

# Philippians

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Date: 26 July 1971

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[ 0 : 0 0 ] In the chapter that we read, the fourth chapter in Paul's Epistles of the Philippians, and in the nineteenth verse you'll find these words, but my God shall supply all your need according to his riches in glory by Christ Jesus.

Verse 19 in the fourth chapter in the Epistle to the Philippians, but my God shall supply all your need according to his riches in glory by Christ Jesus.

What a wonderful thing is the grace of God. The words of our text are the words of God, the words of the Holy Ghost.

We must trace them to their source. But they were written by the Apostle Paul, written as it were with ink of his own experience.

The opening words of the eighth chapter in the Acts of the Apostles are these. And Saul was consenting unto his death.

[ 1 : 4 0 ] The opening words of the ninth chapter in the Acts of the Apostles are these. And Saul, yet breathing out threats, threatenings of slaughter against the disciples of the Lord.

And yet the words of our text are the words of that very same man. What has made the difference? Who has made the difference?

The grace of God. We have need to pause here. What a wonderful thing it is. Eternal grace.

Sovereign grace. That God set upon his people before time began. But that grace is made manifest in time. But my God shall supply all your need according to his written glory.

My Christ Jesus. We have in our text the name of Jesus. Saul in his unregenerous state and condition hated the very name of Christ.

[ 2 : 5 7 ] And he hated the disciples of the Lord. Consenting unto the death of Stephen, the first martyr that entered heaven, after the ascension of Christ.

Yet he is the same man who writes our text unto this praise of the Holy Spirit. Speaking of the Lord Jesus Christ.

I speak these things not because ye know them not, but to enhance the grace of God. We sing of divine grace.

We read of it. We hear of it. And our spirits will hear. We're never tired of hearing of it. But praying here we brought in our text.

We brought it face to face with it in regard to the words of our text. But my God shall supply all your need according to his written glory.

[ 4 : 0 4 ] My Christ Jesus. As the Lord led Paul in his unregenerous state and condition, he had gone into eternity with no Jesus.

To we converse with him now. I speak in all reverence. I'm no spiritualist. I say, could we now converse with him? What would his language be?

The very same language as when he was here upon earth. By the grace of God I am what I am. To we converse with the Redeemer in heaven.

Each one. I speak with authority and with assertiveness. They would utter the same same words. By the grace of God I am what I am.

But praying what a mercy if this change is being wrought in our hearts in this time state. God doesn't change the old heart.

[ 5 : 09 ] And oh, don't misunderstand me here. He changes the character, not the old heart. God never works savor your grace upon the old heart.

He changes the character. He gives a new heart. Thus the life, the character is changed. I know one of our poets, our poet writes, To change the heart, to renew the will, and turn the feet to his eyes and say, Oh, we well know what he meant.

I'm not here to quarrel with him. But to bring the matter unto ourselves. That's the vital point. Are we the possessors of divine grace in our souls?

Then if so, the Lord Jesus Christ will be sweet and precious to our souls. Because God's dear people have the prerequisite.

What is that? A found need of the Lord Jesus Christ and his great salvation. That's the prerequisite.

[ 6 : 20 ] All the fitness, sings one of our poets, he requires is to fear your need of him. Can you come in there?

This he gives you. It is the spirit's rising beam. Mark that rising beam. And the longer you live, the older you get, the more you feel and the more you see the day approaching.

And the more the work of grace is deepened in your soul, there will be established in Christ, the more you feel your need of him.

This he gives you. It's the spirit's rising beam. Oh, there's a glorious point here which comes to mind. If the Lord has brought you to feel your need of salvation of precious Christ, then, my friend, you'll feel this.

It is a rising beam in your soul. It is the gift and work of God in the poor sinner's soul. And what God gives a person he never takes away.

[ 7 : 32 ] He has begun this good work in your soul, and carried on to the day of Jesus Christ. He will perfect that which concerneth you.

He will not forsake the work of his own hands. He won't leave his work undone. He won't leave his work half done. I love the lines of the poet, Miss all my sin and shame, Thy spirit cannot let me go.

This he gives you. It is the spirit's rising beam. Another light of point arises in the mind. I can only speak those things who God is pleased to speak in.

But where the spirit of God takes up his burden, a sinner's soul, it is an abiding presence. An abiding presence. You know, the spirit of God rests upon King Saul only outwardly in relation to his office.

He departed from him. But you know, God said, God said today be concerning his son Solomon.

[ 8 : 57 ] He speaks of his spirit there as his mercy. My mercy shall not depart from him as it did from King Saul. If the spirit of God has taken up his burden in our hearts, my friend, it is our mercy, everlasting mercy, and he never departs from us.

I repeat it. I love the lines of the poet, Miss all my sin and shame and woe, Thy spirit cannot let me go. For if the spirit of God has taken up his burden in our hearts, what an unspeedful mercy.

Because you know, he was in the atonement, who through the eternal spirit offered himself with a spot in the world. And he will perform and fulfill his covenant work and office in our hearts experiences.

What is that? It is by thy divine anointing that ransomed sinners know the Lord. Gospel truths to Jesus pointing strength, delight, and joy afford when thy unction rests upon the living world.

What a prayer we put up to God in the opening hymn. That the Holy Spirit's unction will suffer every conscience well.

[ 10 : 32 ] Lord, it is a mercy, friends, going to the gracious influence and efficacious power of the spirit of God. Because, as I'm seeking to point out to you, he will fulfill his covenant work and covenant office in our experiences.

He will point out to this poor sinner who is being brought to feel his need the place where grace abounds. Not to anybody point out the place where grace abounds.

He will direct them yea, and he will go with them. He will never leave them. A feeble illustration here.

A stranger may meet us in the road and ask us away to a certain place. We know it. He does not. We point out the place to him.

But if we went with him that would wear a different aspect, wouldn't it? If thy presence go not with us, carry us not overhand, said Moses. The presence of the Holy Spirit not only point out the place where grace abounds and direct you the bleeding wounds of your incarnate God, but, friend, he'll go with you.

[ 11 : 59 ] My presence shall go with thee, and I will give thee rest. These are precious, glorious truths. I have thought to speak along these lines, but the Lord knows who is present.

But my God shall supply all your need. We must tarry here for the moment this word need. It's a mercy if we are needy sinners, if we are poor and needy sinners.

You and I have had to, we have had to bless God for those words in the psalm, bear to hand thine ear if I am poor and needy.

Here's the Spirit's grace that's working the soul. My God shall supply all your need, not all those things that we think we want.

The Lord knows nothing that we do, you know, than we do, you know. He knows how frame and remember that we are dust. My God shall supply all your need, not all those things which we think we ought to have and things we think we want.

[ 13 : 26 ] Upon the back of this, there is that word which comes to the mind. No good thing will either the hope and end that walk uprightly.

we may at times look at this thing, look at that thing, oh, if the Lord gave us that, we should get on a little better, shouldn't we? But the Lord sees and knows what is good and that is good which is good for us all.

That's a good thing God gives to his people. He will not withhold from his people those who walk uprightly. the Lord knows and sees what is good for himself.

That's a good thing that God will give unto his people. Elihu asked the question, should it be according to thy mind?

The way the Lord is leading us and dealing with us is according to our natural mind always, every time. But friend, if we amongst the people of God, it is according to the mind of God, the only wise God, who sees the end from the beginning, who is infinite, we are finite.

[ 14 : 49 ] It is according to the mind of this infinite God, the master mind which is behind it all. A God who leads his people by the right way that they might go to heaven.

A God who can make no mistake, as well might he is being quit and break his word as earth again, should it be according to our natural mind the Lord is dealing with us or leading us.

But friend, I repeat it before we pass. May it please God to seal this from our hearts and minds and consciences. If we amongst the people of God is leading us by the right way, strange, mysterious it may be, but God has not promised us two heavens one here and now one here after.

He sees the end from the beginning. He loves his people too well to do them any harm. My God shall supply all your need.

but then we have it in the self-same chapter. You've heard read, prayer. The privilege I greatly prize of the mighty care on him says one, the mighty God, the only wise, who reigns in heaven and earth supreme, who doeth his will in the army of heaven among the inhabitants of the earth.

[ 16 : 30 ] None can stay his hand or stand to him, what doeth thou? This God is the God we adore, the God of his dear people.

There's a mercy of a time we've brought to feel we can adopt the language of him of the psalmist where he said, this God is our God for ever and ever he will be our guide even unto death.

My God. You may look at these, the first three words in our text, my friend, and say, it is I, I cannot attain unto it.

But it may appear to you at times to be a mountain top experience. Oftentimes brought to few who can come in with dear miss fear when she sweetly sang, O may I call thee mine, may I with sweet assurance claim of blessings so divine.

Words easy to repeat for God's people made honest. If there is one thing the grace of God does for a poor sinner, it makes him honest.

[ 17 : 56 ] It makes a poor sinner honest in temple things. I know sure it makes him honest in grace and spiritual things. ICE Don't detecers say the power for the poor God Da that is, to be dependent upon our God.

Many would have us. They would say, oh, you ought to take the promises. We need those exceeding great and precious promises to be employed, don't we?

But what about the next best thing? We sang it just now, faith, a living faith. Through faith believes the word divine, and with swift wings she flies to Jesus' cross, and doth recline on his rich sacrifice.

But we sang just now, faith is a holy, active, vital, young principle within, no death thing. Faith in the bleeding lamb, oh, what a gift is this.

Hope for salvation in his name, how comfortable it is. Knowledge of what is right, how God is satisfied. A foe received a favorite, an aid and a rebel, made of John.

[ 19 : 31 ] My God, my Father, blissful name, oh, may I call thee mine. He is a mercy, friend, if you have been brought thus far on the road to heaven.

Because that's the leadings of God, that's the work of God to bring thus far. Oh, may I call thee mine.

As we've already pointed, he already pointed at you, God won't leave his work undone, he won't leave his work half done. So here the Apostle has brought this experience, speaking of God as his God.

Though again I repeat before we pass on, we may view this as a main topic of experience, saying it's highly counterintuitive to him. It's a mercy, friend, to be a seeker after it.

Unspeakable mercy to be a seeker after it. To be able to say from dating free, this God is my God forever and ever, would be my God even unto death.

[ 20 : 49 ] You just ought to adopt this language, don't you? And, friend, where there's the least desire after God, you may depend upon him, he won't put you to confusion.

He won't leave you destitute. He won't leave you desolate. Where there's a desire after this, God, he will not leave you destitute.

The psalmist prays, leave not my soul destitute. What do we see in that prayer? We see in that prayer that God has not left us for the psalmist destitute.

We see in that prayer a precious evidence that God will not leave you destitute. But my God, we pass on, we come as our covenant word shall.

What is preaching without the covenant? My earnest heart that desire for you is this, as God's servants come before you from time to time, that they may come before you preaching the everlasting covenant of grace, all and all things and sure to all the seed of Israel.

[ 22 : 23 ] But my God shall, a covenant shall here, no pervention, no maybe, no perhaps, no ifs and buts here, but my God shall supply all your needs to see, for anyone to mercy to be brought to fear your need.

If you're being brought to fear your need, then he'll be a friend to you. But my God shall supply all your needs.

And friend, in this need, you'll find you have many needs, many felt needs. You need the Lord appearing for you in providence.

You need the Lord to supply your need in providential matters. No good thing with all from them that walk uprightly.

So I come back to our point we made a few moments ago, and it is no vain repetition. Repetition yet, but not a vain one.

[ 23 : 39 ] That is good, which is good for our souls. The Lord knows best. The only wise God, oh, for faith to rest here.

May this point be a resting place for you, my friend, whilst passing through this wilderness during the years. The Lord knows what is best for us.

May the Lord enable us to rest there by a living faith. It's a resting place. I feel that God has given his people, as being pilgrims and strangers, whilst passing through this wilderness during the years.

My God shall supply you all your need. You have a thorn in the flesh. Very painful, isn't it?

Everything and everybody seems to come against to drive you further into the flesh. Oh, how painful. We would like it removed, wouldn't we?

[ 24 : 49 ] Pulled out a thorn in the flesh. It was his very mercy. If God has given you a thorn in the flesh, my friend, if you're a child of God, it's your very mercy.

Maybe you can't see it to be so, but it is. And I take my stand upon the word of God in making this statement, speaking it with authority.

there was given to the apostle Paul, a thorn in the flesh, a messenger of Satan above it in. But I repeat, it was his very mercy.

Why? Because of this. My grace is sufficient for thee. See, God supplied his need there. My grace is sufficient for thee.

Was it at his very mercy? And if God has ever given you a promise to rest in and rest upon and to plead before him, my friend, it's your very mercy.

[ 25 : 58 ] My God shall supply your need. God answered the prayer of the apostle, not in the way dead as he thought he would or the way that he hoped he would.

You see, my thoughts are not your thoughts, my ways are not your ways. God's thoughts are higher than our thoughts, his ways are higher than our ways. We are poor, poor, blind, finite creatures.

God is the only, O wise God. My God shall supply all your need. Now we have seen a poor sinner brought to fill his need.

We passed away from the temple of things, providential things. Did we feel so led and have we time we might open up this point in a providential manner?

But there's the promise, friend, this is our text. There's a twofold promise in our text. My God shall supply all your need providentially and spiritually, graciously.

[ 27 : 13 ] According to his written in glory, by Christ Jesus, with heaven and earth, his command, he waits to answer prayer. God's time is the best time.

It's a mercy to be a way to not only upon God, but a way to afford God. I believe we made the remark yesterday. They that wait upon him and for him shall renew their strength.

They shall mount up with wings as eagles. I love that figure. I've read that when the eagle is on its wing and encangles a storm, it rises above, higher, and above the storm.

Oh, when God is pleased to run the race, supply the need, in this matter, supply the need, to rise above those things we have to contend with in this time state.

that is to have mercy. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not pain.

[ 28 : 27 ] To gather up these threads in this one precious truth again, what a mercy it is. God has given us the throne of grace. And we sometimes sing, he waits to answer prayer.

Our time is always ready. God's time is the best time. What it has required to say, the Lord is ready to save me.

Glory is proof, precious truth where did he learn it? In the school of affliction. Satan has an order, thou shalt die and not live.

What did he do? We read he turned his face to the wall. I do feel he turned his face to the wall literally. He turned his face to the wall of God's decree.

He prayed. What did he read? He said, I've heard thy prayer, I've seen thy tears. as the bowels of the compassion of God was moved.

[ 29 : 47 ] A feeble illustration here but a sweet one. Here's a child making a request to his parent. Maybe the parent too busy taking little notes of the child's request.

but the child is moved to tears. The heart of the parents is moved. I've heard thy prayer, I have seen thy tears.

I'll add unto thy days fifteen years the Lord was ready to save me but where he learned that truth in the school of affliction. That's the place friend where you and I learn the truths of God.

And that's the place where you and I will learn the truth of our text. My God shall supply all your need according to his riches in glory by Christ Jesus.

Nay, we find a poor sinner, a needy sinner, a need in Christ and a need in great salvation. As God brought you thus far along the way to Zion, bless him if he has.

[ 30 : 56 ] Nay, who comes in the latter part of our text, he shall supply all your need according to his riches in glory by Christ Jesus. You need so great salvation.

You need a precious Christ. You need the atoning blood. You need a glorious righteousness in which to appear before God. Bless God if he's brought you thus far on the road to Zion.

For so love he has, he won't put you in confusion. Now, see the preparation God has made for his poor, needy people.

First of all, their spirits were bringing them to fill their need. And as we've already pointed out to you, in the words of our text, God will supply that need.

but according to his riches in glory by Christ Jesus. Now, a person may amass great wealth.

[ 32 : 02 ] He may give you a shilling out of his wealth. He'll give you out of it, but not according to it. My God shall supply all your need according to his riches in glory by Christ Jesus.

Not only out of those riches, riches, but according to those riches. It please the Father that in him should all fullness dwell.

If ever you get a glimpse of that truth, my friend, by the Spirit's power, and draw a little sweetness from it, I'll tell you what will take place in your soul.

Everything else will appear to be empty. Do you misunderstand me? I'm trying to deal with now the poor sinner who's been brought to fill his need, in whom God has created an aching void which the world can never fill.

That ache in your soul can the world fill it. What empty things are all the skies and this inferior cloud.

[ 33 : 16 ] God, there's nothing he deserves my joys. There's nothing like my God. And we need grace and to rightly use the things that God is being pleased to bless us with.

Shall we use the word give? A better word is he lends us these things. He gives and he takes and he makes no mistakes, whatever may be the amount.

Nor have we right to have every smite according to his decrees or count their only land. May the Lord give us grace to all them as aware of the loose hand and open hand.

For he gives and he takes and he makes no mistakes, whatever may be the man. The only wise God he shall supply all your need. Now we see a poor sinner brought to feel his need of salvation of the precious Christ.

We have a covenant shall in our text. My God shall supply all your need. What do you need poor soul? Oh, you need the cleansing blood of Jesus to be applied to your heart and conscience.

[ 34 : 40 ] You need a righteousness in which to appear before a holy God. Nay, what a mercy it is, there was, is, and ever will be a trinity.

God the Father, God the Son, and God the Holy Ghost. What an unspeak of mercy is, the eternal Son of God, took our nature, sin accepted, became incarnate, took our nature, in that pure body prepared by the Holy Spirit to receive him, he shall blood.

Now you begin to see, do you not, has the Lord has supplied the needs of his dear people in this matter? Because they have been brought in guilty before God.

They have been brought to stand before Sinai. Thou cut yourself off, poor soul, to not be brought under divine conviction for sin to stand before Sinai, like unto some you hear or read.

when God first down with the apostle Paul on that road to Damascus, hailing the disciples of the Lord, men and women to prison.

[ 36 : 00 ] God cut him down, he brought him there to Sinai, straight away. Israel of old had to come to Sinai, but it was after they had been delivered from Egypt to the Red Sea, first of all, then they were brought to Sinai.

The great point is this, my friend, if God has delivered us from world with life and wickedness, but you'll be brought there sooner or later, you'll be brought there sooner or later to say with the point here, Lord, my soul convicted stands of breaking all thy ten commands and you want a law for my God shall supply all your need.

You won't want to stand in your room instead to take your legal place, your law place, my God shall supply your need. I paid a ransom.

There's the need God supplied for his people. I paid a ransom. But where did God find this ransom? Where he sought him? Where did he seek this ransom?

In deity. Did he seek this ransom among angels or archangels? A work too great, too stupendous for angels or archangels to undertake?

[ 37 : 26 ] God paid ransom for his dear people, needy people, those who have been brought to feel their need of a ransom. He paid that ransom in deity where he sought him in the person of his son.

And beautifully this is typified the Old Testament. Here it says around the wilderness, dying on every hand, being bitten by those poisonous, fiery serpents.

there's no real cause for despair, you know, once the embrace of the serpent was lifted up amongst them, because God plainly distinctly tells us those who looked lived.

The poet speaks of it, life attended every look. Faith looks to Calvary to the Lord Jesus Christ.

The eagle-eyed face sees that God has supplied their need and the glorious person in the work of his dear son, his precious blood. So then we see the poor sinner and needless sinner standing before Sonia.

[ 38 : 40 ] Hearing that awful word, do and live, sin and die. Cursed is every one that continues, not in all things written in the book of the Lord to do them. Pay me that, though, pay me in blood and by blood.

The Lord demanded blood for blood. He, that is Christ, let the vital flood to pay the mortal debt. my God, shall supply all your needs in the blood of Jesus.

Though all the beasts that live and feed upon a thousand hills should bleed, though all their blood should flow, the sacrifice would be in vain, the guilt of sin would still remain, sin is not cancelled so, not all the blood of beasts, sin is not cancelled so, not our own blood.

And yet blood must be shed, and indeed having no blood to shed, then hell can the Lord be satisfied. Christ takes their nature, he became man, sin, he takes their nature, sin accepted, in that pure body, prepared by the Holy Spirit to receive him, he shed blood, there is your need supplied for us all.

Why this? Because the blood of Jesus cleanses from all sin. Oh, you look at your sin often, don't you?

[ 40 : 20 ] When the enemies come in like a flood, oh, when Satan and their wicked eyes get together, what sad havoc is wrought in us all. He would have us think our sin is too great for the Lord Jesus Christ.

But the truth is, beloved friend, that the merits of Christ are greater than our sin. There's your needs applied in the blood of Jesus.

You look within. God had I not thy blood to plead each sight would sink me to despair. I repeat it.

There's no real cause for despair amongst the congregation of Israel so long as the bracing serpent was lifted up in their midst because it's plainly declared in God's holy word what God says is true.

those who look live life attended every look where else can you and I look my faith looks to Calvary sing one of our faith come in with them there can't you ah we need to pause here friend to have faith more hover over these things and again you need a righteousness unless a shadow was parted on my soul be found he took the road to save the road and cast it all around those words in the epistle of the Colossians that they are most comprehensive ye are complete in him here you see your needs applied in Christ by



[ 42 : 22 ] Christ ye are complete in him how glorious was the robe he wrought while dwelling on this earthly globe when each good deed and each pure thought conspired to weave that spotless robe strangely my soul of the reigning calm is not thy name a sinner dressed in his rich vest is fit with God to dwell my God shall supply all your need according to his riches in glory by Christ Jesus his riches the riches of his grace as you read in the Ephesians as you follow the reading in this chapter you you heard read the words rejoice in the Lord away and again I say rejoice a word concerning this word rejoicing

I'm not amongst our always rejoicing partly because the Lord says rejoice in the Lord away I can only rejoice when the Lord enables me to rejoice to now we sing sometimes joy is a fruit that will not grow in nature's barren soul all we know are here below is vanity and time there's one verse omitted from that hymn I often wonder why Mr. Gatsby omitted that verse not that I be here to judge others far from it but I do love this verse which is omitted from Herbal these are the joys which satisfy and sanctify the mind that make the spirit mount on high and leave the world behind what are the joys that satisfy your soul we try to bring them before you the atonement blood of

Jesus his glorious justifying righteousness and so he supplied the need of his dear people according to his riches in glory by Christ Jesus these are joys which satisfy and sanctify the mind that make the spirit mount on high and leave the world behind where would you and I have been for one thing the grace of God in the world so we left it behind we still have been in it and left without it so quite content with it left to fill out the measure of error and lost brought into hell why is the Lord chasing his people there's a reason for it you know and the Lord loveth he chastely and scourgeth every son whom he receiveth those who are chastened by

God it is that they shall not be condemned with the world there's no middle path things of God the word of God are very distinct we shall either be condemned with the world or chastened with the people of God don't despise the chastened the Lord there's no strange thing it's in the word of God nothing is strange that is in the Bible nothing whom the Lord loveth he chastened and scourgeth every son whom he receiveth oh says one thing of me are going on fairly smoothly I can't lay my finger upon any one thing that I might regard as the Lord chastened the very fact my friend you're concerned upon this point constitute the chastened the worldling they're not concerned upon this point because your people are you know the

Lord people are tried when they are tried and they are tried when they are not tried what may say can this be doesn't make sense no friend does not make sense they are trying to reason faith only reigns here I repeat it there there are tried when they are tried and they are tried when they are not tried when things go smoothly with them when the lies are fallen to them in pleasant places in great measure because God has given them the eagle eye of faith and faith is the eye of the soul and it's an eagle eye it's the eye of faith faith the eagle eye of faith spies out in the word of God in the 11th psalm these psalm words the Lord trieth the righteous here I am things seem to go smoothly with me and I regard myself as being righteous because

[ 47 : 51 ] I can't seem to lay my finger upon any one thing as being an standing trial the Lord trieth arises you are tried upon this point and friend if God has given you a living faith that faith will and must be tried and at times shan't be tried my God shall supply all your need according to his glory by Christ Jesus faith always comes out triumphant was never defeated yet always came comes it always came off victorious and always will come off victorious we tried yes ah a triumph in the end hey many many instances we have of this in the word of God look at the poor Syrophenician woman while she earned the fame of Jesus she had a case of her own her daughter's case was her own case she brings her fame of

Jesus she brings her case to Jesus they seem to turn to death here what multitude of thoughts must have passed through her mind is this of Jesus I've heard so much of he seems to take no notice of me now he begins to speak his words now appear to be worse than his silence I'm not sent only unto the lost sheep of Israel she was a Gentile saw an Israel woman came from Canaan hey can you expect me to have anything to do with you I'm not sent only unto the lost sheep of Israel you're a Gentile the Gentiles are looked upon you know by the Jews as being dogs it's not me to take the children's bread and cast them to dogs faith will never give up because never defeated yet will always come off triumphant in the end truth lord did the dogs eat from the crumbs which forth the master's table now listen for this saying the gospel as recorded by mark we have those words for this saying for what saying the language of faith truth lord even the dogs eat crumbs forth the master's table she couldn't give up faith never gives up will never be defeated for this thing oh woman be it unto the even so wilt her daughter was made all from that very hour it's a mercy friend by faith to have dealings with

God what did Job say oh as I knew when I might find him that I might come even to his seed what would you do then Job I would fill my mouth with arguments where would you draw those arguments from Job why from the word of God itself that's what faith does I would order my quarter for him and fill my mouth with arguments what an argument for faith you find in the gospel as quoted by John the words of Jesus all that the father giveth me shall come to me they who said all that the father giveth me shall come to me in in in that come to me I will in no eyes cast out see how Christ has supplied your need there in giving you a word enabling you to plead that word with him and before him in faith those cast out none who come and hear

Lord I am coming a poor coming sinner there are three words in Peter's epistle which to my mind are a full description of a believer's life to whom coming to whom coming there be a continual coming to Jesus what for to supply your need so then you need not only atoning cleansing blood you need of righteousness Christ brought in that righteousness when he was here upon earth I believe he fulfilled every heavy command that God ever gave for his dear people brought in that glorious room of righteousness in which they stand clothed before a holy God my God shall supply all your need according to his riches in glory by Christ Jesus for the couple of sovereign and heart of death

I will ransom them from the power of the grave I will ransom them from the power of the grave I will deliver them from death oh death I'll be thy plagues oh grave I'll be thy destruction see how God has supplied your needs there my friend how did Christ do this as sweet and beautifully is opened up in the Old Testament because ancient people they dwelt in Goshen Goshen formed part of Egypt in every household in Egypt there was death there was death in the

[ 54 : 09 ] Egyptians there was death in the Israelites but what a difference in the house of the Egyptians there was the death of the first born in the house of the Israelites there was the slain lamb death but what a difference what is the death of Jesus unto you friend that's why he isn't born he is born to die he died to atone the dread justice of God he wasn't born for everyone but only for his dear people if Christ was born in this world to die and to atone the dread justice of God for you and I friend he would be born in their hearts Christ

Christ in you the hope of glory what's the evidence of Christ being born in their hearts the hope of glory as Jesus appears in your view as he is beloved or not so God is disposed to you and mercy or wrath are your lot as he in the view of your faith are there times when you feel and come in the point when he sweet his hand compare with Christ and all beside no comeliness I see the one thing need for dearest Lord is to be one with thee a sense of thy expiring love into my soul convey thyself bestow for thee alone my Lord Lord I pray if so an impalable proof blessed heavens Christ has been formed in your heart the hope of glory my

God shall supply you your need according to his riches in glory the riches of his grace according to his riches in glory by Christ Jesus in closing every mercy every blessing comes into a child of God by the way of Calvary the blood of Jesus by the way of the blood of the blood of Jesus had I not thy blood to plead each side would sink me to despair his mercy of God has thus furnished us with a plea which is irresistible before him and that please the atoning blood can God the atoning blood withstand or disregard his just demands but time has gone the Lord is blessed God means to

Mert you will preach here on Monday evening next week hymn 202 p.m. 173 202nd hymn Now may the Lord reveal his face and teach our stammering tongues to make his sovereign great and great the subject of our songs hymn 202 tune 173 and talk began

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