

# The mystery of Godliness (Quality: Good)

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Date: 23 December 1984

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[ 0 : 00 ] With the Lord's help, I'd like to direct your attention to a text found in 1 Timothy 3, verse 16.

That's the first epistle of Timothy, the third chapter, and verse 16. And without controversy, great is the mystery of godliness.

God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

And without controversy, great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

In this particular chapter, Paul, writing here to Timothy, gives him some very good exhortation as to what is to take place in the church of God.

[ 1 : 20 ] Then he sums it up, if you will notice, in verses, verse 14 of this particular chapter. He says, these things write I unto you, hoping to come unto thee shortly.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

There was much exhortation, of course, in Paul's ministry to Timothy and to the other churches, how they ought to conduct themselves in the house of God. What is the house of God?

I realize sometimes we refer it to the brick, the mortar and the timbers, which often surround the place of which we worship. I suppose in one respect, friends, that isn't wrong.

But friends, yet it is nothing unless God is there himself. I think of the time when Jacob there was fleeing from his brother Esau.

[ 2 : 26 ] And he came to the place of Bethel, and there he found a stone to rest his head upon. And there he slept. And it was there in that place the Lord appeared unto Jacob.

And Jacob awoke and realized it was God who appeared to him. And he said, the Lord was in this place, and I knew it not. And he called the place Bethel.

It probably had very little outward attraction. But it was a memorable place unto Jacob, because there he found God. That is, the house of God.

Oh, what a mercy, friend, when you come to the means of grace, and you find it to be the house of God. Because in that very place, you met God. You felt his presence.

The word of God was made sweet and precious to the soul. And he goes on also to describe what is the house of God. He said, it is the church of the living God. And so those who are found part of that living church of God, friends, are living members.

[ 3 : 34 ] It is only God's people, friend, who make up a true church of God. All others who seek to join or make some type of a confession, friends, they are not part of the church of God unless they are in possession of divine life.

It's a solemn thing to be a member of a church. And yet it is also a very solemn thing, friend, not to be a member of it. I realize there is the right place in joining the church.

That is, if we are in possession of life. But, friends, it is a solemn place. If we feel in our own soul, we are destitute of that living faith. And then Paul also, into this same verse here, tells about what is that living church of God.

The living church of God then is built upon a foundation. And he also uses another similitude, and he speaks it as a pillar of truth. Now, a pillar, friend, is something of that of which holds up a building.

And sometimes a pillar is something of which is a monument. If you like to look upon this particular illustration of which Paul uses as a pillar which holds up something, friends, a pillar can hold nothing more up than what is the foundation.

[ 4 : 56 ] You can have a beautiful building and have it with many beautiful pillars. But if the foundation is weak, friends, it will all sink and come into ruin. Now the foundation of the church of God is built upon one person, which is Christ.

The whole of the ministry, the whole of the means of grace, ought to point to that one person, which is Christ. I'm not here, friends, to criticize which is going round about us.

I'll leave God there to sort it out and to brand his judgments upon it in the final day. But I do have a concern for our young friends. I realize, friends, there is much of which will attract the outward ear and of which will prove to be something far more fleshly in the type of worship than what we have.

And I think this very evening hour, I would say, friend, it would be difficult for you to find any place in this city, other than a few exceptions, where you could even at least hear a sermon this evening hour.

The most of it is taken up with plays, cantatas, and all types of entertainment, of which we may prove very profitable to the ear or the natural man.

[ 6 : 14 ] But I can assure you one thing, friend, it will starve any living soul. Oh, what are God's people? They are the afflicted and the poor. It is they who hungered and thirst after the word of God.

Oh, what a mercy, friend, and you come to the means of grace. And come with a hungering and a thirsting, a longing, a desire in your own soul that the Lord might bless you.

That you might receive something of which you'll prove to be profitable for the soul. Now we find here, after he tells about what is the ground and the pillar of truth, he sets them forth here in the words of our text.

He begins here and he says, And without controversy, great is the mystery of godliness. In other words, there is no controversy here.

It is something of which ought not to be argued upon. Because, friends, it is an absolute truth. What is the mystery of godliness? The mystery of godliness is this.

[ 7 : 18 ] How that man may worship a triune god. There is the mystery of godliness. What is it?

And how comes it about? That fallen, wretched worms of the earth can prove in due course to be worshippers of god.

What a solemn thing it is. I couldn't help but to think of the words which we sang in our hymn. Where we read, And lo, he leaves those heavenly forms.

The word descends and dwells in clay. That he might hold, converse with worms, dressed in such feeble flesh as they.

There's the mystery of godliness. How that there can be, converse with an almighty god. Oh, it was a solemn day there in the garden of Eden.

[ 8 : 19 ] When Adam and Eve sinned. Up until that time, friends, there was converse with god. There was that blessed union. I can imagine there in a measure how that Adam and Eve, when they heard the voice of the lord god, there in the garden, they ran out as it were to meet him.

But friends, when sin entered in, there was a breach. God could not, as it were, converse with them, and neither could they. And if it was not for the grace of god and calling to Adam there in the garden, and bring that wayward departed soul back unto himself, Adam would have been content to bear with his fig-leaf righteousness of his own, had been content to live as estranged from God, and to go merrily on his way to the very pit of hell.

There is nothing so wretched, so deceitful, as man is by nature. By nature, they are content to remain in an unconverted state, to be alienated from God, estranged from God, to hold no converse nor communion with him, and to go merrily on in their broad pathway to the path of destruction.

Oh, I wonder how many here this evening hour are such descriptions of these persons who are content to be in an unconverted state, who are content to go on in the merry way of an outward form of religion, and only to open up your eyes in hell.

All I can say is, may God have mercy upon your never-dying soul. May you know what it is, friend, to beg God and not to give him rest until you are brought into this blessed union, this mystery, which is hidden from the wise and the prudent, and yet in a measure that is revealed unto babes.

[ 10 : 14 ] It ever will remain a mystery unto the unconverted, and though in one measure it always remains a mystery there unto the converted, yet there is something they can rejoice in it, there is something they can believe in it, something they cannot analyze and that they cannot expound, but there is something which they can rejoice in.

Oh, I have not seen nor ear heard the things which belong unto those who are to the children of God, but the Spirit reveals it to them.

Oh, to be found amongst that favored love, to whom the Lord, by his love and his mercy, condescends and brings them into that blessed place of godliness where they can serve God acceptably without fear.

Oh, it is a great thing to serve God acceptably. Now, in the words of our text, Paul mentions six things of which is the foundation and of the pillar of truth.

And friends, when we think of that in the psalm, I believe it is Psalm 11, and if the foundation be removed, where shall the righteous stand?

[ 11 : 33 ] And of these very six things of which are the foundation and the pillar of truth, if these things are removed, and may the Lord give you faith to listen to these things, and may we ask this question, but if they are removed, where is my hope?

Oh, the searching words of that Christ there to his disciples on that one occasion, when one by one begin to leave. And finally, he turned to the twelve, and yet one of them was destitute of the true grace.

But I'll put it there, at least he turned to the eleven and says, will ye also go away? And Peter began to analyze it in this way, where can I go? Where can I go?

And he says, Lord, to whom shall we go? Thou alone hast the words of eternal life. Yes, there was something which drew them to Christ.

And as I have said so often times, after the disciples, after the resurrection of Christ, and the disciples yet heard of his resurrection, and did not see him, there was something which was an empty void in their life.

[ 12 : 43 ] But when they saw him, we read this, Then were they glad when they saw the Lord. Oh, is that the desire of your heart, friend?

When you come to the means of grace, and you see Christ in the ministry of the word of God, when you see a little type of Christ in the singing of these hymns, when you know what it is to pray unto God, to the Father, and being able to conclude your prayer in the name of Jesus, to have a little touch, a little view of the precious Redeemer, friend, it is glorious.

That is entering into the mystery of godliness. Now, what is this? How was this all brought about? We find in the first one it is, and then God manifests in the flesh.

Now, we have been dealing much upon to this subject in our ministry in the last few weeks. We have tried to set before you of that glorious birth, yes, the mysterious birth, the miraculous birth of the Lord Jesus Christ who was found in the womb of Mary.

Yes, he was born of a woman. It was God manifest in the flesh. It was none other but God. It was a sinless seed.

[ 14 : 01 ] It was a sinless person there conceived in the womb of Mary, not like unto Isaac, not like unto Moses, not like unto Daniel, not like unto any of the greatest of the saints which are found in all of the word of God or in the world to this day, but it was without sin.

Yes, friend, even not like unto that seed which was found in the womb of Elizabeth. That had to be quickened into the divine life but not so this way. He was the eternal God.

He was without sin. But yet, friends, he was truly man and he was truly God. But isn't it beautiful to trace out that in his pilgrim here you're here upon the face of the earth though for the most part man looked upon him as a weakling man yet underneath there was that eternal Godhead supporting him and keeping him.

Do we not see then in the whole of his life a sinless life? Oh, friends, isn't it marvelous a sinless life? One without sin. And the only reason, friend, it could be a sinless life because he was constantly constrained and upheld by his deity.

Yes, Satan could find no place upon him. We find him being brought into the wilderness in 40 days and 40 nights harassed by the very enemy of the church, by the very powers of sin and Satan and the host of hell.

[ 15 : 35 ] Up until this time we never read where Satan ever sought to tempt Christ but now he's allowed to. He looks upon his fleshly humanity and he tries as it were with every power and might to find a loophole into it.

And, friend, if Christ had failed in one sin, had fallen under one least sin there under the Satan, friends, he would have never been the savior of sinners.

Is not this the foundation and the pillar of truth? That he was sinless. He was God. He yielded not to temptation. Further, friends, do we not see God manifest in the flesh in his miracles?

And I often think the greatest of miracles in which he did to show forth his Godhead was when he commanded Satan's devils to depart out of human beings.

Oh, do we not need such a thing? To you who know something of sin, do we not feel at times the power of sin in Satan as if devil dwells right within us?

[ 16 : 43 ] And we have no might nor power against his hope. But do we not say, Oh, drive this monstrous sin of sin without cast it out of me?

Do we not long that he might in his Godhead and in his deity there come and reign and rule in our heart? That he might take the strong man which is found within us and there dispose him and reign and rule supreme in our heart?

Without great is the mystery of godliness. God manifest in the flesh. He said to the devils, depart.

He said to the dead, rise again. man. But friends, not only was he God, but he was also man. We see this displayed again in the miracles when he was there in the wilderness when there was at least 5,000 or more men and others gathered round about him and they were hungry.

The disciples suggested that they send them away. But here in that miracle, friends, we see his Godhead and his humanity shining forth.

[ 18 : 00 ] In his humanity, he had compassion upon the multitude because they had had nothing to eat. He had compassion upon them in his humanity because he realized they hungered.

He hungered for 40 days. He knew what it was to be weary in his humanity. But in his Godhead, God manifest in the flesh, when he at first tried to the disciples, he made this statement, they need not depart.

What a word. They need not depart because he was the eternal son of God. God manifest in the flesh.

Nothing short but a God-man could be there of any use, there to that multitude. And so the God-man is nothing short of that of which we stand in need for our own soul.

As God, we can trust him, friend, because God is unchangeable in his nature. He's able to do exceedingly above all that we can ask or think.

[ 19 : 05 ] So as God, friend, we can trust him, but as man, we can approach him, because he can be touched through the feelings of our infirmity. Is not that the foundation and the pillar of truth of which the living church is to be built upon?

This is the grand foundation truth, the God-man. God manifest in the flesh. Further, he refers to himself as the bread of life.

By the very taking union to him and eating of his flesh in the spiritual way, friends, we become, we have part of the bread of life.

and unless ye eat my body and drink my blood, ye have no part with me. And friend, isn't it a mercy when living faith sees the blessed humanity which was broken there as the bread of life, who died in the place of a sinner, because as man he could die, but as God he couldn't, and therefore in that death, and in his life, there was ever that union between God and man.

As God's friends he could protect. Oh, when we think of there in the garden when they came to take him, and the thieves, or the soldiers came to take Jesus, he gave himself as a lamb to the slaughterer.

[ 20 : 32 ] He didn't resist, but yet as God in his commanding way he says unto the soldiers, let these go their way, let these my disciples, my church, take them not into this condemnation, bring them not into the hall of judgment, because there they shall be condemned, but let them go their way, and take me as their substitute.

And they didn't take him. As God he could command the seas there to be still, and so as God he can command the seas of troubles and sorrows, and of turmoil and of sin, there also to be still in our own soul.

And as man he can compassion upon the ignorant, and oh friends how ignorant we are. He can compassion upon the ignorant and those that are out of the way.

As compassion he looked upon the prodigal in his return, and he kissed him. And as God he provided the best robe of righteousness there to adorn him.

And he commanded them to have the fat and calf killed, and then to be married. Yes, God manifest in the flesh. As man friends he can be the rock of ages, the cleft which is higher than us, as God he is higher than us.

[ 21 : 57 ] He is the only place of refuge. God manifest in the flesh. We see it there in the garden, when he says not my will but thy will.

we see God manifest in the flesh there upon the cross when he was enabled to endure all the anger and the righteous indignation of God upon him, as it were into the very depths of hell.

And friends, he did not, they did not take his life, but there he departed, he gave his life a ransom for many, and by God he could satisfy all the demands of the law being in the flesh.

God manifest in the flesh. And also, friends, he could draw sinners unto him. This man receiveth sinners and eateth with them.

Then drew nigh unto him all the publicans and the sinners. I didn't want to stop there, but I did purposely. But there is something else which follows, for to hear him, yes, to hear that word of gospel, salvation, the provision of which he is, God manifest in the flesh.

[ 23 : 22 ] This is the pillar. This is the foundation of truth. This is what the living church builds upon. And if the foundation be removed, where shall the righteous stand?

We have no hope. Let us notice the second one. The second one, it says he is justified in the spirit.

Now, I realize it is a bit of a difficulty here. I look upon first as this spirit, meaning the Holy Spirit. To justify is to declare right.

now the spirit looked upon the person of Christ and upon his accomplishment, and he gave his acknowledgement and his seal to the person of the Lord Jesus Christ.

The spirit did not speak of itself, but he spoke of Christ, and he pointed sinners on to him. First of all, friends, it was the spirit which quickened the womb of Mary.

[ 24 : 28 ] For we read that thing which is conceived in thy womb is that holy. It is holy. It was pure. It was without spot. It was perfect.

The spirit also testified of him at the waters of baptism. There Jesus came to be baptized of John the Baptist. John recognized him by the teachings of the Holy Spirit and it pointed out to him.

And when John recognized and began to see this is God manifest in the flesh, because John was the first to acknowledge that he was God, he says, can I baptize thee?

I ought to be baptized of thee, but being in his humanity, he compelled John, or it behooved him to be baptized of John. And he was.

And there God, the God of the Father, spake, this is my beloved Son, in whom I am well pleased, and the Spirit, in the shape of a dove, lighted upon him.

[ 25 : 37 ] So he was justified in the Spirit. Also we read that the Spirit is that of which was also part of that power of resurrection. God to the Father is attributed as raising Christ from the dead, but also the Holy Spirit is contributed to that as quickening that body of which Christ dwelt in here and upon the face of the earth after it was laid in the grave and it came forth.

It was the resurrection power. Also, friends, I believe one of the most beautiful places where we can say it was justified in the Spirit was after that blessed day of Pentecost.

there were guilty, vile sinners which who had dared by their corrupt hands to lay their hand upon Deity, the eternal Son of God, and they dared to lay their hand upon Him and to crucify Him.

Then when Peter, under the inspiration of God of the Holy Spirit, being instructed into the truth and acknowledged it and testified in his own heart, he declared that he was the eternal Son of God, the promised Messiah, the Holy Spirit condescended to pricken the hearts of these men and caused them to cry that prayer, men and brethren, what must we do?

And the Holy Spirit was that of which also instructed them to see that salvation which was provided in Christ. And oh, how they were brought to see the aboundings of grace over the aboundings of all of their sin.

[ 27 : 19 ] Jerusalem, sinners saved, the vilest of sinners, the most wretched of sinners, who sought to crucify the Lord of glory, who mocked Him and said, we will not have this man to reign over, justified in the Spirit.

Oh, that blessed Spirit which even now today knows what it is to witness, to convict, and to lead sinners unto Jesus. This is the foundation, this is the pillar of truth, justified in the Spirit.

Then to the next one we see here, it was seen of angels. Angels were amazed to look upon Him whom they once praised and glorified in heaven, whom they gathered around there in the courts of glory, and sang the praises, seen Him as it were, into the very bosom of God the Father.

And He was seen of angels there in the very womb of Mary. I believe they stood amazed and wondered at such a thing, amazed at that condescension.

They heralded His birth, they told to the shepherds about His birth, and I would believe that He was seen of angels as angels gathered around that place where Christ was born, with uttered amazement, there to see the Creator of heaven and earth, there in the arms of Mary, and also laying in the cradle, being cuddled up and nursed from its mother's womb, a mother's breast, seen of angels.

[ 29 : 05 ] And as I said, friends, with uttered amazement, angels there were found there in the day of temptation. After forty days, the angels came and they ministered unto Him.

Yes, in His humanity, they condescend to give Him ministration, to comfort Him, to console Him. And I trust there to give true and honest praise unto Him who would condescend to come and to redeem worms of the earth.

Angels gazed upon His agony there in the garden when they seen the eternal Son of God, the Creator of them and the Creator of heaven and earth, whose glory they could not fully understand, yet to see Him there as to see the blood ooze out of the pores of His body, an agony, an extreme agony, of which no man could understand.

Even angels could not comprehend the great agony there as they viewed Him in the garden and they came and ministered unto Him. And angels there gathered around His grave, looked upon that body, that lifeless, limple body laying there in the grave which could see no corruption.

Yes, the grave could not hold it because there was no sin. He answered all the demands of that holy law. He was pure, He was holy.

[ 30 : 33 ] And one can almost imagine in our little imagination, because we have to think upon these things in our fallen language, when God to the Father then spake to the angels and said, Go forth and roll that stone from the tomb because the eternal Son of God is to come forth.

The angels didn't quicken Him, but they stood and rolled to the stone back, knowing it is the Father's wish. There they viewed the eternal Son of God coming forth out of that sepulchre.

And then the angels were also witnesses. And what joy it must have been there to them to say to those women and to those weeping by the sepulchre, He isn't here. He is risen.

Why seek ye the living amongst the dead? They were the messengers of God unto the church of God to tell about His glorious resurrection. Scene of angels.

angels there stood there at His ascension, there upon the mount, and said, Men and brethren, Why gaze ye up into heaven?

[ 31 : 41 ] This same Jesus, which is taken from you, will come again. Then the angels themselves disappeared. They had a great mission.

They seen Him ascend into glory, and I believe it was angels there commanded of God the Father to open the gates of heaven, so that the Son of righteousness might there enter into heaven.

Open ye gates, lift up ye gates, O ye heads, as we read there in the sound, and the Son of glory shall enter in. Yes, scene of angels.

As they looked upon Him, who was the pillar and the foundation of truth, now we come into another divine miracle, a great wonder, He was preached unto the Gentiles.

Those who were once the costly outcasts, those who were considered dogs, those who had been left for a thousand, four thousand years into nature's darkness, and as we read there in the book of Acts, how that they was commanded to go first there where Christ left them, the apostles he says, go into all the world to preach the gospel.

[ 32 : 57 ] And how we read in the book of Acts, Peter opened his mouth, and he preached unto them. Peter said that he was few Gentiles, for Peter was given that key of the kingdom of God, there to preach the word first to the Jew, and then to the Gentiles.

And how that the Lord taught Peter that the middle wall had broken down, and what God hath called clean, that called not unclean. And how he went to there, the house of Cornelius, and Peter opened his mouth and said, I perceive that God is no respecter of persons.

Then he went on to speak about this person, the Lord Jesus Christ, who was God manifest in the flesh, who was justified in the spirit, who was seen of angels, and he preached unto them Jesus.

And the spirit of the Lord descended upon Cornelius and his household, and they heard the things which were spoken, and they spoke with tongues the marvelous works of God, and they were not forbidden the ordinances of God's house, because they as believers were baptized.

And there they were formed into a true church of God. A Gentile church? No, one church. Not Jewish church and Gentile church, it's one church.

[ 34 : 30 ] One church redeemed by that precious blood of this God man, preached unto the Gentiles. Let me give you another illustration, which I think again is very precious.

Philip went down to Samaria. They were the outcasts despised and hated of the Jew, for the most part left to themselves a mixed multitude who had a form of religion which was abominable and not right in the sight of God.

But he preached unto them Jesus. I like that. Philip could have no other ministry, but he preached unto him Jesus. And with one consent they believed the words which were spoken by Philip preached unto the Gentiles.

And then we find the same case also in the eunuch who had gone down to Jerusalem to worship only to be deceived by, as it were, trying as it were, being deceived by the instruction of the Pharisees and the scribes and the priests of that day who knew nothing of the glorious righteousness of Christ, knew nothing of the witness of the Holy Spirit within them.

they might have formed to try to persuade that man to keep the law as if justification or righteousness was to obtain by the deeds of the law. But then out of that beautiful chapter of Isaiah 53, Philip preached unto him Jesus.

[ 36 : 03 ] And he became a believer. And he too followed the ordinances of God's house. And we may believe that he went down to that place of the south and established a true church of God.



Yes, preached unto the Gentiles. Peter, Paul says, I know nothing among you save Jesus Christ and him crucified. He gloried in the cross of Christ.

He sought not to glory in self or take any credit to self, but only that one theme, and that was Christ. Then we notice believed on in the world, possibly here pointing to the Gentile world, believed on, who were once found in nature's darkness, who once were without God, without Christ, without hope, and said, friends, without a concern, without an interest, without any desire, without a thought for their soul.

But by being preached unto the Gentiles, he was believed on in the world. There's the marvel of grace. This is the foundation of truth. This is the pillar of truth.

This which constitutes the living church of God. And anything short of this, friends, is destitute. Then also, friends, and lastly, received up into glory.

[ 37 : 28 ] Yes, there is that finished work of Christ. He finished there as the forerunner of the church of God. He went there as the representative. He went there as the great high priest over the house of God.

He went there as the intercessor, there as the days man, as the redeemer. There in his flesh, God manifested the flesh as the near kinsman, one of which we can yet now approach in prayer and in supplication, who stands there, having paid to the debt.

And what we need now is more and more of the revelation of these things to the soul. Great is the mystery of godliness. And without controversy, great is the mystery of godliness.

What did I say about this godliness? Godliness is that worshiping God, that is being brought unto God in a way acceptable.

Now, friends, we can never be found acceptable in worshiping God anything short than through the mediator. Let us quickly review a few things which I have said this evening.

[ 38 : 48 ] Again, we have set before us the foundation, the pillar of truth. And upon this is what constitutes the house of God, the church of the living God.

In other words, they are living souls than of which I brought into union to this truth. And as I said, if the foundation be removed, where will the righteous be?

What would we do without these foundation truths of which we find six in the words of our text? Oh, if he was anything else but God, what would we do? If he was anything else but pure man, sinless man, what would we do?

No substitute, no savior, but being God, he is able with his might and his power to draw and to save and to the uttermost. And as man, we can touch him, we can come before him, we can approach him, because he has compassion upon sinners.

And also we see here that he was justified in the spirit. The spirit witnessed, and oh friend, what a mercy, that same spirit which testified of Christ in the days of his flesh, what a mercy it witnesses with our spirit that he is the son of God, that there is that suitability of which we may see in him, that which we stand in need of in him for the salvation of our soul, justified in the spirit.

[ 40 : 23 ] He was seen of angels, they witnesses of his birth, his temptation, his agony, his groaning, his resurrection, his ascension, and witness him in glory.

But he was preached unto the Gentiles, which were once outcasts and hopeless, considered as dogs. He was preached that as Jesus is the only way, the truth, and the life, and the only way whereby we can come unto the Father, and the marvel of it.

I realize Christ can be preached, and because of the preaching of Christ, friends, it leaves every man without excuse. But the marvel is this, and believed on in the world.

Can you imagine it? Isn't it a mercy, friend, if God so worked in your soul that you came to a place to believe in Jesus? Precious truth, isn't it?

What a mercy that the Lord so worked in us that, friends, we came to the place I could believe in no other. I could not believe in my works. I could not believe in my will.

[ 41 : 30 ] I could believe, not believe in any righteousness of my own. But the Lord so worked marvelously and caused me, by his grace and his sovereign love and mercy, to believe in him.

And went to see some beauties and glories in Christ, when others seen no glory, no beauty. Why was I made to hear thy voice, and into wilders room, while others made a wretched choice, would rather starve than come?

Why me? Why me, O gracious God? Why such a wretch as I? Will we ever come to it? Will we ever analyze this mystery? It's a mystery we believe, and yet it is a mystery we cannot comprehend.

And then to receive it up in glory. There is a great high priest. Oh, is there something within your own soul which longs to know more of that grunt in glory there, as your representative?

And in your failures, in your poor attempts to pray, do you not sometimes say, Lord Jesus, pray for me? Pray for me. And there is the only blood we can plead, which made the atonement for sin.

[ 42 : 46 ] Yes, and without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seeing of angels, preached on to the Gentiles, believed on in the world, received up into glory.

Yes, here is the foundation and the pillar of truth for the living church of God. Amen. Amen. Shall we then conclude our service by the singing of hymn number 41?

Hymn number 41? My God, my Creator, the heavens did bow, to ransom offenders and stoop very low, the body prepared by the Father assumes, and on to the kind Aaron most joyfully comes.

Hymn number 41, and shall we begin singing with verse 2? 41, and we will commence singing with verse 2. the wonder of wonder, and long in thy And she is the faithful, the ancient of kings.

And it is proclaiming the stranger for the Lord.

[ 44 : 42 ] And telling the shepherd that he was born. And telling the shepherd that he was born.

Born mountain of sinner, the Lord of his death.

Born mountain of sin, the Lord of his death.

My spirit rejoices, the earth is down. My soul is redeemed.

Self-evened is fallen. My soul is redeemed.

[ 45 : 58 ] Self-evened is fallen. Dear Jesus, my Savior, thy prayer, thy grace.

Thy name and thy nature, thy spirit will reign. And praise the pure world of Jesus, my Lord.

And glory in him, we've lost him in the Lord.

And glory in him, them sinners of hope.

My God is returned.

[ 47 : 20 ] To glory on high. When death made the passage, let him apply.

To join in the sound of a praying, his blood.

To the three who are one, it can save the blood. To the three who are one, it can save the blood.

May the grace of the Savior, and the love of the Father, and the communion of the Holy Ghost rest upon all, now and forevermore.

Amen. Amen. Amen. Amen. Amen.

[ 48 : 44 ] Amen. Amen. And she'll walk with me to the sea And she'll walk with me to the sea And she'll walk with me to the sea