

The outworking of redemption in our lives (Quality: Good)

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- [0 : 00] The epistle of Paul to the Colossians, chapter 1, the last clause of verse 27 and verse 28. Colossians chapter 1, the last clause of verse 27 and verse 28. Which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. In these few words, Paul makes it clear to us what he meant by his preaching. And that which he preached was evidently that which he knew and felt. He refers in this, the first part of our text, which is Christ in you, the hope of glory.
- [1 : 47] Whatever we may know, intellectually, about Christ, unless Christ is in us, we cannot know it effectually. And though, with an intellectual and historical knowledge, we may know Christ in the letter, get to know Christ in the Spirit, and rejoice in Christ in the Spirit, will be to have Christ in us. Paul himself was the subject of this miracle. Christ was in him. Christ and the Spirit of Christ moved him in his preaching. And by the power and application of the word preached, the apostles' words were blessed. Christ. In the 20th chapter of the Acts, as he left the people at Ephesus, he said that he had kept back nothing of the whole counsel of God. How important it is then that nothing should ever be kept back from the whole counsel of God. In writing to the church of Colossae, the apostle speaks to them about the gospel going forth to the Gentiles.
- [3 : 32] This great mystery that was hidden from all ages. Under the old dispensation, we have the isolated incidents wherein a Gentile was called by the grace of God. But generally speaking, the gospel was restricted to the Jews. The gospel was manifested to them in the ceremonial law and in the sacrifices that were offered, all of which, in some way or other, prefigured Christ, his sufferings, his sin-bearing, his intercession as the priests interceded for the people, and so on. But there was a veil over the whole thing for the most part. And it needed that veil to be raised and faith to be given before the beauty, the preciousness, and the glory of Christ revealed in those ceremonial sacrifices and laws and activities could be observed. Now, the veil of the temple was smitten from the top to the bottom. And the way into the holiest of all was made plain. At the same time, the gospel was sent forth to the Gentiles as well as the Jews.
- [5 : 36] For a time, this gospel, set forth by Jesus himself, was preached to the Gentiles, to the Jews only.

But after a time, the whole scene changed. And maybe through the apostle Paul, though others fled through persecution, the gospel was taken outside of the Jewish perimeter.

Now, the apostle in preaching, preaching Christ, He describes what this all means in this chapter.

And in the 13th verse, we read, The characters who were to receive this glorious gospel are described in the 21st verse, And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable and unreprouable in his sight.

So then, the gospel of our Lord Jesus Christ is something which is effective when it comes.

[7 : 37] And if it has not come to us with an effect, then we may well question as to whether it has come to us at all.

It is when a person is made to realize that they were alienated. The word of God doesn't say here, And you, some of you, that were alienated, but not all of you.

It says, And you, some of you, that were sometime alienated and enemies in your mind by wicked works. And there is no difference.

It is solemn to have the experience to know that our nature is enmity against God, that we are alienated, and that we want nothing to do with God.

Not the God that is set before us by the apostle in his preaching. The God that sent his only begotten son to be that acceptable sacrifice whereby they might be saved.

[8 : 57] Now, in order to this, the apostle makes this important point, which is Christ in you, the hope of glory.

If Christ, therefore, is not in us, does not indwell us, by a living faith, then we have no hope of glory.

We may have religion, but we have no hope of glory. The hope of glory lies in just this, Christ being in us.

Now, the apostle preached to every creature, but he was well aware that those that received his preaching effectively as he preached Christ were those in whom Christ dwelt.

It is truly spoken of as a mystery to whom God would make known what is the riches of the glory of this mystery among the Gentiles.

[10 : 10] Whatever we see of God's work must be glorious. God's work, so to speak, will have that surrounding it which will attract the attention of everyone in whose heart Christ dwells.

God is performing his works every day. But how many see any glory in those works? If we take the very simple matter, which comes to everybody, of God's provision in a daily providence, in setting a table before us, and we may often say in these days, well spread, in setting a roof over our head, in clothing us, in preserving us, in our going out and coming in, in watching over us constantly in all places, there are these, these things are given to all, the just and the unjust, yet how many see any glory in them?

When we see the glory of God, even in our providential provision, we are bound to fall down and worship. But if we, if Christ is not in us, then we shall not be able, we shall have no desire, to see the glory of God.

We have no need to go back, to search out some isolated incidents, incident, in our lives. We come to the weak past.

Can you, observe in God's providence, in the weak past, that which has, attracted you, and has caused you to see the glory of God?

[12 : 22] Well, I for one, have seen it. And it is, the joy and rejoicing of my heart, to see it every day. And God works his good providence every day, in order, and in such a way, that we may sometimes, and that, may it often be, when we observe the glory of God.

Now you see, there is an opposition to this, because, in common, with the ungodly, we have a natural mind, which, will, try to obliterate, the glory of God, in his providence.

Hence, there will be the attribution, to luck, and chance, and good fortune, and so on.

People, may not always, use, such worldly language. But on the other hand, what a reluctance, there is, to see the glory of God, in things.

I sometimes, I sometimes, feel it myself, and it grieves me, when I see it in myself, in other, and in others, when, they should refer, to certain things, as providence.

[13 : 45] When they should, refer, to certain things, as, the almighty, glory, of our ever blessed God, who has, condescended, to men of low estate, and has interposed, has moved, at the hearts, of this person, and that, has made a way here, and made a way there, when others, have been hedged up.

And what shall we say? Shall we say, ah, it was a wonderful providence. Or shall we, observe, the glory of God, and give glory, unto his name, and worship, which is footstool, even whilst, we are walking, along the street, or standing, in a certain place, her heart goes up, and we glorify God, because, we see the glory of God.

And this is, in his good providence. Now then, if we see that, it is because, Christ is in us. And if Christ isn't in us, we shan't see it, and we don't see it.

And God knows, how many people there are, that have a name to live, and are dead, because they do not, see these things. What do we mean, when we say, we have a name to live, and are dead?

Well, it just means this, we have a name in religion, but, there is no, question of Christ, being in us. And therefore, we do not see these things, or we do not feel these things.

[15 : 07] We should be worshipping God, every day. Worshipping him. And there's plenty, that God does for us, even in the ordinary things, of providence, for us to be continually, on our knees.

Worshipping God, for his great goodness, to us. which is Christ in you. But then, we move on from that, to see what the apostle refers to, in whom we have redemption, through his blood, even for the forgiveness of sins.

Providence is a wonderful blessing. But, in the providence of God, can we trace, the reason, for our eyes being opened, to see God, in so many things.

To see his working, in so many things. And then, to ask ourselves, why is this? Well, this is the reason, in whom we have redemption, through his blood.

The blessings, that God bestows, upon his people, resulting, in this supreme one, which is Christ in you, is, has its source, in, our redemption, through his blood.

[16 : 26] Now then, if Christ is in us, the hope of glory, God, comes to, that, holy, nature, which is in us, from time to time, and causes us, to, rejoice, in that redemption, that is in Christ Jesus.

There is, of course, a beginning, to these things. When, Christ is, in a soul, there is a beginning, to all things, with ourselves.

We are not eternal, in ourselves. Though, when, Christ is in you, then, you possess, eternal life. And that life, will never die.

That life, will never go out. It may, indeed, seem, sometimes, almost to be extinguished, but it's still there, because, it's eternal life, which is, Christ in you.

Now, Christ in you, means also, that, the spirit of God, is in you. And that spirit of God, takes of the things, of Jesus, and, reveals them, to Christ in you.

[17 : 44] The spirit, of God, does not reveal, the things, to the natural mind. Let us make that, quite clear.

And if you say, well, how can you prove that? It's quite easy, friends. The word of God, says, the natural mind, receiveth not, the things, of the spirit of God.

Neither, can he know them, for, they are, spiritually, deserved. And so, if the Holy Ghost, is to teach you, and me, it must be, only as Christ, is in us.

And if Christ, is in us, then, we shall know, that gracious, wonderful, and holy presence, because, there will be, a receiving, of the teaching, of the spirit of God.

It is, the mercy of God, that, the Holy Spirit, takes, the things, of Jesus, and shows them, unto us. Now then, we have redemption, through his blood, even the forgiveness, of sins.

[18 : 53] We read, in John's Gospel, that, the spirit of truth, when he comes, he will engage, in one, or two operations.

And when he has come, he will reprove, the word of sin. And of righteousness, and of judgment, of sin, because they believe, not on me.

Of righteousness, because I go, to my father, and ye see me, no more. Of judgment, because, the prince of this world, is judged.

There is a very, important conviction, conviction, which, which, is described, to us, in these few words. Conviction of sin.

How many, might think, that conviction of sin, is the smitings, of a guilty conscience, because, they have done this, and they shouldn't have done, or, because, they have failed, to do that, and they should have done.

[20 : 03] All, is resolved, down, to one point. It is quite true, that, we have not, failed to do, many things, that we should have done.

And we have done, many things, that we shouldn't have done. But, the overriding sin, is contained, in just this, because, they believe, not on me.

Now, that's conviction of sin. You can add, all the other peripherals, to it. And, say, well, I was convicted, on this, and I was convicted, on that.

That's quite true. But, we can go, all that way, and feel a conviction, of these things. But, until we're convicted, of our unbelief, and the solemnity, of it, then, we've still got, a little way to go, to what, the Holy Ghost teaches, in regard, to conviction of sin.

Now, how shall we be aware, that we have, an unbelieving heart? It is, as and only, when Christ, is in us. Are you aware, that, you have, an unbelieving heart?

[21 : 18] Well, are you concerned, about it? I feel, concerned myself, when the people, seem to live, with this. And, they never seem, to get it cleared.

Well, how can it be cleared? by the work of God, by the work of God. And that work of God, is, in faith, directed, to the beloved son of God, in whom we have redemption, through his blood.

An unbelief, one of our, him writers, I think, described it, as, that sin, that sin, that sin, accursed, because, it sins, against his love.

Do we ever have thoughts, upon these points, sometimes? You know, there is, a great, outcry, from time to time, where, people, freely, admit, that the spirit of God, is, not, amongst the churches.

And, maybe, we look back, to earlier days, and, we say, well, of course, the spirit of God, the power of God, was, amongst the churches, and with the preaching, of the gospel.

[22 : 38] But, do we pursue it, a little further, to inquire, why, things are, as they are, today? There is, a very solemn word, which, the Lord spoke, concerning, some of those places, which were, familiar to him, when he was here, upon the earth.

My memory, serves me rightly. He said, concerning Capernaum, he could not do, many mighty works, there, because of their, unbelief.

Now, we may apply that. People may say, oh, the spirit of God, is withdrawn from us. Why? Why? Can it not be, narrowed down, just to this point, because of their, unbelief?

But, despite this, there were, some mighty works, done in Capernaum. And there are, some mighty works, done, in, our land today.

Despite, all this, there are, those, that, are brought to believe. And those, that are brought to believe, are those, which are, witnesses, to this truth, with, which is, Christ, in you.

[24 : 00] This great mystery, of God, where Christ, dwells, in a person. And by, that, in dwelling, and the faith, which proceeds from, that new nature, there is a believing.

A believing, in, Christ's redemption. And, that, that redemption, is through his blood. Unbelief, is prompted, very much, from, the natural mind.

And, therefore, there is a question, Mark, over, sometimes, over, the possibility, of the blood, of Jesus Christ, being, adequate, and sufficient, to take away, our sins.

Now, Christ, in you, will manifest, itself, to your astonishment, to the amazement, to the silencing, of your natural mind, when, you believe, that, there is a redemption.

A redemption, that is rich. A redemption, that is full. A redemption, that is able, to, reach, your soul.

[25 : 21] And when, that redemption, comes, then, you will join, in, the, blessed song. Now, begin, the heavenly theme, sing aloud, in Jesus name, he, you, his salvation, you, his salvation, prove, triumph, in redeeming love.

Ye, who see, the father's grace, beaming, in the savior's face, as, to canine on, you move, praise, and bless, redeeming love.

Mourning souls, dry up, your tears, vanish, vanish, vanish, all your, guilty fears, see, your guilt, and fear, curse, remove, cancelled, by redeeming love.

Is Christ, in you, the hope, of glory? Because, the spirit of God, has moved, upon your heart, and you, see, the blessedness, and the glory, which is, in redeeming love.

And, not only so, but your heart, rejoices, with joy, unspeakable, and full of glory. In the fullness, of this, it may not be, an everyday experience, but remember, that the word, of our text, says, the hope, of glory.

[26 : 46] And, how many times, therefore, may our thoughts, be directed, to the same truth, though it is not, in the same power, that causes, our heart, to rejoice, in redeeming love.

Christ, in you, will manifest, itself, by your rejoicing, in redeeming love. You see, you can hear, the gospel preached, about redeeming love.

And, if Christ, is in you, then it will have, an effect upon you. Yea, at the name of Christ, Christ, if Christ, is in you, there will be, a reaction, and, there will be, that, a rot, which, you know, that nature, could never bring about.

Now, redeeming love, will, be seen, to, center, in its glory, by this great truth.

whoso, believeth, on the name, of the son of God, shall be saved. See, there is no restriction, placed upon, anybody.

[28 : 05] People, place the restriction, upon themselves, because of their unbelief. It is quite true, to say, that, God, because of his grace, and because of his power, and because of Christ, in people, grants them, a living faith.

Otherwise, they have no faith. But, condemnation, of those, that cast into hell, will be, because they believe not.

It will not be, because, well, of course, they weren't in, they weren't, amongst the elect. That's not the question, at all. Those that are cast, into hell, those that are lost, in their sins, are, simply concluded, under unbelief.

So then, does it not show, to us, how important, it is, to believe. And how important, it is, to have this witness, in our hearts, that Christ, is in us, that we, might believe.

Now you see, Christ being in us, that we might believe, will, cause us, to, be living, an entirely, different life, spiritually, to other people.

[29 : 25] What is your life? Who can tell, what your life is? There will be, that which is outward, which will discover, in measure, that which is inward.

Now, which is Christ, in you? This is important, for us to consider, it is Christ, in you. It is not, in one sense, that which is, on the outside, that which is, superficial, but that which is, in depth, in its measure, Christ, in you.

Now, if Christ is in you, it is, Christ, hidden, in you. you may recall, the teaching, and the preaching, of our Lord Jesus Christ, where he was, speaking, somewhat similarly, about the kingdom of God.

And he says, the kingdom of God, is within you. And then again, the kingdom of God, cometh not, with observation. So then, it is mysteriously, brought about, into the soul.

And that's how people feel, when they believe, when they are quickened, by the spirit of God, into life, they feel, there's something different. They feel that, there's a change being made.

[30 : 41] A radical change, because, it is a change, where, they are able, to receive, and be affected, by, the things, which God speaks.

Redemption, through his blood. What do we think, of the blood of Christ? Do we see, in that blood, anything more, than the blood, of any other person?

Do we believe, that it can, cleanse from sin? I would be careful, in what I say here, but, to the natural mind, it is, a matter, which, could well, be, ridiculous, because of the power, of unbelief, working in us.

Maybe some of you, have, had that, solemn, experience, in your heart, when, your, natural mind, has written, has risen up, so that, you've been ready, to, discard that blood.

How can blood, wash away my sin? Now then, if Christ is in you, you'll be able, to believe. It's astonishing thing, that the blood of Christ, can wash away sin.

[31 : 58] And not only, wash away your sin, but wash away, the sin of the whole, church of God. We cannot understand, how it is. But faith, in our hearts, Christ in you, will enable us, to believe, this wonderful truth, that the Lord, is able, to wash away, our sin, by his blood, shedding, Christ in you.

The evidence, of it, is to be found, at least in one instance, in our believing, what God has said. There was much preaching, in the, New Testament times, and, the preaching, in the New Testament times, was different, from the preaching, in the Old Testament times.

Nevertheless, there was preaching, on both occasions, though the methods, were different. And we find, Paul, commenting, on the Old Testament times, speaking about, Christ being preached, but, they did not, receive it, because, they had no faith.

But those that, had faith, they received, the preaching, of the gospel, through the method, God proposed, in those days.

Though it was so different, from, the method, that obtained, in New Testament days. Even the forgiveness, of sins.

[33 : 35] if we are to receive, this great truth. And therefore, have a good hope, through grace, of the glory of God. We shall need, to know something, of the forgiveness, of sins.

Let us not, be in that place, where, we think, that forgiveness, of sins, is something, which, does not matter, is not, according to all.

You will never, be able to find, chapter and verse, for that. No, the people of God, although God, does not say when, will know, the forgiveness, of sins.

How is it obtained? It is because, Christ is in you, enables you, to believe, what God has said. And that he is, one, that has, procured, the forgiveness, of sins.

we want, to make this point, clear too. That forgiveness, of sins, is not just, a, a, forgetting of things.

[34 : 44] You see, the best, we can do, as natural creatures, if we forgive, one another, is to, to pass it over.

and, by, a, a, generous spirit, given to us, and leave it at that. We cannot, blot out, those sins. For that reason, though we may, desire, much, to forget, the past, yet, it is not, so easy.

When it comes, to God forgiving, sins, we find, it's very, very different. It is not, just a forgetting, of the past. It is a blotting out, of the past.

It is a bringing, to pass, that, which, is, spoken, is written, in the word of God. I will blot out, as a thick cloud, thy sins, and, will remember them, no more forever.

Or, as we have it, in the, prophet, Micah, where, he says, who is a, God, like unto thee, that, pardoneth iniquity, and passeth by, the transgression, of the remnant, of his heritage, he retaineth not, his anger forever, because, he delighteth in mercy.

[36 : 12] He will turn again, he will have compassion, upon us, he will subdue, our iniquities, and thou, will cast, all their sins, in the depth, into the depth, of the sea.

Never to be seen again. Never to be seen again. You will never, be able, to get a glimpse, of your sins, once, once you pass, out of this life, and enter glory, because God, has put them away, forever.

And he will not, speak about your sin, in heaven, because, it's been put away, forever. And the contrast, lies just in this, that those people, whose sins, are not being put away, will have those sins, encircling them, forever, and forever, and forever.

There will only be, one thing, that they'll be thinking about, and that is, their sins. And there, will only be, one thing, that they will be feeling. And that is, the result, and the curse, which is upon them, because of their sins.

So then, it is, a solemn consideration, to think of eternity, when we remember, that we should either, spend eternity, without, any knowledge, of our sin, because it is, completely blotted out, or else, we shall have, our sins, niggling, and nagging, in us, in our conscience, in our, in our, being, as it were, throughout eternity, where their worm, dieth not, and where their, the fire is not quenched.

[37 : 59] and thinking, upon that sometimes, the worm, I be some, may well, be considered, as to be, the constant, accusations, of conscience.

And then, we remember, that the tongue, is set on fire, of hell, and is an unroly, member. And one picture, of hell itself, is, the conscience, smiting a person, continually, and a tongue, which is ever, ever, casting out, invectives, and accusations, toward other people.

There are times, if we, might, be thrust, into worldly company, when we shall soon, discover, just a little, of what the conversation, of hell is.

There is just, a one thought, and that seems, to be in their mind. And that is, either engaging, in sin, and, in some, limited degree, feeling, a smiting, of conscience, sometimes, but a backbiting, you know, a backbiting tongue, comes from hell itself.

But Christ in you, Christ in you, will, begin that work, which, causes you, to flee, from your sins, and seeks, forgiveness, of your sins, and causes you, to confess, your sins, which is, Christ in you.

[39 : 38] The important point, for our consideration, this morning, is as to, whether Christ, is in us. It is something, which, is subject, to our personal, consideration, and confession.

Eternity, tremendous, sound, to guilty, souls, a dreadful wound, but oh, if Christ, and heaven, be mine.

And that means, Christ in you, the hope of glory. How sweet, the accents, how divine. Now, what a prospect, lies, before, the church of God.

Because, they can see, and rejoice in, sometimes, the blessedness, of truth. Blessed, is the man, whose, transgression, is forgiven, whose, sin is covered.

Now, we shall desire that, if Christ, is in us, to see, that our sin, is for, transgression, is forgiven, and that our sin, is covered. And it's a wonderful, and blessed, experience, when, you can see, that your sin, is covered.

[41 : 03] See, if you're enlightened, in your mind, it will be, a continual, burden, to your spirit, if your sin, is not covered.

It's not a question, of covering it, anyway. It's a question, of having it, rightly covered. David, in regard, to the matter, of, Uriah, the Hittite, he covered, his sin, but, it wasn't covered, so that God, didn't see it.

Now, I doubt not, that there have been times, when, we have sinned, and we've covered our sin. And then God has said, but it's not covered, from my eyesight.

Now, the important thing, for us, is, that we should have, our sin, that is covered, from God's eyesight, as well as, our own. Now, the only way, in which we can have, that knowledge conveyed, is, when Christ, is in you, the hope of glory, which will find, a response, to Christ crucified, and I, if I be lifted up, will draw, all men unto me.

Now, that cannot mean, natural men, and it cannot mean, the natural part, in you and me. It means Christ in you, the hope of glory, so that, when Christ is lifted up, on the everlasting gospel, your very soul, is attracted, to that Christ, who, is the hope of glory.

[42 : 43] Blessed is that soul, or those souls, who, from time to time, have had their very being, lifted up, unto Christ on the cross. Christ on the cross.

Do you know, Christ crucified, means, the great eye, with a cross through it. The great eye, crossed out.

So you can see, advertisements, or signs today, because of the, various, various, various, nations, that visit our land.

that instead of, words, being used, there is a picture. And if that is not to be, engaged in, then there's a cross through it.

And if you look at the, look at Christ, and his cross, it really amounts to this, it's I, with a cross through it. And, that's all there is to it, and that's what crucifixion is.

[43 : 47] It is, I, with this, which said, it's not allowable. It's not allowable. I, must have no place.

Christ, must be, the fullness, and the center, of our life, of our thinking, and of all things, of our hope of glory. Naturally, people can rise, no higher, when they think, of the end of their life, of their, think there is a life, beyond, of a hope being, in themselves.

They think of, the good things, they've done. And, the kindnesses, that they've shown. And, the benefits, they've bestowed. And, the, times, when they've gone out, of their way, to do some, on a good turn.

Very good, or very good, in their place, or very right. And, know, that, there was more of it. But you know, when you come to die, then I, has got to have, the cross through it.

And we've got to be nothing. We've got to realize, that if we are saved, we are saved, by grace. Now, if Christ is in you, the hope of glory, it will mean, the striking out, of I.

[45 : 09] it will mean, the casting down, of self. It will be, it will be, the, lifting up, of Christ, before our very hearts, our very eyes.

Which is, Christ in you. The hope of glory. Now, if we are to have, a hope of glory, of necessity, we shall have to know, something, about, as well as being, attracted to, this redemption, through the blood of Christ.

And furthermore, some knowledge, of sin forgiven. Which is, Christ in you, the hope of glory.

Now, we go to another point. It is in this same, epistle. Third chapter, fourth verse, we read, when Christ, who is our life, shall appear, then shall he also, appear with him, in glory.

So then, if Christ is in you, the hope of glory, then Christ will be, the life of your spirit. And if Christ is not, the life of our spirit, then, where are we, and what are we?

[46 : 31] The Lord Jesus said to, Martha, I am the resurrection, and the life, because I live, you shall live, also.

And what do you think he meant there? It was not surely, a reference to, Martha's natural life, but because he lived, you shall live.

In other words, he would live in her. These are mysterious things. They are received by faith, received by those who have the faith of Jesus Christ, received by faith, those that have the faith of Jesus Christ, in them, the hope of glory.

And the life of God, is maintained, in their soul, by the mysterious working, of the spirit of God.

Now, when you realize that, you see, you will see, there's a glory in this. The hope of glory. He will give grace, and glory. No good thing, will he withhold, from them that walk uprightly.

[47 : 39] And that, therefore, this will include, not only the grace, that is given, but also, the sight, from time to time, of that glory, which is to be revealed. The glory, which is to be revealed, is to, is the glory of Christ, in his, in his rich, the riches of his grace.

When, the Lord Jesus, was speaking about, the prophet Isaiah, he describes, he refers to, a passage, in the sixth chapter, of that prophecy, and then, makes this comment.

This, was when the prophet, saw his glory. What happened? In the year, the king of Isaiah died, I saw also the Lord, sitting upon a throne, high and lifted up, and so on.

And one cried unto another, and said, holy, holy, holy, is the Lord of hosts. The whole earth, is full of his glory. Then said, I, woe is me, for I am a man, I am undone, because I am a man, of unclean lips, and I dwell in the midst, of a people, of unclean lips, for my eyes, have seen the Lord, the king, the Lord of hosts.

And he felt his sin. Our natural mind, will never feel sin, in that way. Isaiah felt the need, of an application, of something, which he hadn't got.

[49 : 17] He laid it, and then, flew one of the seraphims, unto me, having a live coal, in his hand, which he had taken, with the tongue, to mop the altar, and he laid it, upon my mouth.

Now, with the mouth, confession is made, unto God. Yes, with the mouth, confession is made, unto God. And whoso cometh, to God, must come, with a clean mouth, as well as, clean hands.

And how shall we, obtain it? It is, by the work of God, in condescending, to do that, in a person, Christ in you, which believes, that there is, an efficacy, in the sacrifice, of Christ.

And, there is a blessing, proceeding, from that redemption, which is, forgiveness of sins. Oh then, may, we have, this blessing, bestowed upon us, which is, Christ in you, the hope of glory, whom we preach.

But if you have, Christ in you, then, certainly, glory is before you, and, happiness, forever and ever. May it be, our favorite lot, to join, in, to, to be, to join in, the celestial song, because, we have this, great favor, from the almighty God.

[50 : 45] Amen. have,