

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

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 26 June 2011

Preacher: Pont, Philip

- [ 0 : 00 ]      Once again in complete dependence upon the help of the Spirit, I would draw your attention to 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.
- Though he was rich, yet for your sakes he became poor, which he through his poverty might be rich.
- I come out this morning in insisting on a knowledge that we may gain from experience, and not by a knowledge that we may gain from reading.
- The doctrines and articles that we agree with are indeed truth and are honouring to God.
- [ 1 : 21 ]      But in the things of salvation, the matters that concern the welfare of your eternal state, the knowledge of the truth is but a part.
- But the experience of that truth is essential. Some years ago, we went to Southborough. And I'm speaking a good many years ago. And there was a dear servant of God there called George Rose. And his text that afternoon was, What think ye of Christ?
- Whose son is he? And it was his way, I suppose. There was a pause. What seemed a long, long pause, and it wasn't really, but it seemed that way.
- He began this discourse with these words. What ye think of Christ will determine your eternal state. And I've grown a lot older since then, but I think I've never forgotten that expression.
- [ 2 : 37 ]      And truly that applies to these words here. For ye know the grace of our Lord Jesus Christ. And since we finished this morning, I looked at that hymn that's very familiar.
- But it heads this word. Knowledge of Christ is unheaded. To know my Jesus crucified, by far excels all things beside.
- All earthly good I count but not, and triumphed in my Saviour's cross. But this verse particularly. Knowledge of all terrestrial things. Near to my soul through pleasure brings.
- No peace, but in the Son of God no joy. But through his pardon in blood. There the good hymn writer compares knowledge.
- Earthly knowledge is of course right. Especially when it is for the benefit of mankind. But spiritual knowledge.
- [ 3 : 46 ]      And the experience of spiritual knowledge. Is indeed not only vital and essential. But it is to the blessing of that soul that possesses it.
- For ye know the grace of our Lord Jesus Christ. As we looked at the graces of the Lord Jesus. Spoke of his love and spoke of his condescension.
- Of his mercy. What we didn't speak of. If we did, we didn't really enter into it. But in the mercy of God.

As we quoted, I believe in prayer. The blessing that poor sinners are to know. The blessings of forgiveness.

We spoke of his grace. We spoke of his grace. We spoke of how he came on earth. And dressed in a body like our own. He suffered, bled and died.

[ 4 : 53 ] And he rose from the dead. But you see. The purpose of his sufferings and of his death. Was to open that fountain.

What condescending mercy and grace is that. That the Lord. In his covenant love to his dear people. Should make the way of pardon. And the way of forgiveness.

I don't know. I can explain this. Any clearer or any simpler. But if such a person. As a minister said to you.

Well now. You know. You've got to just. Do better than you have been doing. You've got to. Not to do the sins that you. Used to do. Or have done.

You're not to sin as you. So casually do. And so unconcerned do. If you want to go to heaven. You want to walk a better life. Want to do things which are morally upright.

[ 5 : 52 ] And so on. Dear friends. You will perish in hell forever. If you believed in that sort of ministry. But the Lord knows. There's only one way of salvation. And the Lord knows.

That there's only one way of peace. A troubled soul. Doesn't need to be. Doesn't need to administer. Self or works. Does a lot of people think.

Because of their works. That it stands them in good stead. On the judgment day. Dear friends. Nothing but the grace of the Lord Jesus Christ.

Will stand. You and me. In good stead. On the judgment day. But go back to the. Provision of himself. In that he opened a fountain.

For sin and uncleanness. And one of the witnesses of the spirit. In your soul and mine. Is the need of that fountain. Oh do you not need it.

[ 6 : 51 ] Do you not plead it. Doesn't matter what part of the day. Doesn't matter what part of the night. What you do in God's house. Whether you're at the desk. Or in a pulpit.

Whether you're in a pew. Whether you're in the church. Or whether you're not. If God has called you by his grace. You'll want that to know that fountain. And God will bring you to.

Need that fountain. For you know the grace of our Lord Jesus Christ. This is the provision. That he's made for his fallen church. We spoke a little.

Or briefly. To explain. What it is. What substitution means. And we spoke about the Passover lamb. And the blood. That was shed.

And put on the doorpost. And lintel. But what he didn't say. Was this. The blood shall be to you. For a token. Upon the houses where ye are. And when I see the blood.

[ 7 : 47 ] I will pass over you. That's not just the Jews in Goshen. That's not the Passover lamb. That we're talking about. It's the precious blood of Christ.

And if you know a need of it. You'll know an experience of it. And you'll know the joy of it too. I read as I read every Sunday morning.

Peace be within thy walls. And prosperity within thy sanctuary. When you pray for peace in a sanctuary. You'll pray for Christ in the sanctuary.

When you pray for no peace in your arms. Your friends. It flows from Jesus' blood. And nothing else. Peace I leave with you.

My peace give I unto you. Not as the world giveth. Give I unto you. Let not your heart be troubled. When he said those words. Before he went to Calvary.

- [ 8 : 41 ]    There he opened a fountain. For sin and uncleanness. What a mercy to need that fountain. What a blessing to experience that fountain.
- There is a fountain. You listen to those words. Sing them. You probably do quite often. There is a fountain. Filled with blood. Drawn from Emmanuel's veins.
- And sinners. Plunge beneath that flood. Lose all our guilty stains. That's the blessing. But this is a provision. Through the grace of our Lord Jesus Christ.
- He must needs go to Calvary. Let me say this also. You must needs go to Calvary. In rich experience.
- And in gracious faith. That's where it is. The Lord leads you by his spirit. To Calvary. To where the land was slain. And precious is that blood.
- [ 9 : 39 ]    In the need of it. And precious is that blood. In the experience of it. Sometimes we look back. On these discourses.
- And have to. Reprove ourselves. Because there is a lot more. To be said. Than we have said. But you say. What is essential.
- In trying to open up a text. Is the. The things which are. For the benefit of your precious soul. For you know.
- The grace of our Lord Jesus Christ. That though he was rich. Yet for your sakes. He became poor. Now I want to do.
- Explain. What it means. For your sakes. Many years ago. I was burdened with.
- [ 10 : 36 ]    An asser. Which was. Amongst. My grandchildren. Wasn't. Life threatening. As I said. It wasn't anything like that.
- He was to have an operation. Wasn't life threatening. There was no danger. As far as. That was concerned. Lord. Lord. The more I prayed.
- The less I seemed to be. Confident. It seems as though. The heavens were like brass. And I remember where I was. I was on my own.
- And I was begging. But you know. I want to say this. Very humbly. And God be honoured. And glorified. There is a way.
- Of answered prayer. There is a way. And I hope. That I can say this to you. That in Ezekiel's prophecy.
- [ 11 : 31 ]    There is a word like this. Not for thy sake. A house of Israel. Will I do these things. But for my holy name's sake.
- When you read this word. Though he was rich. Yet for your sakes. Don't look upon it. As though you had. By some means. Gained something.
- By deserving something. Because that's one of the things. You'll soon learn. And the Holy Spirit. Bless you in learning. Such words.
- Oh it'll make you feel helpless. And it'll make you. More dependent. On the goodness. And mercy of the grace. Of our Lord Jesus Christ. So what does he mean.
- When he says. Though he was rich. Yet for your sakes. Wasn't because. For your sakes. You deserve it. Wasn't for your sakes. That you are a child of grace.
- [ 12 : 26 ]    Wasn't for your sake. And that you come on to the. Sound of the truth. And that truth. Blessed to you. It's for your condition.
- And for your state. And for your position. And place. As a sinner before God. It's not. Doesn't give. Credence to.
- Nor does it give. Any. Licence. To think that there is something in you. That deserves it. What was there in me. To. Merit esteem.

Or give thee. My creator delight. Is even so far. Than we ever must sing. For so it seemed. Good in thy sight. Though he was rich. Yet for your sakes.

For the state. That the Holy Spirit. Has brought you into. For the work of grace. Which the Holy Spirit. Is the author of. And the maintainer of. That's what it means.

[ 13 : 24 ] Not because. You've got. You're a grain. Of grace. Any. Any better. Than anyone else. You know. We just reminded you.

This morning. Of that word. That speaks of. Christ. As a mediator. He is able also. To save to the uttermost. Them that come unto God. By him. And one of the experiences.

Of the Lord's people. Is that they are uttermost sinners. That is. They are led to extremity. In their exercises. And in their burdens. The psalmist said.

Didn't he. From the ends of the earth. Will I cry unto thee. When my heart is overwhelmed. Leave me to the rock. That is higher than I. These are the conditions.

That grace will bring. The people of God in. Or when you read. For your sakes. Don't look upon it. As some commendation. Of your. Upright walk. And conversation.

[ 14 : 21 ] That you're amongst. The Baptist denomination. Don't look upon it. As though. You've merited. This blessing. It's for your sakes. Your state. And condition. As a ruined sinner.

Wonderful mercy. Look when. The Lord brings you. To realise. The truth of it. I tell you something. There is a word. Isn't there? People. Use it.

Or try to use it. And they say. But grow in grace. And in the knowledge. Of our Lord. And the saviour. Jesus Christ. Christ. Well if you listen. To some people's.

Interpretation of the word. You think. Well. It's just going to get. Better and better. As you go on. Dear friends. It's not. Does not experience. Teach you this. The more precious.

Jesus is. The greatest sinner. You feel to be. The more you need. His blood. The blacker. Your view. Of your own state. And condition is. Do you not.

[ 15 : 20 ] Value. And long. For those. Communions. With Jesus. But where are you. And where am I. In experience. As far from God. As sheep can roam.

Sometimes. Oh. He was rich. Yet. For your sakes. He became poor. And I.

Said this morning. That. We must understand. What this means. We. We illustrated. One or two things. This morning. About.

The. Providential. Place. Of the Lord. Jesus Christ. I want to say this. And I hope you'll understand it.

The Lord. Jesus Christ. Was brought into a helpless place. For his people. And I better explain. What it means. Because he is God.

[ 16 : 15 ] He was. Subject. To the covenant of grace. To that agreement. Made between. Father. Son. And Holy Spirit. Which necessitated him.

To be. The sin bearer. Of his people. Now in this. He was helpless. There was no other way. Of salvation. He must be brought.

Into that condition. And place. And experience. In the gospel. Where he. Was subject. To the will of God. We read that in the.

In the gospels. Where he was in. Gethsemane's garden. When he prayed. More earnestly. He sweat as it were. Great drops of blood. Falling down to the ground.

And then we read those. Sacred words. If it be possible. That this cup. Pass from me. Nevertheless. Not my will.

[ 17 : 11 ] But thine be done. He was made. Though he was rich. Yet for your sakes. He became poor. That is.

That he was brought. Into the condition. Where you were. And you are. But there is a blessing here. Isn't there. If you can. Gather it.

Let us go back to those words. For your sake. That the Lord of life. And glory. To save your soul. Child of God. Entered into this.

Pathway. Of sufferings. And death. Extremity. We can't use the word. Extremity. Because. It is too small a word. To describe.

The. Sufferings. Of Lord Jesus Christ. You can't put words together. You can. Explain. Your own sufferings.

[ 18 : 10 ] You can explain. Some of the pains. And the. Distresses. And so on. Or the effect of suffering. How can a poor sinner. Enter into. Some knowledge. Of the sufferings.

Of the Lord Jesus Christ. As the sin bearer. Of all his people. You know. You know. When a child of God. Suffers because of sin. And he does suffer.

His conscience. Teaches himself. There is a suffering. As we said this morning. Respecting the. Sin of his people. The people of God. Suffer under a sense of that sin.

And groan under it. That was what made the. Public and pray. God be merciful. To me a sinner. Fear. That's what brought the woman. To Jesus feet. Who washed the feet. Of Jesus with tears.

And dried up. And the hairs on her head. She was suffering. Under a sense of sin. What a grief. And sorrow. Peter went out. And wept bitterly. It was a sense of sorrow.

[ 19 : 07 ] Because of sin. That affected his conscience. And he knew. He sinned. Against a holy God. But you say.

Though he was rich. Yet for your sakes. He became poor. And we said. As he gave his life. A ransom for many. Suffered in the room.

Place. Instead of his people. In this. He became poor. Because. He fell under. And. Indeed. Did the will of God.

He became poor. He became. As the offscoring. Of the earth. Despised. Read. Read. Tonight. As you go to bed. The fifty third.

Of Isaiah. He was despised. And rejected. Of men. A man of sorrows. And acquainted. With grief. You know. That's. It's a good word. To read.

[ 20 : 02 ] Because it's a reminder. Of the person. Of Jesus. And the experience. That he entered into. But that. Experience. As this is recorded.

By the prophecy. It is. For your sakes. Poor sinner. Who longs to know him. For your sake. Salvation.

Is. Only by. Grace. Only by grace. Salvation is. Only by. Jesus Christ. In the sinner's dead. Salvation is.

Only. Through his sacrifice. And through. Through the willingness. Of his sacrifice. But it was. For your sakes. Church. The church of Christ.

And for those. Individual members. Of his mystical body. He did it for you. So that you. Should be saved. Child of God. And that you.

[ 20 : 59 ] Should be saved. For all eternity. For what a knowledge. This is. What knowledge. You know. If you. Some of you. Have the privilege.

Of hearing a testimony. When you hear a testimony. At a church meeting. From somebody. Who has. Applied for membership. You.

You. You. You have the knowledge. Of the work of grace. Brought before you. And it's a sacred thing. To witness that. It's a test.

A real testimony. Of God's grace. Is. The knowledge. That. The Holy Spirit. Has taught. Such a person. About 12 months.

After we were baptized. We heard a discourse. From one of the old dear servant. Servants. Still alive. But.

[ 21 : 52 ] Can't preach. Church. Well he spoke about. A church meeting. Somewhere. And this. Lady. Gave an account. Of what she said.

Was the Lord's work. As she applied. For membership. And as the. Usual. Way of things is.

That she was. Asked to. Leave the meeting. While they took a vote. And everybody. Wondered at the mercy. That she'd experience. Except some. Old.

Gentleman there. And he said. No. It wasn't real. And they said. Why wasn't it? He said. Because it was borrowed. He said. I've read that.

Account. She's only. Borrowed it. And when you think about. What a solemn thing. How can you enter into the minds of somebody.

[ 22 : 48 ] To tell lies to the church of Christ. To tell lies to the Lord. In his house. Do it willingly. Oh. What shame. What shame. Dear friends. Satan's got many away. To deceive his. The people. And he deceives them continually.

And there's nothing worse. Than a religion. That isn't theirs. What a deceit. To rest upon something. Which is not of God. This is of God.

Though he was rich. For your sakes. He became poor. Well. Dear friends. With you. And I'm sure of this. You know this.

I looked at a word. The other day. I was reading the word. The other day. To myself. Not that they would preach it. And I came across this word. Examine yourselves. To see whether you be in the faith.

[ 23 : 42 ] Or no. And that's a very solid word. Isn't it? But you know. That's not an unprofitable state. People run down John Newton.

When he wrote. This is a point. I long to know. After it causes anxious thought. Do I love the Lord. Or no. Am I his? Or am I not? Great mercy.

You know. If you examine yourselves. Under the light of the word of God. I was very much moved.

Recently. By. The word that I was speaking from. Search the scriptures. For in them you think you have eternal life. And they are they which testify of me.

And if I remember anything. I said that Sunday. Morning. I said this. Examine the scriptures. You'll find your religion in there. And you will you know.

[ 24 : 41 ] You'll find yours there. Oh if it's real. It's in there. You'll you'll have the the the foundation of real religion.

And your religion if it's real. And mine if it's real. You'll find it in the scriptures. Dear friends. You'll find if it's not. What a solemn thing it is to read the scriptures.

And find that the scriptures disagree. And the gospel disagrees with your hope. Or your foundation. We have in Luke.

Or in Matthew rather. The account of the man who built his house upon a rock. And the rains fell. And the winds blew. And beat upon that house. And it fell not because it was.

Because it was built upon a rock. But then you have the contrary experience. Hell that the house fell. Because it was built on the sand. These truths that we have in this ninth verse.

- [ 25 : 39 ] Dear friends. Are the foundation. Of spiritual life. It's a foundation of the hope. That will take you to glory.
- That's what's in these words. Though he was rich. Yet for your sakes. Not because you deserve it. But forbid. Anyone thinks that.
- That's what it means. But for your state and condition. You know when God begins to work. A work of grace. We mentioned this now. But grow in grace.
- And in the knowledge of our Lord and Saviour Jesus Christ. The greater need. You see of Jesus. Is because of the greater need. Of your standing. As a sinner.
- The blacker the sinner. The more you'll need his blood. The more distress that you and I have. Because of conviction of sin. The more you'll need pardon.
- [ 26 : 37 ] The more you'll need his blood. To apply and to bring peace. To your soul. Though he was rich. Although he was rich.
- Yet for your sakes. You know. Because he was God's only son. Because he came into the world. As the Saviour of his people. And we spoke a little.
- It's very poor really. When I think about it. It's very poor. What can say. What one can say. About the riches of Christ. But he. Came into the world.
- To save his people. From their sin. And in this. He was the. The subjects of derision. They spat upon him. They whipped his back.
- They crucified him. As a guilty. Criminal. They set him at naught. Even when he was preaching the word. They were. Often. Turned it the other way around.
- [ 27 : 39 ] Or misunderstood it. And didn't want anything to do with it. Shut their ears to the truth. Though he was rich. But you know. There's that. Other. Way that we must look at it too.
- Oh the willingness. That poor sinners. That are. Covently. In the covenant of grace. That they should be the subjects.
- Of this redeeming love and blood. Redemption's work. For your sakes. He became poor. And everything that he's done.
- He's done for his people's sake. Then it goes on to say. That ye through his poverty. Might be rich. Ye through his poverty.
- Might be rich. What. Blessings. Are to be found. Therefore. Through his poverty. That he gave all he had to give. His life.
- [ 28 : 40 ] And his own life's blood. He stood. Child of grace. Where you should stand. But he stood. Where you should stand. But you won't stand. Where he stands.
- Oh he suffered. You know there's a wonderful. Description. And it's very well known. I hope you don't overlook these. Remarkable.
- Simple truths. You read. Romans 7. Oh wretched man that I am. Who shall deliver me. From the body of this death. I thank my God. Through Jesus Christ. That's why he said. There is therefore now.
- No condemnation. That's what he. That's what he meant. That's what he. That's how he could write it. When you come from a place. Of no condemnation.
- [ 29 : 35 ] And you've no sin to trouble you. Why haven't you got any sin to trouble you? Because he was rich. For your sakes he became poor. That you.
- That ye through his poverty. Might be rich. I don't know if I could possibly explain it. In the next 20 minutes. What it is to be rich.
- In the possessions. Of those blessings that flow. To his people. Through his. To his church. Through Christ Jesus. As a channel of mercy. Rich beyond all the intentions.

Of bliss. The poet says. Doesn't he. Something like this. When he speaks of. In comparison to the worldly. Trifles are theirs.

A kingdom yours. Through his poverty. I said this morning. In a. In one of the things. That dropped from my lips.

[ 30 : 33 ] Was this. That you'll come to the conclusion. Everything is in Christ. Everything. If you have life.

It's in and through Jesus Christ. If you have spiritual life. I mean. In and through Jesus Christ. If you're a sinner. That is by.

Solve experience. And. If you. If you. Know what it is. To. Feel the. Condemnation. Of God's holy law. And.

The frown of God. In your conscience. You also know. What it is. To be at peace with God. In the. In the.

Epistle. Second epistle. I think it's the second. Doesn't matter. But in the letter. That the apostle wrote. To Timothy. Timothy. Timothy was a minister. But.

[ 31 : 31 ] It doesn't just apply. To ministers. There is a word. Like this. Study to show. I self approved. Unto God. You've got a real religion.

You've got. The approbation of God. On your soul. And upon your pathway. Also. But I tell you this. The more you search it out. And seek it out. The more you'll see. It's all of God.

There's not a finger. That's been lifted. By you. Or anyone else. Come to that. Oh never mind. Dear friends.

We should pray. One for another. The Lord. Hear our prayers. As we plead. For those. That are. In our families. That their eyes. May be open. And their hearts. Affected.

But you see. The work is his. All of it. For your sakes. He became poor. That ye through his poverty.

[ 32 : 25 ] Might be rich. He is the fountain. And from it comes. Every mercy. Every favour. To the church of Christ. That ye through his poverty.

Might be rich. He's put you amongst his people. Child of God. Do you know any greater blessing? No.

You're not the best of them. You'll probably feel the worst of them. But that makes salvation much more. Blessed. Does it? Much more honouring to Christ and God.

Much more. You may wonder why we read. The third chapter. The first epistle. I began to.

Think about. I already had. In my mind. Decided to read. A chapter. For this afternoon. But in thinking and.

[ 33 : 26 ] Musing upon the text again. Words dropped into my. Upon my mind. And ye are Christ. And Christ is God. Could I find it?

I found an old. Concordance in the vestry. And I searched for it. And I couldn't find it. Then I shut the book.

And put them all in order again. By the way. So I said. Lord. Where is it? Where is it? And I started to go backwards. From.

From the end. From the. Beginning of. Corinthians. I was going backwards. I came across it.

In the first. Of Corinthians. Chapter three. You look. When you read the words. That we read. And there's some very precious truths. Of course. But. Keep into the subjects.

[ 34 : 18 ] As we can. Therefore. Let no man glory. And then all things are yours. For whether Paul. Or Apollos. Or Cephas. Or the world. Or life. Or death.



Or things present. Or things to come. All are yours. And ye are Christ's. And Christ is God's. Oh. Do you sing that beautiful hymn.

In union with the Lamb. From condemnation free. The saints from everlasting were. And shall forever be. That he became poor.

And ye through his poverty. Might be rich. Eternal things are the churches. And by the work of God. They become their possessions.

A place in glory. Thou shalt see my glory soon. When the work of grace is done. A place in glory. Grace.

[ 35 : 16 ] To. Indeed prove. Your place in glory. Will be given. Grace on earth. You need grace.

You have a pathway. That leads to glory. If you're a child of God. It will bring you to glory. Last Sunday. I spoke from those words. In the 107th Psalm. In verse 7.

He led them forth. By the right way. That they might go. To a city of habitation. And it came to my thoughts. As I. Were looking at it. It was.

What was the right way? The right way was Christ. That's the way. Don't seek after any other way. You can read in John 14. I am the way. The truth and the life.

No man cometh unto the father. But by me. So that's where you begin. With that text. He led them forth. By the right way. And the Holy Spirit. Will lead you forth. By Christ.

[ 36 : 12 ] In the need of him. In the possession of him. In the. In the. In the. Realisation of the mercy of him. Because if you're not in that way. You're not in any way.

That goes to glory. That through you. Through you. Through his poverty. Might be rich. You may look at the things.

Of Jesus Christ. In this. And oh. It would take time. Wouldn't it? The rest of the day. If not more. And if the spirit is to be pleased.

To help you. To look. To look at the things of Christ. You go back to his birth. Go back to his promise. And then his birth.

You go back to Bethlehem. People say. I said it just now. You must needs go to Calvary. To where the land was slain. Dear friends. You must go to Bethlehem.

[ 37 : 12 ] Also. Glorious Christ. Glorious Christ of God. Humbled himself. And became obedient unto death. Even the death of the cross. There was poverty. How many children are born in a stable.

And who are laid in a manger. The Lord of life and glory was. And then I must say. This is for your sakes. He was there. Oh.

Whatever people say about. There was no room in the inn. And they. They. They'll draw all sorts of. Comparisons. And reasons for that. And so on. Never mind. He showed his humility.

He was born in a stable. And laid in a manger. He was. As we might view it. His. Family. Was the poorest.

Of the poor. He was. His father was a carpenter. Not born in a palace. Not like Moses. Brought up in a palace. Brought up as Shero's daughter's son.

[ 38 : 16 ] Not like that. Born. And lived. Amongst the children of God. Oh. But you go to the temple. When he was twelve. Listen to his arguments.

Listen to his. His words. When he confronted the. These dignitaries in the temple. You know what they said of him. When he was. Preaching his gospel.

Never man spoke like this man. I tell you. If he's spoken to you. You'll say it. Because it's just not words. It's power in the words. It's application in the words.

And it's a blessing to your soul. If you're the. Hearer. As he's the speaker. God's speaking to his people. Yes. Speaks from his spirit. By his spirit.

How he. Illuminates their mind. As it were. Shines the light. On the. Ways of God. And the ways of salvation. Are you in darkness?

[ 39 : 15 ] Are you in distress? Of soul? Do you wonder where the scene will end? What if he should say this to you? Look unto me. And be ye saved.

Over the ends of the earth. Blessed are those days. You know. When God communicates to sinners. And shows you that undeserved who you are.

Poor as you are. Insignificant as you are. How deserving as you are. Ruined by your own sin.

Never mind about Adam's contribution. Ruined by your own sin. And yet in the mercy of God. You become. To indeed. Experience and know.

What it is. To be a seeker after righteousness. Who put the earnestness. The desire in your soul. Go back to the text. Growing grace.

[ 40 : 10 ] And in the knowledge of our Lord and Saviour. Jesus Christ. The more poor you feel. The more need of Christ you'll have. It's growing downwards.

It's growing in the knowledge of yourself. Indeed it is. Each sight. Had I not his blood to bleed. Each sight would seek me. To despair.

I haven't said this. Perhaps we will. At this time. We haven't said much of this rather.

We have spoken a little of it. And that is communion. You see the saints of God have communion one with another. It's a wonderful mercy to come across.

Those that you can hold communion with in the things of God. Speak of the things of God. As you have tasted and handled and felt. And there's a. Coming together isn't it.

[ 41 : 11 ] There's a blessed union felt. There's a sweet communion maintained all the days of one's life. Friendship with the people of God is a wonderful friendship.

But there's one better than that you know. Much better. That's communion with Christ. There's a word the Apostle said. Or wrote rather in the second of the.

The third of the Philippians. That I may know him. And the power of his resurrection. You know. And. Fellowship in his sufferings.

Being made conformable. Unto his death. Fellowship in his sufferings. Child of God has sufferings. Oh indeed he has.

Not talking about. Bodily sufferings. Talking about spiritual sufferings. You know. And you will know. If you're a child of God.

[ 42 : 11 ] What it is to be tempted in all. Things. He was tempted in all things. But you see. The difference being this. Yes.

Without sin. That's the difference. You see. The condescension. And the love. And the compassion. That is in the heart.

Of the Lord Jesus. Ye through his. Poverty. Might be rich. You know. To hold communion. With Jesus. Is a sweet.

And sacred time. Some of you may know it. I'm not talking about. Public prayers. I'm talking about. That time. When you're on your own. With Jesus. And a spirit of prayer.

Is given. Oh what a sacred season it is. That's communion. You gain the ear. As the Lord God. As the Lord. As the Lord. Wonderful.

[ 43 : 09 ] Master you know. You might. Be brought. Into a state of. Darkness and distress. And it's like. Light breaking in. What comfort it brings.

That's communion. I believe we've spoken a little. Of his presence. And his help. Should that not be.

An encouragement. To God's people. For you know. The grace. Of our Lord Jesus Christ. I said this morning. I think it was. That he. He was.

Often spoken. Against. Because of his. Communion. With. With sinners. This man. Receiveth sinners. And eateth with them.

That time. When the. Lord Jesus Christ. Was. To. Have. With. With the Pharisee. In his house.

[ 44 : 06 ] There was. Communication. With sinners. Was this woman. Who washed his feet. With tears. But there's no such communion. With that Pharisee.

You read. It's the seventh chapter. Of Luke. You read the words. And we read. In the words. Of the Lord Jesus Christ. He speaks. To the Pharisee. I say unto thee.

Her sins. Are forgiven. I don't know. Any more. Awful words. From the saviour's lips. Than that.

To a sinner. I say unto thee. Her sins. Oh. How he. Goes by the righteous. He.

I came. He said this. Didn't he. I came. Not to call the righteous. But sinners. To repentance. And this. Self-righteous. Pharisee. Who thought.

[ 45 : 05 ] I would. I suppose. That they had him. In his house. It gives them a little. Piece of. Lift it up. You know. That this man. Who went about. And healed the blind.

And the deaf. And so on. Well he's been in my house. They would say. I used it as a. Advantage. To speak about. One towards another. Oh.

But what they. Knew. What they. What they didn't know. Was the mercy. Of that man. They had in his house. And to that poor woman. Who was blessed.

With. Forgiveness. And pardon. And I. I would say this. In. I trust the experience. Of joy. Rejoicing. Of that. Blessing.

And yet you see. That Pharisee. Didn't know anything about it. Sorrow was in the heart. Joy was in the heart. Of that dear woman. Joy and rejoicing.

[ 46 : 01 ] Tears of sorrow. Were turned to tears of joy. Became poor. For he was rich. Yet for your sake. He became poor. That ye through his poverty.

Oh it is all. From. And upon. And through. This glorious Jesus. He makes you poor. And that you may be rich. You can't gain entrance.

To Buckingham Palace. But you can gain entrance. Into heaven. Through him. Your prayers. And your supplications. Well you can't knock on the door.

Of number 10. Downing Street. And tell them what you've got. Problems with. But you can knock on the door. Of mercy. That's the blessings. And the favours. That poor sinners.

Know. And they know it by gift. So. You know. When you come into this place. When you come under the experience. Of this place.

[ 46 : 58 ] You may turn to the good psalmist. Use his words. Not unto us. Not unto us. But unto thy name. Give I glory.

For thy mercy. For thy truth's sake. For ye know. The grace of our Lord Jesus Christ. That though he was rich. Yet for your sakes.

He became poor. Ye through his poverty. Might be rich. Amen. Amen. Let us conclude.

By singing hymn number 51. The tune is Kilmarnock 856. hymn number 51.

What wisdom, majesty and grace through all the gospel shine. Tis God that speaks. And we confess. The doctrine most divine.

[ 48 : 19 ]    Down from his shining throne on high. The almighty saviour comes. Lays his bright robes of glory by. And feeble flesh assumes.

Hymn number 51. In XYZ. He ■â15.

The End The End The End

The End The End The End The End The End The End The End The End The End The End The End The End The End  
The End The End The End The End The End The End The End The End The End The End The End The End The End  
The End The End The End The End The End The End The End

The End The End The End The End The End The End The End The End The End The End The End The End The  
End The End The End The End The End The End The End The End The End The End The End The End The End  
The End The End The End The End The End The End The End The End The End The End The End The End The  
End The End invite the many gonna be the end as the end untoden that we for the end