To save sinners. I can tell you that. I can bring that before you. Because that's what the word says. Gave himself for our sins.
- [ 37 : 56 ] Can it be your sins? Could it be your sins even tonight? Have you not been warned? Have you not been warned of the dangers of hell? Have you not been warned of the truth of the scripture? The great divine doctrine is.
- That Christ. Gave himself for our sins. To deliver us. And has it not any. Any melting effect upon your soul? But sinner friend.
- If you're outside of Christ tonight. Indeed. This word. Needs to have an effect. Upon the soul. It needs to have an effect. That we might indeed see ourselves. As lost and sinners.
- Without Christ. Indeed to see ourselves. With no hope in this present world. And yet only Christ is that hope. Only Jesus. And to know something of that power. Oh not us believing in our heads.
- Not us making some decision. I'm not about that sort of thing. I'm on about this great truth. Knowing something. Of that power of the gospel. Taking hold of us. By the spirit of God.
- [ 38 : 53 ] And drawing us to Christ. Sin of red. Here is a gospel. A power. A gospel that changes. Man and women and children. And indeed it causes them.

To live and serve him. Let us not go away tonight friends. Let us not go away tonight friends. And say. Oh. That's salvation. But to know that salvation.

Is only really. When it's been worked out. When we. Who are ordained to good works. Do not to be saved. But as a result of being saved. There's got to be fruit coming through.

From indeed. Them. Who abide in love. Can I just leave you with the text. Speaking of Jesus. Who gave himself. For our sins.

That he might deliver us. From this present evil world. According to the will of God. And our Father. To whom. Be glory. Forever and ever.

[ 39 : 52 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Hallelujah. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.