

# The fulness of the blessing of the Gospel ((Quality: Average)

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Preacher: Delves, Stanley (1897-1978)

- [ 0 : 00 ]     Thank you.  
                  Thank you.  
                  Thank you. Thank you.  
                  Thank you. Thank you.  
                  Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- [ 2 : 43 ]     Thank you. Thank you. Thank you. Thank you. Thank you.  
                  Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.  
                  Thank you. Thank you. Thank you. Do you know how to? I come, I come.  
                  I come, I come. I come, I come. Let us read in our worship this evening.  
                  From the Epistle to the Romans, part of the third chapter, and part of the fifth. The first chapter of the Epistle to the Romans.
- [ 4 : 01 ]     Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.  
                  Which he had promised before by his prophets in the Holy Scriptures, concerning his Son, Jesus Christ our Lord.  
                  Which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.  
                  By whom we have received grace and apostleship for obedience to the faith among all nations for his name.  
                  Among whom are ye also the called of Jesus Christ? To all that be in Rome, beloved of God, call to be saints.
- [ 5 : 20 ]     Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world.  
                  For God is my witness, whom I serve in my spirit in the gospel of his Son, that without featsing I make mention of you always in my prayers.  
                  For God is my witness, that I may be in the gospel of Jesus Christ, making requests, if by any means, now at length, I might have a prosperous journey, by the will of God, to come unto you.  
                  For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.  
                  That is, that I may be comforted together with you by the mutual faith, both of you and me.
- [ 6 : 48 ]     Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was left or hindered hitherto, that I might have some fruit among you also, even as among other Gentiles.

I am a debtor, both to the Greeks and to the barbarians, both to the wise and to the unwise.

So, as much as in me is, I am ready to preach the gospel to you, that I am at Rome also.

For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the due first, and also to the Greek.

For therein is the righteousness of God revealed, from faith to faith, as it is written, the just shall live by faith.

[ 8 : 11 ] For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

For that which may be known of God is manifest in them, for God hath shown it unto them.

For the invisible things of heaven, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.

Because that when they knew God, they glorified him, not as God, neither were thankful, but became vain in their imagination, and their foolish heart was darkened.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, made life to corruptible man, and birth, and four-footed deeds, and creating things.

[ 9 : 53 ] Wherefore God also gave them up to unclean men, through the lusts of their own hearts, to dishonor their own bodies between themselves, who changed the truth of God into an image, and worshipped and served the creature more than the creator, who is blessed forever.

Amen. Now let us turn, passing over the rich contents of this epistle, to the 15th chapter.

Reading from the 13th verse. The 15th chapter, the 13th verse.

Now, the God of hope, fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

[ 11 : 25 ] Nevertheless, brethren, I have written the Lord boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I have therefore whereof I made glory through Jesus Christ in those things which pertain to God.

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty science and wonders, by the power of the Spirit of God, so that from Jerusalem round about unto Iliathum, I have fully preached the gospel of Christ.

Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.

But as it is written, to whom he was not spoken of, they shall see, and they which have not heard shall understand.

[ 13 : 12 ] For which cause also, I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you, whensoever I take my journey into Spain, I will come to you.

For I have come to see you in my journey, and to be brought on my way, ditherward by you, if first I be somewhat filled with your company.

But now I go unto Jerusalem, and to minister unto the saints. For it hath pleased them of Macedonia and Echida to make a certain contribution for the poor of saints which are at Jerusalem.

It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their beauty, is also to minister unto them in carnal things.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.

[ 15 : 00 ] Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints, that I may come unto you with joy by the will of God, and may with you be refreshed.

Now the gods of peace be with you all. Amen. And may the Lord bless you and be of the Holy Spirit.

Chapter 991 Emptied of earth, I claim, would be, The world, myself, and all the priests, Only reserved for Christ that died, Surrendered to the crucified.

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

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

[ 17 : 35 ] Amen. Amen. H'en any ■■■■ b Sahel dat plant Jebolle je bir ?■ her at Dou■■■. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.under nine Come, take my soul, I'll take you home.

Self-willed provide the heavenly home.

Think I don't dare be, see my fear.

The Zoe mens, a grace of God.

[ 19 : 18 ] Justice. And from sorrow every voice From the holy holy voice I will be saved by grace I will be saved by grace I will be saved by grace By Egyptianictrum, il de l'earth di l'arcel.

Oh Yeah O very eternal fountain of all life and truth and grace and love, O glorious Son of life and glory, precious Saviour, draw our hearts to thee now, unite them to thyself and in thyself in faith and love and true worship.

And do thou draw near to us and while we ourselves commune together in meditation in thy word, do thou draw near and thyself enlighten our understanding and open by the Holy Spirit to us the sacred scriptures.

Do thou cause our hearts, which otherwise become so cold, to burn afresh with love and warm feelings of wonder and adoration.

We do need thee, O Lord. We need thee now. We need thee to come into our assembly and we need thee to come into our hearts and bring every blessing with thee.

[ 22 : 57 ] We pray that our hearts may be united now in prayer by the uniting influence of the Holy Spirit himself.

We pray that the one must offer the prayer, it may be the prayer of this congregation, the expression of every praying soul, from the youngest to the oldest, before thee now.

And we would be thankful for the privilege of worship and of prayer. It is good to us, we feel.

We feel it now. It is good for us to gather together to enter into thine earthly courts, to find ourselves in the company of spiritual people, people with which we feel to be in affinity and unity.

It is good to us to feel the calm, the peaceful, quieting influence of the services of thine hands.

[ 24 : 18 ] It is sweet to us to sing the songs of Zion and especially if they are the means of awakening the spirit in our hearts, the feelings and the desires that they express.

May it be so now. May the hymn that we have sung be the feeling of our heart that truly we do want to be sequestered for this short time at least from the noise and the pomp of life and to feel our hearts attracted heavenward and especially we feel that prayer is really our own.

Larger communion may we prove with thee blessed object of our love. And how true also it is that we have no strength for this.

We can only fall in our weakness and it is weakness and our dependence and we do feel it so we can only fall at thy feet and pray, Lord Jesus, do everything for us and everything in us that will be for thy honour, praise and glory glory and for our spiritual good and edification.

Help us, O Lord, to do what is not all that easy for us to do and that is to come to thee just as we are and those conditions in us which may seem to be hindrances, Lord, make them occasions, make them occasion for us to come to thee.

[ 26 : 17 ] Help us to press through the crowd of things that so often seem to possess us and to keep us from thee but help us to press through them now not to be content to be outside but to draw near to thee and know if we could but have contact with thee again tonight.

If we could but touch the hem of thy garment which we feel to be the contact of faith with thee the blessed objective of it then we believe that we should feel in ourselves that virtue has come to us and it must come from thee alone.

O Lord, thou knowest things with us shut us up to thee in these matters. We need thee and only thee. We are nothing.

We can do nothing without thee. Helplessness is deep in us. But thou hast all power we believe in.

Thou hast all grace. Thou hast all life. Thou hast all love. And if there will be made to us wisdom we shall be wise in thy wisdom.

[ 27 : 47 ] Righteousness we shall be righteous in thy righteousness. Sanctification and we shall be holy in thy purity and redemption and we shall be redeemed in thy precious blood.

And we do pray that by the Holy Spirit's teaching we may have a deepening knowledge of thee of that knowledge which is eternal life.

That our views of thee and of thy glory which we feel to this day are so comparatively dim might be more clear.

Oh we pray the soul attracting views of thy glory. The glory of thy name and person. Of thy grace and love.

And we pray thou wilt nourish us with the words of truth and of the good doctrine of the gospel. We pray that our souls this evening may be fed with the bread of life.

[ 29 : 03 ] May it please thee to give the word you want to speak the gracious ability to utter it that there may be a door of utterance.

Will thou give us hearts to receive and faith to mix with the word? Will thou make the word savoury with the unction of the holy spirit that we may find it sweet to our taste and profiting to our hearts?

Oh Lord, do thou meet our cases, our needs, our difficulties, perplexities, conflict, fears, and temptation?

Oh Lord, do thou undertake for us? Do thou deal kindly with us? Do thou strengthen us against sin and Satan?

Do thou uphold our goings in the paths of truth and holiness? Do thou continually cleanse us in the virtue that we verily believe flows constantly from thy precious blood once shaped for the remission of sin?

[ 30 : 30 ] Lord, do make that virtue effectual in our own hearts to cleanse and to bring peace into our consciences, peace that thou hast made by the blood of the cross Lord, speak through the word of the gospel into our hearts.

And O Lord, thou are able to do this, yea, abandon thee able to do it. For thou wilt not have, thou needest not again to suffer to save us, the suffering is over, thy work is done, thou wilt not have again to go into the garden to sweat as it were great drops of blood to save us, thou wilt not have to shed thy blood again to save us.

All that we need is the application, the communication of the virtue, the divine virtue of thy human sorrows and griefs and sufferings for sin.

For we do pray that our sinfulness as we feel it and thy mercy as we need it may bring us to thee. And we pray, O Lord, that we may have a right sense of our sinful condition.

We feel that the lack of this is sin in itself. It is our sin that we do not feel our sin. O Lord, have mercy upon us in these matters.

[ 32 : 24 ] O do there work in our hearts that which is right, that which is necessary, that which will be for thy honour and glory and for our good.

O we plead with thee, that which we see not, Lord, do reveal, and that which we know not, that would be for our good to know, O do teach us, and that which we feel not, O do bring us to experience, and that which we do not, which we should do, if there is anything in which we do not according to thy word and will, O Lord, do direct us into the obedience of man.

And it is, I would hand upon us, the gatherers together this evening, and give to one, O Lord, another occasion and privilege of coming to this people in thy name, and speaking before them from thy word, and we would feel thankful for it.

What a multitude of mercies have brought us into thine house this evening, daily mercies and nightly mercies, providential mercies and spiritual mercies, bodily mercies and soul mercies, preserving mercies, restoring mercies, providing mercies, forgiving mercies, all the multitude of thy mercies that have brought us together this evening.

How can we feel as thankful as humble as we should do? O Lord, do cause the voice of thy praise to be heard.

[ 34 : 35 ] They are so worthy of it, and it is honouring to thee that we should offer the sacrifice of praise unto God continually, that is, the fruit of our lips, giving thanks unto thy name.

O Lord, may this offering be offered this evening from our hearts, in our worship, help us to bless, to praise, to glorify thy holy name with humble mind and thankful hearts.

For we believe that this is that spiritual worship that is desired by the Father, as it is written that God is a spirit, and they that worship him must worship him in spirit, and in truth, for the Father desired such to worship him.

So we pray that we may understand what that spiritual worship is, and that we may be enabled to offer it through Jesus Christ, by the Holy Spirit in our hearts.

And as we are gathered together this evening, so we would pray together. O Lord, bless this illisland. bless my servant in his ministry, and in his old heart, do continually supply his continually returning need, do grant that the fullness of the blessing of the gospel of Christ may fill him, and flow from him, to fill the hearts of the people.

[ 36 : 29 ] For thou able to do this, we feel we are opening our mouth wide, but thou so directed us, saying, open thy mouth wide, and I will fill it.

You help us to believe that we can never open our mouth wider in prayer, than thy fullness is to supply.

So bless thy servant, bless him at home, bless him among the churches, the truth, bless him in every exercise of his ministry, and glorify thy name in him, we pray thee, and through him, and bless his flock here together with him.

Preserve them in the truth, the peace, and the unity of the gospel. May they be of one heart and one mind, striving together for the vital and essential things of thy word.

We pray they may be preserved from those dangerous things which do so tend if they gain admittance do so tend to divide the flock.

[ 37 : 58 ] God we pray they may not be guiled of their reward by anything that would draw them aside from a single hearty and single minded following Jesus Christ.

we pray the deacons of this church may have wisdom and grace and ability to use the office of a deacon well to be a strength in this house of God comfort and support to thy servant and a blessing amongst the people and we pray that all who worship here might if it could be thy holy will feel the power of the truth in their own hearts that is ministered to them.

We feel our heart let out of praise for the younger people the younger people present as we observe them in the congregation O Lord direct their heart to thee and do they look graciously to them do they give them a receptive mind for thy word and do they cause it to have their entrance into their hearts through their understanding that it may be an incorruptible seed of a new spiritual and eternal life in them.

We pray for those who are older and the age in life we pray for those who have walked long in the ways of Zion and are approaching the end of the journey Lord give them peace hope and a comfortable anticipation that the best is to come.

Bless thy church everywhere the one true chosen redeemed called and sanctified body of Christ in every nation where thou hast those that fear thee we pray thy blessing may be extended to them.

[ 40 : 26 ] We pray thou bless bless the circulation of thy holy word among the nations of the earth and help and assist those who engage therein that thy word may be a light to those that sit in the darkness of ignorance or error or superstition or atheism that it might be a light to them and that might be a means of guiding their feet into the palms of peace and truth may thy holy name be glorified in me we pray thou wilt fear for us as a people of land we pray thou wilt subdue industrial unrest and rebellion of mind and dissatisfaction we pray oh lord that if there is in any wise injustice in the land thou wilt as a god of providence correct it that there is that which is just and equal and due we pray there may be contentment with it so that nationally we might enjoy peace and quietness of life especially we pray there will revive gain the life and power of godliness in our whole land in as much as we feel that that is the only way we can expect true prosperity and true peace and contentment in thy providence preserve our queen in safety of life and health and establish our throne in righteousness and govern those who govern us and prosper with thy blessing for right counsels that will be for good and frustrate all evil designs of ungodly men hear us we pray thee in this be pleased oh lord now that we continue our worship to grant us all needful health pardon all our sin and we ask every blessing through

Jesus Christ Amen 19 gluc essay whether he wonderful at 84 Amen.

A calmness resides in Jesus our head and ever abides to answer our need the farmers whose pleasure at light of things stow it a plentiful treasure to give to the poor.

Amen. A plentiful treasure to give to the poor a plentiful treasure to give to the poor a plentiful treasure to give to the poor.

Amen. A plentiful treasure to give to the poor .

[ 45 : 11 ] Jaw . .

. The darkness shall heal us, the abundance shall rise.

His power shall heal us when danger lies.

His power shall heal us when danger shall rise.

The counsel of those of whom to repent, till the Lord is full and great upon grace.

[ 46 : 24 ] His gifts in our wonder, we may be received.

He has a great angel for all that he is.

He has a great angel for all that he is.

The Lord says from our peoples to our unquote 169. The Lord says run to our faithful members of His way.

SONG CONTINUES Thank you.

[ 48 : 10 ] Your angel will shine His love will be fair And God of the light And with me are praise thee And ready to shine And whatever is wanting His grace will supply Whatever is wanting His grace will supply As the Lord may help me

I will speak from a few words From the Epistle to the Romans The 15th chapter And the last part of the 29th verse The Epistle to the Romans The 15th chapter And the last part of the 29th verse The fullness of the blessing Of the gospel of Christ The whole verse reads As you see And I am sure That when I come unto you I shall come In the fullness Of the blessing Of the gospel of Christ I couldn't take myself These words and say

I am sure that when I come to you tonight I shall come in the fullness Of the blessing of the gospel of Christ The Apostle Paul could say that It was no boast No presumption with him But it would be to me But this I can say That the fullness Of that blessing Is what I am hoping The Lord will help me to preach And as I look round On the congregation I could really wish If it were the Lord's will That every one of you tonight Might be filled With the fullness Of the blessing Of the gospel of Christ But you must remember this You must be in a place for it And that place means emptiness Poverty Need Weakness Sin And it is in a bad condition

That the fullness Of the blessing comes I will start off With this observation You can be too rich To be filled But you can never be too poor Never And yet The strange thing is That it so often seems to us As though those very conditions Of poverty And need And helplessness Stand in the way As though if we were not In that case We might expect To be more favoured In our experience Well I won't take up The time With opening observations They will occur Perhaps To your mind These feelings As I go along We will just take a quick note Of the context of the word The apostle Had a very great desire

To preach the gospel in Rome As he says in this chapter That he had a great desire These many years To come to you And there appear to be two reasons Why the apostle felt That a special desire To come to Rome And preach the gospel there One was Because of what he heard Concerning them In the opening of the epistle He said that their faith Was spoken of Throughout the whole world That is Wherever these things Travelled And the gospel was Known And there were believers The faith Of the Roman believers Was spoken of They must have been In some sense Eminent in that particular And one would judge

[ 53 : 20 ] That that must have been so Considering The epistle That the apostle wrote to them Or If in any Of the epistles There was strong meat For them whose Fences were exercised To discern both Good and evil It was in this epistle To the Romans And one would judge That they must have been A people capable Of receiving And appreciating Such deep down Teaching As there is in this Epistle So the apostle Had a great desire To see them And also He felt That with the Lord's Blessing He could be Of help to them And further Establish them In the truth That they are received In such A remarkable Way and degree So he said

For many years I have had a great desire To come to you And I should feel Also The apostle Particularly Desire to preach The gospel In Rome Because there He would meet With men From all Quarters Of the then Known world There was a Continual coming And going To that imperial City And the apostle And the apostle Felt I believe That If it Were enabled To preach The gospel There It would be Taken To so many Parts Of the world By those Who by the grace Of God Received it And there is no doubt It was so And there is no doubt That it was In some such way As that That the gospel Reached Their own Shores But I might just Take a moment

For the sake of the Younger part Of the congregation To make a remark Here It is often Supposed That Augustine Brought the gospel To England No such thing No such thing The gospel Was in England Before ever That man Landed on Our Kent Is sure Augustine Brought Popery To England Not the gospel And there The gospel Came to England No one knows Only it must Have Come From people Perhaps Soldiers Who travelled To this country From Rome And brought The gospel Well now There is nothing For that The apostle Had a great desire For many years To preach the gospel In Rome And that desire Was granted But In an entirely Different way From what the apostle

Expected And would have Desired To Rome He came But he came To Rome As a prisoner And it would Have seemed As though That would have Greatly hindered The apostle's Ministry And very much Frustrated His desire For those Many years In preaching The gospel In Rome That did it Now my friends However It may seem To us That God Frustrates Desires Which we Feel are Right And perhaps Are right But he never Frustrates His own Desires And his Own Capacity The gospel Was not At all Frustrated By the Apostles Imprisonment In Rome Because You read In the Epistle To the Philippians I would That she Knew Brethren That she Understood Brethren That the Things which

Have happened Unto me Have turned Out rather Unto the Furtherance Of the Gospel Not its Hindrance But its Furtherance So God Works Brethren And he Furthered His own Purposes In ways That would Have seemed To us To be A direct Hindrance To But there Are no Hindrance Well now Thus it was That the Apostle Desire Was Granted And he Did come To Rome And he Did come In the Fullness Of the Blessing Of the Gospel Of Christ Now God I cannot Feel That I Can come To you Quite as The Apostle Came to Rome With that Consciousness That he Would come Filled with That blessing But now the Lord will only Help me For a few Minutes I want to

[ 58 : 23 ] Preach that I want to Preach that Boldness Of the Blessing Of the Gospel Of Christ And we May take The subject I feel In two Ways First to Take it By way Of exposition And then To take By way Of application In the way In which we Need The Lord To apply This fullness Of blessing To our Sons And we Might take It in This simple Way First For me To speak Of the Gospel Of Christ And then The blessing Of that Gospel And then The fullness Of that Blessing The fullness Of the Blessing Of the Gospel Of Christ What is The Gospel Of Christ Preach



There's nothing More than That you've Heard so Often If I Will Bring Something Before you Tonight With regard To the Gospel Of Christ That you Have never Heard before You might Feel With suspicion Or that There's nothing New that's True And what Is new Isn't true It is just The old Gospel And yet With the Holy Spirit's Unction Upon its Truth And application Of its Blessing It's as New As though We've never Heard it Before Do not It is the Nature Of the Unction Of the Holy Spirit To make The old New And the Familiar Fresh And the Old Manor Sweet What Are we To understand By the Gospel Of Christ Several

Things No need I take it For me To explain The term The Gospel Simply Means The good News Or The glad Tidings Of Jesus Christ And First It is The gospel Of Christ It is The gospel Of the Person Of Christ I mean It is It is Gospel To us Poor Sinners That there's Such a Person As Jesus Christ Is For There could Be no Gospel If it were Not for His Blessed Person And so If you Remember In the Opening of This epistle To the Romans The Apostle Speak Of himself As being Separated To the Gospel Of Christ And then After a Brief Forentesis He said Concerning His Son The Gospel Of God

Concerning His Son Jesus Christ Now The Gospel Concerns The Person Of Jesus Christ Because In Him As the Most Blessed Person All The Fulness Of The Blessing Dwells It Is Pleased Father That All Fulness Of Gospel Blessing Should Dwell In The Person Of His Dear Son And It Is Essential That We Should Have A Right Understanding Of The Person Of Christ And Living Faith In His Precious Name Or To Go Wrong Here Is To Go Wrong Everywhere As John Newton Puts it We Cannot Be Right In The Rest Unless We Think

Right Of Him And Jesus Christ Is The Son Of God In His Divine Nature The Son The Son Of God The Gospel Concerns The Son Of God Jesus Christ Is The Son Of God In The Eternal Divinity Of His Very Being I Think I Will Fall For Those Words Of Apostle John Here They Will Guide Me In Setting Before You This Essential Point In The Beginning Was The Word And The Word Was With God And The Word Was God And The Word The Same Was In The Beginning With God There

[ 63 : 26 ] Is Unity And Distinction Unity Of Being He Was God Distinction Of Person He Was With God As The Eternal Son With The Eternal Father And He Was Made Flesh The Word Was Made Flesh And Dwelled Among Us He Didn't Cease To Be God By Becoming Man Let Me Put It You Like This The Person Of The Son Of God Was Made Flesh But Not The Divinity Of The Person For That Would Have Me Cease To Be God His Divinity Would Have Become Humanity No Brethren Be

Clear About This All Mystery Lies In The Distinction Of The Persons In The Trinity And Their Oneness In The Unity Of The Divine Nature Jesus Jesus Christ Was God But He Was In His Person Eternally The Son Of God The Father And The Son Were One In The Divine Nature That Distinct In Their Glorious Persons And The Son Of God Was Made Flesh And Dwelled Among And It Pleased The Father John Goes On To Say That In Him Should All Fulness dwell But My Brethren This Would Not Be The Gospel Merely And Only I Hope To Have Said Merely Only That

Jesus Christ Was Made Flesh And Dwelled Among Us The Gospel Lies In This This Is A Faithful Sane And Worthy Of All Acceptation That Christ Jesus The Eternal Son Of God Came Into This World In Being Made Flesh That He Came Into This World To Save Sinners The Gospel Is This That The Unity Of Those Two Natures In The One Blessed Person Of Jesus Christ Made Him That He Could Be A Saviour Of Sinners Which He Could Not Have Been Had He Not Been God And Which He Could Not Have Been Had He Not Been Man Salvation He Is In Is In The Incarnation

Of Jesus Christ Into Our Nature He Came To Save Sinners This Is The Gospel Of Concerning Jesus Christ That He Came Into The World To Save Sinners And That's The Way Came Into The World The Gospel Of Christ Is The Gospel Of In Righteousness For Therein In The Gospel Is The Righteousness Of God Revealed From Faith To Faith Perhaps We Might Understand By That That The Gospel Reveals The Way In Which God Can Be Just For Righteous And Save Sinners Justly But I Think It Would Be Quite An Agreement With Gospel Truth And Teaching To Say That

Therein Is The Righteousness Of Jesus Christ Revealed In The Gospel Now There Can Be No Salvation On An Unrighteous Principle And For God To Justify The Ungodly Without Any Righteousness Imputed To Them Would Not Be A Righteous Justification But The Righteousness Of Jesus Christ Wrought Out As It Was By His Perfect Obedience Under The Law For The Law It Best Obedience Obed To Where Incarnate God Is An Imputable Righteousness Now This Is No Mere Point Of Theology No

[ 68 : 28 ] Debatable Matter Of Doctrine That The Righteousness Of Jesus Christ Is Imputable To Me It's An Essential Part Of The Gospel And I Verily Believe That I've Seen Believing That My Mind Has Been Enlightened By The Holy Spirit A Great Blessedness In For What Have We By Way Of Righteousness Now Everyone Taught Of The Holy Spirit And Given An Understanding Of Spiritual Things Will Quite Feel That Their Righteousness Is So Stained With Sin And Imperfection Well It Is Exactly And No One Thought Of God Will Be Offended At The Term It Is Filthy Rags That Is Our Righteousness Is Like Rags Because There

Are So Many Inconsistencies In It And Filthy Because Of The Corruption Of Our Fallen Nature I Know Such An Expression Might Offend Men I Shouldn't Feel It Will Offend You I Know It Will Offend No One Who Is Brought To See The Truth Of It They Will Say Yes It Is So My Righteousness Such As Is No Better The Best Obedience Of My Hand There Does Not Appear Before Thy Throne Now This Is The Gospel Of Christ His Righteousness Is Imputed Out To All That Believe And There Is No Difference And To You The Scriptural Metaphor It Just Clothes Them He Clothes Me With The Robe Of Righteousness So There Is A Righteousness So Perfect That

God's Law Is Honored In It So Honoring To God That It Glorifies Him And A Righteousness That Can Be Imputed To Believers That It As Much Their Righteousness As Nobody Had Wrought In Half Yet They Had A Hand In It Jesus Christ Is Made Unt Us Righteousness That's The Gospel And Together With Another Point To Which I Must Come This Gospel Believed And Received And The Truth Of It Made Our Own In Our Experience Will Enable Us To Say This Old Shall I Stand In In That Great Day Jesus Thy Blood And Righteousness My

Beauty Are My Glorious Dress With Flailing Worlds With These Arrayed With Joy Shall I Lift Up My Head■ Prince Christ's But it's true, it's the gospel.

It's the gospel of Christ's righteousness. Christ's righteousness would not be a gospel to us if it could not be imputed to us.

[ 72 : 14 ] This is the way a righteous God takes in justifying the ungodly. He hath made us, he hath made him to be sin for us that we might be made the righteousness of God in heaven.

If the Apostle Paul is preaching tonight, his very speech would blow with it. True. And you get it in that chapter in the Philippians.

He had such a view of this, believing, view of it, that he said, Yea, doubt this, and I care of all things but thus, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but of righteousness, which is of God's right aid.

He had such a view of that righteousness that he wouldn't cast everything else away that regards righteousness. to possess that.

The gospel of Christ is the gospel of redemption through his blood. It is the gospel of atoning blood whom God has set forth to be a propitiation through faith in his blood for remission of sins that have passed through the forbearance of God.

[ 73 : 49 ] The gospel of Christ is the gospel of Christ's precious blood. And if there were no precious blood, it would be no gospel to me.

If the Lord has taught me anything, he has taught me that. Why, one of the very first truths, the gospel of Christ put it like this, the first ray of divine love that chimes the confusion of my mind when I was brought into a concern of soul and couldn't see how my soul could be saved for the justice of God seemed so against me.

I couldn't see how my soul could be saved by the first ray of gospel light that shone of the confusion. And I could see it in myself.

And my heart responded to it. And it responded to it and I was quite young, I suppose I was about 15 or 16. My heart responded to what I saw in this way.

And I was like, I believe, the cross. Saviour, as thy dear feet are dying, and the key of the sword that justice draws, flaming and red, shall pass me high.

[ 75 : 21 ] And then, that's what I am today. That's what I am today. Saviour, that thy dear feet are alive.

There's no hope for me, but through that atoning blood, none to earth. Oh, what precious blood that is.

Precious to shed for sinners. Precious to the atoning of guilt. Precious of being his. Precious as being his.

Become this beautiful one. And this will hurt me that I shall be with tonight. No other blood could be full of virtue for me.

And it was all shed for sinners. It was all shed for sinners. Don't let any of you be held up in a difficulty with regard to redemption here.

[ 76 : 28 ] See, there is no question about it. That redemption is personal and particular and not generally definite. So don't be held up in that.

Remember this, the blood of Christ towards the tree for any more similar to you. Any. And that doesn't leave anyone ever here to know to say, see all that.

I was very much touched by reading a little word about a godly Scott minister and I think he went by the name of Rabbi Duncan.

He wasn't a Jew when he was such a high scholar in Hebrew language and Hebrew literature that he acquired that name.

Well, he was one day administering the ordinance of the Lord's Supper and he noticed a poor woman in the manner communicant in evidence of distressing mind.

[ 77 : 40 ] I mean, only one being elder took the communion of the bread to the communicant and she passed it by without taking off.

And when the cup was taken afterwards, the good man wanted this poor woman and he noticed he passed it by without drinking on.

So when the elder came back to the table, Dr. Duncan took the cup from his hand and first went down to this poor woman and put it in her hand.

Take it woman, it was shaped of sinness and that's what I would desire to say to you in the bride.

It's not necessarily connected with the Lord to suffer. It was shed for sinners. Oh, take that truth into your arms.

[ 78 : 41 ] It was shed for sinners. For that's the gospel. That's the gospel of Christ. It is no gospel that he shed his blood on the cross.

The gospel means that it was shed for sinners. That it was atoning blood. Sin cleansing blood. soul purging blood.

Peace making blood. And peace beating blood. All that precious blood does be put things in the soul. That is the gospel of Christ.

The gospel of his precious blood. The gospel of Christ is the gospel of his resurrection.

Now each of these essential parts of the gospel are equally really equally messy. Or there would be no resurrection there would be no gospel.

[ 79 : 46 ] You know how the apostle sums up his ministry to the church of God of Corinth when he said he preached this gospel among them.

How that Christ died for our sins according to the scripture. Which proves what I've said. That Christ died would it not have been the gospel if he had not died for our sins.

And that he was buried and that he rose again the third day according to the scripture. The resurrection of Jesus Christ is wonderful.

And the more mind is enabled to consider and its implication the more wonderful it seems. He rose victoriously from the grave.

He was death's conqueror. As I've sometimes said he never left the grave as a fugitive but as a victor. He never fled from death.

[ 80 : 53 ] Death fled from him. It was not possible that he could be holden as a man as a dead. And new old.

And that means a resurrection. A resurrection to the whole of the church of God in his likeness. In the very likeness of his resurrection body.

Brethren, it's the gospel of Christ that we have a risen redeemer. He has passed through the grave and come out of it. And risen to heaven and oh I must pass on now it is the gospel of Christ that he ever lives to intercede for all that come unto God by him.

That there is this precious person in heaven his head crowned with many crowns and how worthy he is of them all.

And yet it is true with all his glorious exalted state a man there is a real man with wounds still gaiting wide from which rich streams of blood once ran and hands and feet and time.

[ 82 : 21 ] Oh it's wonderful to think him in heaven in that very one that same Jesus Jesus himself.

I was speaking of Coventry last evening on that word that Jesus himself did me. And then I said it seemed to speak to me of his person and his personality.

as it said afterwards to the disciples handle me and see it is I myself. It is I the same person but it is myself the same personality because you see my friends a person's personality is that person's real self.

We all have the same human body we all have the same human soul but we have not all the same personality its personality characterizes everyone distinctly as being that person themselves well now the Lord Jesus Christ manifested in this world the wonderful personality and he passed through those deep floods those overwhelming billows those mysterious depths the language and he rose again from the dead and his personality wasn't in the least often not in the least often he was the same tender loving kind gracious sympathetic person that it was before he passed into that destiny he carried that personality into heaven and he is in heaven and he is still myself still my same personality neither his overwhelming grief nor his majestic glory have altered his personality and that's the gospel of Christ and he ever lives to intercede for all that come to God by him that he ascended into heaven and is at the father's right hand would be no gospel apart from this that he ever lives save out of the uttermost all that come unto God by him well now

I will just very quickly look at what might have been brought out of the text that is the gospel of Christ now what is the blessing of the gospel well I will just briefly particularize here and first the blessing of the gospel of Christ is the blessing of time through this man that I've been trying to set before you tonight through this man this very person and through that perfect righteousness through that precious blood through that victorious resurrection through that heavenly intercession is preached unto you the forgiveness of sin and by him all that believe are justified cleared entirely cleared from all things from which they could not be justified by the law as well as well as well as well as well

[ 86 : 23 ] I think the first blessing the gospel brings into a sinner's heart is forgiveness and it is forgiveness it is so complete all manner of sin and blasphemy is included in this all embracing forgiveness and it's preached to you it's the blessing of the gospel that sin is forgiven and blessed is the man whose sins are forgiven and whose iniquity is pardoned he's blessed in his state he'll be blessed in his end for there'll be no sting in his death because the sting of death is sin and he's blessed in heaven and he'll be blessed in the resurrection if his sins are forgiven and forgiveness of sin brings another blessing into the soul from the gospel and that's peace with God and peace in the conscience and that the gospel brings another blessing and that is a good hope through grace that is the blessing of the gospel and other features two of it

I must pass over rather reluctantly what is the fullness of the blessing the fullness of the blessing of the gospel of Christ well brethren the blessing of the gospel of Christ has a fullness of love a fullness of love that there's a fullness of love in Jesus Christ we believe in that love has a divine green it is love in his heart as he was made flesh that it is the fullness of the divine love because he is divine the love of Christ is in measure always it is a depth we cannot fathom and it has a height we cannot measure and it has a richness our experience cannot really cannot comfort as I might say we all need a taste of it if the blessing of the gospel brings the love of Christ into our heart and we know what that love is we cannot tell the extent of that love it passes knowledge if you go down to the ocean and take up a sip of its water so you know the quality of that water you know of course that it is brackish and untattered but leave that aside you know the nature and quality of that water and so you know it so that sip gives you new knowledge whatever as the vast quantity of waters in the ocean you don't know that so it is the love in my life it's the least feeling the least impression the least sweet sense of it in our heart has come to us we know what that love is that there's no love like but all the extent of that love always past it all along and the fullness of that love is in the blessing of the gospel from the fountain of it in the heart of

Jesus Christ it flows out in the blessing of the gospel it's the fullness of the blessing so of his abundant grace the grace of the Lord Jesus Christ was exceeding abundance exceeding all my experience of it all expression of it and it exceeds everything that would put a bound to it it bounds over everything that would put a bound to it I feel I must just add another word before I sit down tonight I said we might consider this sudden in a way of application what I mean is this now we do want the application of this to our hearts by the Holy Spirit and if anyone will say well can you tell me how I can get that blessing into my poor soul if anyone will say and I should be glad to hear them saying it it's very well to listen to all this but I feel I want that blessing in my own heart well where should one feel so poor and empty go but to the founding the Lord help you to go to Jesus

Christ but perhaps you say there's so many things hinder me you might say if I only feel different from what I do I feel I could go to him more what would you then perhaps you say well my heart is so unfeeling it is so hard well then let me say this if you cannot take a stopped out to Jesus Christ take a hard one he will stop me or he would say well I feel so ignorant about these matters well if you can't take an understanding line to Jesus Christ take an ignorant point he is the life he is the truth he can teach you and if you feel so impoverished spiritually can't you say how not words how do you describe that empty and poor and death is I feel well well then take your emptiness to

Jesus Christ take the empty vessel to the fullness of the blessing of the gospel is in Jesus and so on saying that I must close now the God of hope says you will all join and peace in believing me that you may abound in hope through the power of the holy spirit in 667 immortal honors rest on

[ 94 : 07 ] Jesus head my God my portion and my living bread in him I live upon him cast my care he saved from death destruction and desperately in this whole love and ■■■■ there are the moon list in I got my potion and my living bread He goes like him.

He takes the direction. Amen. Thank you.

I am three Block Really Marsh Thank you.

God and pray He'd want To His kids' grace God would see a lot In heavenly heartWhy'd we hold their dreams Oh, praise, glory, and glory, mercy.

Oh Lord, fill us, we pray, with the fullness of the blessing of thy glorious gospel.

[ 98 : 06 ] And may the grace of the Lord Jesus Christ, the love of God the Father, the communion, and the fellowship of the Holy Spirit rest upon us all and always. Amen.