

Feelings that accompany salvation (Quality: poor)

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Preacher: Lee, Jabez (1894-1968)

- [0 : 00] The words I would venture to try and make a few remarks from, you will find in the third chapter of the Gospel according to St. John, verses 14 and 15.
- The 14th and 15th verses of the third chapter of the Gospel according to St. John.
- And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.
- And whosoever believeth in him should not perish, but have eternal life. The third solemn chapter, this one is, well indeed all God's word is solemn, but some outstand perhaps more in our own experiences.
- And so it is that in this particular chapter, Christ is setting forth the necessity of the new birth.
- [1 : 20] No heaven without it, he tells us. And there is seen in it too how it is hidden from the wise and prudent.
- This man, Nicodemus, was a master in Israel. He said, I don't know. He didn't know. He didn't know this fool. Couldn't receive it.
- And argued with the Lamb of God, who knoweth all beings. And who spake never as men spake. And spake the truth.
- Without any flaw whatsoever in it. So that he came to that point. With Nicodemus.
- And then he said, how can these beings be? And then Christ asked him that question. Are thou a master in Israel?
- [2 : 26] And knowest not these things? And then he said, verily, verily, I sound to thee. We speak that we know.
- And testify that we have seen. And ye receive not our witness. What a solemn thing it is not to receive the witness.
- Not necessarily of men who have walked through the path to heaven. But not to receive the witness of the Holy Ghost.
- For it is he who is the witness of truth. He is the witness of the coming of the Lord and Savior Jesus Christ.
- In that, as I mentioned, I believe this morning. When John beheld him. And he says, he that spake unto me.
- [3 : 30] That whosoever he sees the spirit descending of the dove. The same is the Lord and Savior Jesus Christ.
- That is the spirit's witness. That he was the Son of God. And that from all eternity. Co-equal. Co-eternal with the Father.
- Lay in the bosom of the Father. The great and mighty God. And our men may try to wrap it up.
- And try and find some other easier way. There is no other way. But in and through. The spirit.

To a knowledge. Of the Son of God. How much I may speak. Or however eminent a man may be.

[4 : 32] That to tell forth God's truth. As he has been taught it by the spirit. That in itself. I will not enter. It must be by the operation of the spirit.

Through the instrument. Set the trumpet to thy mouth. To sound an alarm in my holy mountain. And also.

To sound the gospel trumpet. And then the rest remains. For the blessing to come. From the almighty.

Man can do nothing. Never win one soul to Christ. Nor can he offer. Salvation.

Though he's free. Under sinners. Well. In this particular chapter then. Christ. Is cutting asunder.

[5 : 33] The works of the flesh. That which is born of the flesh. Is flesh. And that which is born of the spirit. Is spirit.

So that he cuts asunder. All the works of men. And he brings us then. To this point. No man has ascended up to heaven.

But he that came down from heaven. Even the son of man. Which is in heaven. So that. He's everywhere present. When he was here on earth.

He was in heaven. That's the death. Isn't it? But you see. He was never severed. From the deity. He was never severed.

From his father. Still the three one. Triune Jehovah. Thou in the virgin birth. Which men deny.

[6 : 34] He became. Son of God incarnate. That he might be. That he might be able. To take up a body.

That could suffer. Bleed and die. So that. You see how. How. He.

Set it forth. That. Though he came down from heaven. Yes. He said. Which is in heaven. And therefore.

He. Remained. Almighty God. One in essence. One in power. One in might. With the triune.

You and Jehovah. Father. Father. Son. And holy. Ghost. Blessed Trinity. Do you love the Trinity? Who. In all.

[7 : 30] Things. Were concerned. In the coming. Of the Lord. And savior. Jesus Christ. Were all concerned. In the salvation.

Of his people. Who were given. Under him. In the eternal. And everlasting. Covenant. Before all worlds. And as I've said.

So many times. Which we repeat. Which will never wear out. How often is repeated. Nothing to be added to it. And nothing to be taken away.

The vast settlements. Of grace. Are finished. That. Invincible grace.

Of God. Which is given. Sovereign. And free. Unmerited. Unto the vilest. Of the vil. Like a filthy Mary.

[8 : 27] And a dying thief. Do you come in with these characters. Sinner. Or have you got a covering. Of your own. Of pig leaf righteousness. Well if you're one of God's children.

God will come and tear it off. Until you stand naked before him. In your. In your nakedness. And vileness. And wickedness. Oh to have.

If we have it. Have this script off. That we may have nothing of our own. To come. To merit. Anything. From God.

Oh what a mercy. To lose. Our two coats. When he says. Don't have. Two coats of peace.
As we might. Will he depart.

Of our coat. Of self righteousness. And then. To give him. As it were. As enabled. Our
coat. Of a false profession. So that we come to him.

[9 : 28] As it was. Absolutely helpless. And powerless. And powerless. And. And in our. Far off
state. Oh what a blessed place.

For an individual to come. It's the beginning. Of heaven. For that one. Is to throw a step. In
the.

In the pilgrim's path. As he brought into that place. With no help in self. I find. As the poet.
And yet.

As sought it well. The naked. Freedom of my heart. Is sin. And death. And hell. I wonder.

How many there are. In the day we live. Are willing. To receive it. For it's a mercy. We can
receive it. Not only receive it.

[10 : 22] But feel it. To feel. Our souls. All together. As an unclean thing. To feel ourselves.

As the word. Describes it. Full of bruises. Wounds. And putrefying sores. The stakes
thereof.

Which is hateful. Unto us. Do you hate sins? Do not. Do thy sins. Torment thee. And
trouble thee.

Are they so. Black and foul. That you're not. That you're not. Fit company. For God's
people. Sometimes you feel. And do they make you cry out.

I am not likened. Unto one of thine handmaidens. And do you smite upon your brains. And
not be able to much.

[11 : 18] So much look up to heaven. And cry unto him. God be merciful to me. Yes. And as Moses
lift up the serpent in the wilderness.

Is the remedy. Or how blessedly. Or how blessedly Jesus spoke these words. And what
comfort there is in them.

To sinners. And how you see. He also. I believe in. In speaking this word. Shows us.

In opposition to the modernness. And all those that would have us believe. That the New
Testament. Is not needed now. Here he points us.

To Moses. As he lifted up that serpent. In the wilderness. As a figure. Of himself.

[12 : 18] Being lifted up. Or how he was serpent bitten. Serpent stricken. By the great arch enemy.

How he. In the. In the wilderness. How he stood. The fiery darts. Of the wicked one. How
he entered into.

That wilderness. And. There thou. Captain. Stood that fiery test. Oh. Sinner.

Can we begin to fathom. The death. Of his agony. Even in the. In the wilderness. Being
tormented.

Of that one. That had been thrust forth. From heaven. Into the bottomless pit. Yet
permitted to come forth. And harass.

[13 : 14] The dear lamb of God. Why was it. That he might taste. Of your part and mine. That he
might. That he might.

Indeed. Enter into. The. The. Path one. As it is said. In all our afflictions. He was afflicted.

The angels of his presence. Saved him. And so. He was lifted up. In the wilderness.

In the wilderness. Here below. Upon Mount Calvary. He suffered. Without the gate. So
we'll use the night.

Oh what a mercy I say. If we go. Under him. Without the gate. That is to say. Out of the world.

[14 : 19] To come forth. Out of the world. At all. A fleshly religion. And to view him.

As he suffered. Without the gate. In the wilderness. Here below. See the suffering lamb of God.

My friend. We shall never understand it. Only as we behold it. By faith. As he.

In his love and compassion. Condescended to be nailed to the cross. His dear feet torn. And his precious side pierced.

Not through sight. But for sinners. Does this humble you? Or can you look upon this seed. With a hardened heart? Surely it will soften.

[15 : 23] The hardest heart. Oh how I found sometimes. This precious seed. Softened the heart. Heart of Flint.

Softened. Her hand. And subdued. All those things of the flesh. And brought us in.

Brought one in. Before him. Humble. At his dear sacred feet. To see the lamb of God's supper.

Upon the cross. You know how. It says. In the word. And they watched him. There. Who was that? Why one of them was dear Mary.

Out of whom he cast seven devils. No wonder she watched him there. My dear saviour. My lord. My king.

[16 : 20] My redeemer. And I believe there. She beheld him. In. At the anguish of her soul.

And also. In love and adoration unto him. For here it is. How that faith. Would embrace him. Embrace him.

As we behold him. Lifted up. Upon the cross. And I. He says.

If I be lifted up. Would draw all men unto me. Doesn't mean all men. In the world. Some are very confused.

Perhaps even in this particular chapter. You see. We mustn't take his word as the context. As what many do.

[17 : 19] To satisfy their own carnal minds. But when he speaks of the world here. It is that world. Within the world. What he did he saw.

I believe it was. One of the prophets. Who saw that wheel. Within the wheel. The election of Granger. And same as.

Peter saw in that sheet. That was led down from heaven. Knitted the four corners. What a blessed truth that is.

Of the covenant. What a blessed figure of the covenant. What did he see there in. All manner. Of.

Of creeping things. Wild beasts. Piles of the air. Things that were unclean. And. Of everything. Of everything. Of everything. Unclean. This Peter.

[18 : 21] But he. When he was commanded. Arise and ease. Ah. These were the election of grace. That caught up again into heaven. What God hath cleansed. Call thee not.

Common. And unclean. These were they. In the covenant. You see. Who. Had beheld. And.

Beheld him. Then as he was lifted up. In the wilderness. For we should have never seen this. None of us. If God hadn't put forth his hand.

And pulled us. Out of nature's darkness. As sore as. As we lay ruined in the fall. Put forth that mighty arm.

And delivered us. From the powers of darkness. Oh. I've said lately. And I. I mentioned it. Last week. Where I was.

[19 : 22] Sometimes. When I'm in these places. Oh. I thought I'd love to die. In the house of God. And go to heaven. Here it is. We come away.

From all flesh. Here it is. We come away. From our nearest and dearest. Here it is. We behold. A precious Christ.

Here it comes. Our all in all. And there is nothing here. That can divide us. One in Jesus. By eternal union.

One. One. One. And as Moses lifted up. The servant in the wilderness. Even so. Must the son of man.

Be lifted up. He must be lifted up. He didn't say. Anything. There was any hazard about it. Or there was any getting round it.

[20 : 18] For I might speak reverently. On that point. Now. He must be lifted up. And that. Why must he be lifted up?

Because. His people salvation. Rested upon it. Without the shedding of blood. There is no remission.

There is no sacrifice sufficient. How blessedly that him you just sung. Came in with this subject. Not all the blood of beasts.

Are Jewish orders played. None of those types and shadows. Of the ceremonial law. Nothing that the priests did. In the old dispensation.

These were about the types and shadows. Of those good things to come. And showed. Pointed to that time. When. God Christ should come.

[21 : 20] As the son of God. In calm. Here on earth. And also. How to reveal unto us.

That he was that lamb of God. Who lay in the bosom of the father. And in the covenant. Was slain. Before the foundation of the world.

Oh what a glorious thief is the gospel. The poet says the gospel. I love it. It is perfectly free. How do we leap from bondage?

It brings us into that glorious liberty. Removes all obstacles. And brings us into that path. Where there is perfect freedom.

Causes the chains to fall off. And the bondage depart. And the prison doors open. Their own record. There we are aware.

[22 : 23] We come. Into that place. Where we can glorify. The lamb of God. For all his great.

And wonderful wounds. Which he has done. Where he must be lifted up. It is by the eternal decree of the father.

First and foremost. That this must take place. That he was appointed of the father. That he should be the propitiation of our sins.

That he should pay the uttermost debt. That you and I owe. No more indictments. No more law charges against Christ the whole.

No more demands. By the father. From you. Laid upon the scapegoat. Your redeemer. Laid upon that dear lamb of God.

[23 : 26] Which taketh away. The sin. Of his people. Dear poet. Dear heart. Oh I love her.

Payment. God cannot. Twice demand. First at my bleeding. Short his hand. And then again at mine. Oh he paid the uttermost force in her.

Oh may we know this truth on a dying bed. That we are liberated. From the curse of the Lord.

That our dear redeemer was lifted up upon the cross. Paid every demand that the father demanded. Forced.

Oh what a wonderful place. It is when we are brought. To view that. As a lamb of God.

[24 : 29] As he was lifted up. And you know. All this too.

In love to his church. His people. It was indeed. That unmeasurable love. Such a devotion as it is.

Which our human thoughts can never fathom. Or understand. Oh what a devotion. It is love. So different to our love.

Isn't it? Our love which is sometimes hot. Sometimes cold. So many changes.

Quoing on this. But Christ. The heavenly lamb. Is still saying. No change in him.

[25 : 27] Though there are a sinner. No change in him. Though you are transgressed. No change in him.

Though we are the deepest dying. Sinners that ever lived. I am the same that died. Yesterday. And ever.

And then he says. This is a mercy that I change not. Therefore. Ye sons of Jacob. Are not my soul. Oh what a mercy to be among these.

Spirituals well. To belong unto them who are made. With the lights indeed. That are followers. Of the lowly land.

Christ yields. Oh what a mercy. To be able to follow him. Though I know we come short. And we shall my friend.

[26 : 29] We can't and we shall never find it in the flesh. Thus said this morning. But there will be a following him. There will be times with us.

When. I will be brought into a lowly place. Where we shall see him. In his lowliness. He that.

How condescended to become a servant. He says. I am among you. As one that's servant. Oh what a mercy.

That he does serve his people. How does he serve them? Well he comes sometimes. And spreads the gospel table. And he gives them just a little taste.

Not always a banquet. But he does bring them into the banqueting house sometimes. And his banner over them is large.

[27 : 25] Oh what a mercy. To no both. As much life in one as the other. Not the quantity we have. As often the little.

Have you had a little taste a day? Poor tried one. You Satan has been harrising and tormenting. Man told you. You shall have no part.

Well not with it. If you had just a curl. I'll tell you what it'll do for you. It'll strengthen you. To go on a little further. In the battle. It will indeed.

You'll remember the spot. You'll remember it again. He says. I'll bring to your remembrance. The way that I brought you. I'll bring to your remembrance.

That place. Where I gave you a little taste. Yes. Oh you know. I spoke from those words here once.

[28 : 25] Many months ago. As the apple tree. Among the trees. So is my beloved. You see that to you. Is his fruit sweet to your taste.

That fruit of his love and mercy to you. And in this can you. In your heart's affections. Say my beloved.

Is white and ruddy. The cheapest among ten thousand. And the altogether loved ones. Is he more to you. Than anything else.

Here it is. We can lose. As I mentioned. Or touch upon it just now. Here it is. We can lose. Hold everything with a loose hand. The world becomes nothing.

And all its joy and pleasure. And all its vanity. Away with it. It has no place here at the cross. It has no place.

[29 : 27] With any of these things my friends. That are naked with crimes. And they are not permitted. Within his earthly courts.

If these two things appear in his earthly courts. He'll make us with a small cause. Any of Carson. The buyers themselves. He will indeed.

Oh what a mercy. It is then. That we. That we. Look under him. That was lifted up. In the wilderness.

Upon the cross. And then. We behold too. At the cross. His love.

And compassion. As we do it. With the dying thief. So perfectly clear. Is God's election there.

[30 : 28] There are none. There are none. Can gain. Sane or resistance. How it is worn. So perfect.

That dear. Dying thief. You see. How he was wrought upon. The wind bloweth. Where it listed. He heard the sound thereof. He couldn't tell.

Whether it cometh. Whether it cometh. So is everyone. That's born of the spirit. It's evident. Because he said. This man. We justly. For this man.

Have done nothing. In it. But that same spirit. Have grieved again. You know. For in a few moments. It is Lord. Remember me.

When thou cometh into thy kingdom. That's the work of the spirit. That's how the wind bloweth where it blister. And it worketh in the soul. Indeed in that dear man.

[31 : 26] And you see. How Christ said to die. I come into my kingdom to die. I take possession of my kingdom to die. In a very few moments.

I require it is finished. It was finished. And nothing to be added to it. As he said in Revelation. It is done. I am alpha and omega.

The beginning and the end. Oh what can we say to these things my friends. Oh how blessed are these things to those. Who love.

God's precious doctrines. Which he hath told us in his word. Shall distilleth the dew. And come down and rain. Upon the mouth of the host.

Oh how it is I feel. When we behold these things in his world. And how he was lifted up in the wilderness. Faith beholds him in his season as the Lamb of God.

[32 : 26] Then they love the doctrines. And that's where too as I've said before. And I hold to it continually. We love the doctrines because we are taught them.

And where? In the furnace of affliction. And trial and sorrow. And the sweetness and the sweetness and the blessedness. Blessed of them. Blessed of them.

Blessed of them are known. When we view them in a precious Christ. As he was lifted up in the wilderness. We too in the one of the in the prophets.

That he was set up as an ensign. For the people. That is where you may come and look unto. Are thou serpent bitten sinner?

There's nowhere else you can look but unto him. Upon the cross. That beautiful hymn of ours. I can't quote it.

[33 : 25] But you can read it. At your leisure. When the trod chosen tried to debate it. Against their God's ardly tweet it.

You read it fool. You'll see there the condition of mankind. Dear heart. He knew it you know. I hope some of us know in measure what it is. He there says to Paul.

The whole of that hymn. The condition of man. What there is. Your mercy is mine my friends. The dear Lamb of God. Not left us in those states.

And conditions of heart. Speaks of. But the last words. The last words. What is. Oh Christ you see. What he is to his people. Oh how.

How blessed are those things which. Are written. Even some. Even I believe. By the. By the Holy Spirit.

[34 : 24] In some of those things. For your comfort and mine. Because they are based upon the sorts. Upon the solid rule. Of God's rule. That's why. And you will find.

That. In those hymns of ours. There will be a refreshment. From time to time. And they don't become stagnant. Do they? No. How many times.

We read those hymns over. They don't become stagnant. Because they aren't God's word. Other things. Well. You know that's true. Some of you. But not all. That's a stagnation.

On everything else. Whatever. Pleasure. We may have. Here on earth. A stagnation in it. It become obnoxious.

In due time. But God will put a bitter in it. My friends. And if there's anyone here. Who hasn't had the bitter put into it. The sooner you have it. The more profitable will be. For your soul.

[35 : 21] It will indeed. And I speak that in kindness. Because I live to prove it. Oh. Well. I thank God for putting a bitter. In the pleasures of this life. I don't want them.

My friends. I've come to that. At that time. In my life. When. I see vanity. Of vanity. Stamped upon everything. Here below. Oh.

Some might say. You are a strange man. I know I am. I'm a stranger to myself. Often. But. Blessed be God. I'm not a stranger to this Jesus. No.

As. As. And as Moses. Lift up the serpent. In the wilderness. Even so. Must the son of man. Be lifted up.

And whosoever. Believeth in him. Ah. You might say. Well. I don't know if I do believe in him. I'm festered with unbelief. Oh yes. Well I know.

[36 : 16] We are festered with him. There's two kinds of unbelief. You know. There's the unbelief of the hypocrite. There's the unbelief of the destitute.

Those carcasses. Who fell in the wilderness. As we read. They never did hunt. The life of God in the soul. Their unbelief.

Was the unbelief of the reprobate. My friends. That's not the unbelief. That dear Thomas had. See what was coupled with that unbelief.

Except. I put my finger. It is the print of the notes. Trust my hand in his side. I will not believe. Have you got an unbelief like that.

My friend. Well we're not going to say. It's right to have it. Or to ask for it. But if your unbelief is that it's unbelief. That. Is infused into the mind.

[37 : 20] By the arch enemy. Oh yes. That's vastly different. Through the unbelief of the reprobate. Or the false professor. unbelief.

And unbelief. Will be a trouble. Ah. To his people. It will indeed. Ah. But. Ah. It will not. It will not. It will not forbid you to believe.

Ah. When God gives you that strength. Ah. This belief. Arises from a God-given faith. In the bleeding land. Yes.

Faith in the bleeding land. Oh. What a gift is this. Oh. How you see the gift. Ah. From God it is indeed. Those who believe in him.

Should not perish. So then it is those who believe in him. With a God-given faith to believe. They shall never perish.

[38 : 23] Oh. I no doubt that some here. Have feared they'll perish. I've felt that new in the past week. Oh. One day I fear I shall perish.

Many battles with the powers of darkness. How many things that transpire in the heart. And even this very morning felt absolutely destitute.

Coming to the pulpit with nothing. Ah. But you see there's a fullness in this Christ. He's an everlasting stream of full river.

It is that river. It is that river. It is that river. Ah. Which. Proceedeth from beneath the throne of God and the Lamb. That no man nor devil can forbid it to run.

It must run and it will. It will run into the poor troubled heart. And there will be the sweetness of extreme heart. And he will come.

[39 : 26] He will indeed to these poor things that feel ready to perish. They shall come, he says, who are ready to perish. These poor perishing ones.

And that's what I read this morning. Care us now not. He says that we perish. Ah. You see how they feared. They should perish in those mighty waves.

But he says they shall never perish. No. Oh. And do you know. I've thought sometimes about those whom. Dear John the Baptist.

You see. How his life was taken. And others too in the world. Dear Stephen. Which Paul. Ah. That's a great death. Paul. A vessel of mercy.

But he stood by while one of God's people was destroyed. Isn't that a death? The compassion of God is unpardonable. But I say.

[40 : 21] There. There were those you see who perished. By the hand of man. But not their dear precious soul. My friends.

When the dear martyrs. Who have. Who lit that candle in this nation of ours. As they did in the reformation.

They I say. Our men destroyed their poor bodies. But their souls. My friends. Could not perish. Because they were safe.

In Christ. My friends. And entered into eternal glory. Oh. What a mercy. When we can see these things. Man may say.

Well that's the end of it. They said that of Christ. You know. We'll make the stone sure. We'll see what this deceiver will do. He says. I'll rise again.

[41 : 17] But we'll make it sure. We'll seal it. We'll see. They didn't know that that dear. That dear Lamb of God had power. Not only to cause the earth to be dissolved.

And they perished in the mighty wonders of God. Well instead of. Putting forth all his walls.

You see. Even there. He spared them in that wine bar. You see. They became a dead man. Ah. He came forth. A mighty conqueror.

And so. You see. It is by. Not only his death. But by his resurrection. His power. His people shall never perish. Thine they were.

And thou gavest them me. And none of them have lost. Save the son of the patient. That the scripture might be fulfilled. They were given unto me in eternity. They are mine.

[42 : 13] Mine by free gift. Of the Father. And I have paid the price in their mind. And here they are Father. Complete church. I present them as I have risen above.

At the right hand of the Father. They are complete. And. There is no more. No more. And no more demands against them. And they shall stand.

In those robes of white. Through. In that great righteousness of Christ. Who have become this count of ages of eternity. Who are these?

These are they. Which have come out of great tribulation. And have washed their robes of white. In the blood of the Lamb. Precious crew. All that was spoken to this poor sinner.

Delivered me. From an awful condition. I shall always remember that forest evil chapel. My friend. That very spark. Oh that blessed spark. When we were well nigh overcome with the powers of darkness.

[43 : 18] Only one step into hell. He comes with a blessed promise. Who are these? Are. You see. These are those. Bulwarks.

And that accompany salvation. Salvation. Will God appoint for walls and bulwarks. And these are some of them. That he puts around his people. That we look on.

From time to time. That. They. Are our help. As we look back upon them. And here we can say. As we stand before God this night.

Here we raise our even neither. Hither by his help we'll come. And I who. By his good pleasure. Safely. To arrive at home.

Ah. What a. It'll take an eternity. My friends. To enter into all the joys. And pleasure. Of redemption. But we taste a little out of the streams here below.

[44 : 17] We do indeed. That stream of his everlasting love. Love so rich. So free. Ah. So great. They shall never perish.

But have eternal life. Eternal life. Oh what an unpardonable. And never ending eternity. My friends. Never end.

Our short lives. Is but a span isn't it. What is 70. 80. You know even a hundred years. Where some have been favored to live to it.

Is but. About a span isn't it. About eternity. Ever. And ever and ever. Can't. Can't fathom it can we. God to know.

And have a good hope. Through grace. By the sealing of the spirit. That we shall dwell with him. Forever and ever. There to dwell the sacred star.

[45 : 22] With angels round the throne. And those who have gone before us. And misselect his people. What do you. What company do you want now sir.

You want God's people. Or do you want the world. And you want God's people company here. You want his company. Their company here after. Oh I dread that thought.

Having to come in contact with the world. Oh what a mercy it is. To have a hope. And beyond the grave. How that.

Our feet stand upon the rock. The rock of eternal ages. That when we come. To that time. We find that.

The bottom is good. Now as a dear. Christian. How in Bunyan's progress. Guess how he came to the river. Your mind. And our hope.

[46 : 19] That the bottom is good. He's fearful in entering it. That the bottom is good. He found it solid. Oh on Christ. The solid rock I stand.

All other ground. Is sinking sand. And the Lord. At his presence. Bless you. With these. With these realities. I wish you alone. Give. Amen.