

# Romans (Quality: Average)

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Preacher: Dawson, Peter (1925-2014)

[ 0 : 00 ] As they start, throw away. Seeking the help of the Lord, I'll ask your attention to the subject in the chapter we read together, the epistle of Paul to the Romans chapter 10, and I will read verse 4.

The epistle of Paul to the Romans chapter 10, verse 4. For Christ is the end of the law for righteousness to everyone that believeth.

For Christ is the end of the law for righteousness to everyone that believeth.

Many times I have been led to try to preach from this beautiful epistle.

And the more I look into it, the more I begin to understand when Peter in his epistle said, our beloved brother Paul, who writes those things which are hard to be understood.

[ 1 : 32 ] And the deeper we dig into this epistle, the more we can comprehend that which was in the heart of Peter at that time.

How deep he is enabled to look into the ways of God, what inspiration was given to him.

How he is enabled to lift us to the heights and to cast us down to the depths. How he is able, as that grace is given, that inspiration afforded, to be able to look into the heart of God, and then to look into the hearts of men.

And so, the more we find as we read this epistle, the more we are brought into the comprehension of the fullness of the gospel.

I might have told you before that many, many years ago, a dear minister, not of our denomination, but one I had to meet with many times in the course of my work, he said to me, Peter, I have concerns about you.

[ 2 : 51 ] He had reason to. He said, I want to give you some advice. And so I said, sail. He said, go home, read the epistle to the Romans.

It will take you about an hour and a half. And then he said, take another hour and a half, and perhaps a bit more, and read it again, prayerfully. You'll be brought into a greater understanding of the grace of God.

But he said, you'll be brought into a greater understanding of the need of grace in your own heart. And I believe he was right. I tried to do what I was told.

And I must admit that it cast me down. It brought me lower. But perhaps in the mercy of God, it was a way by which the Lord would bring the depth of need into my soul, that I might begin to seek the lifting up that I needed.

However, that is by the way. When we come to this particular chapter, I looked into it, and during the afternoon, I had never tried to preach for this verse before.

[ 4 : 08 ] And I was a bit surprised. I have looked at it many, many times. I have quoted it. I cannot say how many times.

But to think of the depth of truth that is in it. You have to remember that as we read the whole chapter, the whole thing was brought to us, that he was referring in this particular chapter, particularly to his own brethren.

My heart's desire and prayer to God for Israel is that they might be saved. And he immediately turns to that need which they had in their hearts.

Israel was a nation in the time of Paul, and remember that Paul, Saul of Tarsus, a Pharisee, knew not only historically, he knew experimentally what had been his reliance until he had been called, on the road to Damascus, with the Lord Jesus, and brought into the knowledge of the grace of God, which was in Christ Jesus.

Until then, he had rested totally upon his own adherence to the law. And what he felt was the work that he did to fulfill what he felt were his obligations toward the law.

[ 5 : 47 ] And, you know, perhaps it was with a little heart searching that he had to write these things, for I bear them record that they have a zeal of God, or toward God, but not according to knowledge.

For they, for they, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Oh, how, as he wrote those words, speaking of his brethren, he must have looked back into his heart, and realized how great was the deliverance which had been given to him.

The deliverance from that reliance upon the law. Yes, the fulfillment of it. As a Pharisee, truly, he had lived, honestly, carefully, even sincerely, and he was able to say, writing to another church, that, touching the law, he was blameless.

He could look into his heart, and he could know that there had been that diligence in his life, desiring that he might live according to that which he knew was the law of God by Moses.

[ 7 : 08 ] And, of course, as a Pharisee, there were many other things added to it, all of which he would have desired to live in accordance with.

But, he had to look to the experience of deliverance that was given to him, and how he was brought into that time where he could say, not the righteousness which is of the law, but the righteousness which is of God, by faith in Jesus Christ.

And, oh, the very experience given, must, in his heart, have given to him that longing. And yet, as in his own heart, in those former days, so, he saw in the heart of his fellow Jews, there was that which, was so contrary to the grace of God, in and through Christ Jesus.

For the most part, the vast majority of Jews rejected Christ. Those who were brought into the knowledge of Christ, were brought to see him, and to be able to follow, the wonder, of that which had been given to them in the law, as the revelation of Christ.

And, how much this must have been wrought in the heart of Paul, that in due time, he was able to write to the Hebrews, and to show, the law, and the gospel, in their reconciliation.

[ 8 : 48 ] But here, writing to this mixed people in Rome, some of whom were Jews, and some of whom were Gentiles, unknown to him, and so, for the most part, he was able to write, those things which were revealed to him, moved in his heart, by the Holy Spirit, which were to be taken, I was going to say generally, not quite the word I want, but they were not particular, as we find the words, to some of the other churches were, especially to Corinth, where there seemed to be so much need of correction.

We look upon this, epistle to the Romans, as a treatise, of the grace of God, and the grace of God, towards sinners, sinners of every nation, or we can put it more simply, Jews as well as Gentiles, and Gentiles as well as Jews, so that there could be, that which was written, to be seen, as the application of God, towards sinners, sinners who were brought, to feel their need, and sinners, who were taught of God, to know, the grace of God, in Christ.

And yet, when he came to this particular thought, regarding his own, nation, he had to look, upon that, which was wrought, yes, to the fulfillment of the law.

And oh, how we need wisdom, to be able, to look at such a verse as this, and to understand it truly. I thought, when we sung our first hymn, how beautifully, one of those verses, fitted in with the thoughts, that had been given to me.

The fourth verse, in our first hymn, is this, the law, its best obedience, owes, to our incarnate God. And thy revenging justice, shows, his honours, in, its honours, in, his blood.

[ 11 : 07 ] And as we, sung those words, I thought, well, perhaps the commentary, the exposition, of my text, is given to me, before, we need to begin, to speak on it.

And do we see, how wonderful this is? This which, as he came to this part, in his, triatise, on the grace of God, he had to show, how great was the law, the law was given of God.

Yes, it was given of Moses, but God gave it to Moses. And the law, in every case, was related, to that which would be, wrought in Christ.

In every case, it became, a foreshadowing, a forerunner, not quite a forerunner, a foreshadowing, of the, the grace of God, that was to be shown, in due time, in the fullness of time.

And, as we begin to look, upon the sin offerings, and all the offerings, which were in the ceremonies, of the law, and, yes, even if we have to look, and solemnly, at times, at the moral law, we see, these things, which, in and of themselves, could never, never, be fulfilled, in, their fullness.

[ 12 : 38 ] Oh yes, if we go a little further, and look at the fifth, and sixth, and the fifth verse, especially, Moses describeth, the righteousness, which is of the law, that, the man, which doeth these things, shall live by them.

And then, if we look into that, a little bit more deeply, we find, it is not only, to live, according to the law, ceremonial or moral, outwardly, but inwardly.

And, we have to look into our hearts, if we were able, to attend sincerely, to those things, which have pertained, to the ceremonial law.

Would there be, true righteousness, would we not find, in our hearts, those shortcomings? We have to look into my heart, think of the times of worship, that we do enter into.

Do you always fear, when you come into a place of worship, you are able to enter, into that true spirit of worship, in and of yourselves, fully?

[ 13 : 47 ] Of course not. All of us know, what it is, to have the hindrances, to have the distractions, to have those thoughts, which would, sometimes, turn our minds, and cause us to miss, some of the things, which have been set, before us, in the reading, or in the exposition, of the word.

And, sometimes, we have to go on our way, and, deplore the fact, that we cannot remember, all that we have heard.

And, yes, we look within, and we feel the shortcoming, even in, the grace, which is given to us, in gospel worship. How much more, in the law.

And, when we see, in history, how, personally, how, not quite the word I want, but, one might come in a minute, is how, formerly, the law was fulfilled, so that it was all outward, any of it was inward, and especially, when we begin to look, at the spirit of the Pharisees, and the day of Christ.

Oh, we can see, that outwardly, yes, they were whited walls, inwardly, I know, I'm mixing the quotes, but it doesn't matter, they were as ravening wolves.

[ 15 : 11 ] The inward, was so different, to the outward. Well, my friends, do we not sometimes, feel it to be so, in our own hearts? And we have to look, at such a word, as this, the man that doeth, these things, the law, shall live by them.

And we think, of the shortcomings, how can there be, a righteousness, which is of the law? It is impossible. And yet, what grace we see, in the verse, which precedes, that verse, which brings, so much concern, for Christ, is the end, of the law, unto righteousness, to everyone, that believeth, we need to try, to look at it, very carefully, very prayerfully, there are some words, in the area, which we need, to have, a true understanding, of it.

We may look, upon, yes, the object, Christ, and in the mercy, of God, as we are given, a little understanding, of how great, is the grace, that was given, to our Lord, Jesus Christ, Christ, and how great, is the, testimony, of the word, concerning him, we may look, upon him, and in one sense, we may see, the complete, fulfillment, of the law, in him, and by him.

Well my friends, we need to see, what is the meaning, of this word, the end, of the law. It does not mean, the cancellation, does not mean, determination, in that sense, that there is no, no law, no.

But oh my friends, the law, which condense, and if truly, we have been brought, into the knowledge, of ourselves, the law, which condense, is fulfilled, in its demands, in Christ.

[ 17 : 15 ] So that the condemnation, of the law, is done away, in the grace, of our Lord, Jesus Christ. Christ, is the, fulfillment, of the law.

That which, would bring us, into condemnation, is, well, I think Paul, would put it, something like this, the law, was the schoolmaster, to drive us, to Christ.

That which, made us, to fear our need, and somewhere else, he said, that the law, entered, that sin, might abound. Not, that the law, made, more sin, in the world, although he says, that until, there is a law, sin is not imputed, when there is no law.

Yet, we have to look at it, like this. The knowledge, of the law given, brings, the realization, of the abundance, of sin, that is in our beings, in our hearts, in our souls, when we are not, the subjects, of grace.

Friends, do we begin to see, what is, the purpose, of this, which is set, before us? The purpose, of this little, beautiful, treatise, on the grace, of God?

[ 18 : 39 ] You read it through. Come to the beginning, and you will find, how Paul, searches, the natural hearts, and how, the spirit of God, in him, enables him, to set forth, what was, the grace of God, towards sinners.

Sinners, so, terribly undeserving, that, we could, well, understand, that time, in the history, of the world, when God, looked upon man, and saw, that there was, only evil, in the heart, of man, continually, and it grieved him, in his heart.

It is wonderful, how the spirit of God, revealing, the heart of God, reveals it, in that language, which is, understandable, by us.

We know, what it is, to be grieved, in our hearts, about things, but, more often, we were grieved, in our hearts, as God is grieved, when we look, upon the sin, not only, the sin within, but the sin without, there should be, a greater concern, for it, yet, we do know, what it is, to be grieved, in our hearts, and we can understand, the expression, even though, we find, as we think, of a God, of all knowledge, of all purpose, yet, when we think, of a God, of all grace, and a God, of love, we can begin, to comprehend, a God, who would grieve, and yet, when we see, a God, of infinite justice, and looking, upon a people, a people, who had rejected, the way of God, we can understand, the judgment, of God, against them, and then, we read, such a, little portion, of that word, but now, have found grace, and our hearts, have to go, into the mind, of God, with reverence, we think, of that, which is revealed, later, we think, of something, we had, in our second hymn, a chosen people, a purpose of God, from eternity, and then, we have something, more than this, we have, a sacrifice, for sin, in the heart of God, that was known, before, that either, the command, went forth, let there be light, or, that time, that awful time, came, when sin, entered into the world, and death, by sin, already, in the purposes, of God, there was a blessed, antidote, for sin, there was a way, of reconciliation, in the heart, of God, and therefore, destruction, could not be total, or, we might say, but God, could have begun, again,

God, who created, mankind, in the beginning, but remember, the first promises, were given, to the first, created mankind, the seed of the woman, should bruise, the serpent's head, there was a promise, to be fulfilled, there was a necessity, of a line, of succession, that there might be, the promise, of God fulfilled, God, and so, we see, that grace, yes, reconciliation, forgiveness, all the, blessings, that we can see, in Christ, were all, on the purposes, of God, eternally, and that God, the Son, in that eternal, agreement, the covenant, of grace, had, undertaken, that redemption, redemption, but we have to see, that redemption, there was, of a chosen people, yes, those chosen, in Christ Jesus, we've come there, a little too soon, but we should find it, and we need to find it, when we come to the end, of this text, but, the point I want to make, is this, that oh, the law, as it was brought, and remember, the law came, after, the flood, but when the law, was brought, the law, was, that first, evidence, that was given, to be, published, among mankind, it was commanded, of God, that there should be, some realization, of the requirement, of God, of his people, how they should live, and of the provision, of God, for his people, that there could be, a sin offering, at those times, when, they felt in their hearts, the guilt, of a broken law, or an unfulfilled law, it is something, isn't it, that comes, even under grace, do we sometimes, find, that guilt, in our hearts, of a broken law, or an unfulfilled, commandment, you have to think, upon it, those unfulfilled, commandments, which we have, heard, they come, into our souls, and, every time, they look at us, there is, as it were, a little pointing, unfulfilled, and, an unfulfilled law, a sin of omission, is just, as much, a sin, as a broken law, a sin of commission, and, as we look, upon them, oh my friends, how we find, that there is, this law, ever looking, upon us, ever,

[ 25 : 03 ] I was going to say, harassing us, ever, ever bringing, its, power, into the, exercise, of our souls, until, what, until, in the mercy, of God, we are brought, to look, very carefully, at such a word, as this, yes, how many times, in the writings, of Paul, we find, a word, to this effect, but Christ, is the end, of the law, for righteousness, to everyone, that believeth, Christ, Jesus, came into the world, to save sinners, and, in that particular case, writing to Timothy, Paul, did not hesitate, to include himself, among them, whom I am chief, and, yet, what was the blessing, the blessing came, not, in the knowledge, of the broken law, but in the knowledge, of the provision, for it,

Christ, is the end, of the law, we can look, and look, with wonder, at a provision, of God, for sinners, a provision, manifested, in those, former times, under the law, yes, and even, implemented, under the law, we cannot say, that when a sinner, brought sincerely, a sin offering, that, we can, look upon, something, which was, merely ceremony, for when, a sinner, moved, with that spirit, of conviction, given, came to the priest, and confessed, and confessed, his sin, and brought, the offering, under the law, the offering, was examined, and accepted, effectually, we have to see it, like this, if there was, in the heart, of that sinner, a true conviction, it would be, a desire, in his heart, to bring, a perfect offering, even under the law, but when the priest, would see, that he, he had brought, something, which could not, be faulted, under the, requirements, of the law, it had to be, of a particular age, and it had to be, suitable, in every circumstance, and condition, once the sacrifice, was accepted, the priest, would accept it, in its own, necessary, perfection, the sacrifice, as an indication, of the sincerity, both, of the need, and of the desire, in the heart, of the offerer, you see, that the sin offering, although, it was, but a foreshadowing, of Christ, it had a blessing, in itself, for, if we are able, to look, the Holy Spirit, speaking again, for if the ashes, of an heifer, it's a different, illustration,

I know, sanctify, to the flesh, how much more, the blood of Christ, we have to look, and we see, that there was, a sanctification, the sinner, went on his way, satisfied, that, God had accepted, his sacrifice, and therefore, his confession, he could not look, upon, what we can see, in the gospel, of the grace of God, in the sacrifice, that was made, of God, for sinners, but he could see, that there was, a grace of God, towards sinners, sinners, sometimes, as we look, back, into those, times of law, or we, wonder, whether there was, ever, any comfort, in the hearts, of sinners, but then we look, at some of the things, inspired to be writing, to be written, there is forgiveness, with thee, that thou mayest, be feared, as the Holy Spirit, working, working, yes, again, a little more, revelation, a little more, indication, of the grace, of God, long before, that grace, was to be manifested, in his beloved son, and yet, to show, the best, the blessings, the benefits, to show, the wonder, of the grace, of God, that was prepared, and in his preparation, although, as yet unseen, the benefit, of it, could be, no, if those words, ever meant, anything to David, and remember, that was David's word, that I have just quoted, but when, the prophet, came to him,

Nathan, and he said to him, the Lord, hath put away, thy sin, oh, do you think, that the David, then, had that thought, in his heart, there is forgiveness, with thee, that then mayest, be feared, what a comfort, it must have been, his life, was spared, they shall not die, the sin, that he had committed, the punishment, under the law, was death, and, as David, as the, supreme, natural, judge of Israel, would, have had to, have condemned, himself, to death, under the law, but God, who looked, upon him, and who looked, upon him, with mercy, and who looked, upon him, and this is where, we cannot see it, in, the time, of the narrative, but we can see it, in the understanding, of the grace of God, he looked, upon him, in Christ,

Christ, and therefore, David, came, into this, wonderful experience, Christ, is the end, of the law, for righteousness, where David, could not believe, on Christ, there had been, no revelation, no manifestation, but, what he did, believe in, was the integrity, of the word, of God, more than once, we find this, oh, when that, blessed, pronouncement, was made to him, by the, by the prophet, the Lord, hath put away, thy sin, although David, went home, and he, wrote the, 51st Psalm, and, manifested, how deep, was both his conviction, and his repentance, yet, he was able, to do so, with hope, in his heart, he was able, to plead, take not, thy Holy Spirit, from me, creating me, a clean heart, and then, oh, as he pleaded, yes, he knew, that the God, the God he had, so, gravely offended, was a God, of such grace, of such mercy, and even, of such love, oh, my friends, do we begin, to see, the manifestation, of the love, of God, in such a word, as this,

[ 32 : 52 ] Christ, the gift, of God, how did God, give, his beloved son, the testimony, of the Lord himself, shows us, God so loved, that he gave, his only begotten son, that whosoever, believeth in him, should not perish, but have everlasting life, do we find, the words, of the Lord Jesus, speaking, of his father, trying, to bring, into the understanding, of Nicodemus, the manifestation, of the grace, of God, could look, yes, could foreshadow, such a word, as this, coming, at a much later time, by his spirit, yes, probably only, decades later, but later, for Christ, is the end, of the law, for righteousness, to everyone, that believeth, the law fulfilled, the law, muted, that which would condemn, unable to condemn, come into another, part of the same, thought, who is he, that condemneth, who is he, that condemneth, can the law, condemn, no, it is Christ, that died, yea, rather, that is risen, who even, at the, who is even, at the right hand, of God, who also, maketh intercession, for us, to think, the end, of the law, that fulfillment, of it, that which will bring, deliverance, from the law,

I know, that, we live in gospel times, we tend to look, upon the law, perhaps, as something, which, appertained, to the times, belonging, the times, before it, and, we say, as, Christians, as followers, of Christ, that, we're not under the law, but under the gospel, but, we find, once more, the testimony, of the Holy Spirit, is this, that the law, is established, as the doctrines, of grace, are given to us, there would be, no necessity, for the gospel, had there not been, the condemnation, of the law, and the condemnation, of the law, continues, it enters, into the souls, of God's people, and they are under it, until, they are brought, into the knowledge, of Christ, by the Holy Spirit, we can only say, truly, that we are not, under the law, when, we are, in Christ,

Christ, it is only, when we are, able to say, that we are, in Christ, can we enter, we can enter, into the true meaning, of this word, for Christ, is the end, the fulfillment, of the law, for righteousness, and then, we need to just, bear on that, for a moment, for righteousness, under the law, it could only be, of the payment, of the penalty, either in condemnation, or in sacrifice, it could be, even forgiveness, yes, there could be, that which, that the sinner, could go away, from the sacrifice, satisfied, that God, had, looked upon, his sin, and had forgiven it, yet, he would not, go away righteous, he would go away, forgiven, you know, what a difference, there is, you remember, the story, of the little boy, who, behaved himself, so badly, that his, father said to him,

Jim, I'm ashamed, of you, and I wish, you were ashamed, of yourself, and so, what I'm going to do, I'm going to put, a board up, and I'm going to put, Jimmy's record on it, but every time, you misbehave, I'm going to drive, a nail into it, and he did, and the time came, and misbehavior, after misbehavior, and, many nails, were in the, in the, board, and one day, his dad, his dad looked, and, Jim was looking, at his board, and the tears, were rolling down, his face, and he said, what are you crying for, I'm looking at my board, he said, it's covered, can they never, be taken out, well, he said, it's not easy, but perhaps, we'll find a way, now, let's put it like this, every time,

I come home, and your mum says, that you've behaved yourself, for a day, and perhaps, done something good, we'll take one out, and slowly, it took a long time, the nails, began to disappear, and, one day, there's a boy, came in, and his dad, was pulling out, the last nail, and he says, come and look son, and he did, the last nail, is gone, and the little boy, burst into tears, he said, dad, all the holes are left, that is forgiveness, we still have, the knowledge, of the guilt, in our hearts, but we have, the knowledge, of forgiveness, but when we have, justification, and here, the righteousness, is justification, the holes are filled, it is like, the Lord said, they're cast, behind my back, into the depths, of the sea, no more, to be remembered, yes, we should remember them, but God won't, so far, as God is concerned, the justification, which is of Christ, fulfills, the law, takes away, all the stain, we sometimes, use that thought, blotted out, with the blood, of Christ, and, there is no record, left, nothing, the sinner, is justified, this is the righteousness, which Christ, makes, out of those, who are condemned, by the law, makes for them, when we think, sometimes, of a righteousness, imparted, a righteousness, imputed, it is never, a righteousness, earned, it is never, a righteousness, merited, it is a righteousness, given, and that brings us, to this last thought, to everyone, that believeth, and my friends, there are three things, that we need to believe, the first, is to be brought, into our hearts, by the Holy Spirit, we have to believe, that we have a need, of salvation, to not think, that is hard, to believe, quite frankly, if the Holy Spirit, brings, any work, into our souls, there will be, no questioning, and if, the word of God, which is given, by the Holy Spirit, searches, our hearts, there will be, no questioning, we shall know, that there is, a need within, many times,

[ 41 : 28 ] I remember, it searching, my heart, and many times, I have felt, the need, to quote it since, all the fitness, he requireth, is to fear, the need of him, and oh my friends, when that need, is felt, when it is known, it becomes, something, which, we firmly, believe in, we truly believe it, we feel it, we are burdened, by it, it is not, something, which can be, laid aside, and taken up, at different times, it, obsesses us, there will be, no escape, from it, a need, and oh, how that need, will drive us, to Christ, and then the second, thing we should, need to believe, is this, do you come, to the, throne of grace, in the spirit, of the leper,

Lord, if thou wilt, thou canst, thou art able, do you believe, of course you do, that Christ, is able, to fulfill, that which is spoken, from him, Christ Jesus, came into the world, to save sinners, the blood of Jesus Christ, cleanseth, from all sin, do you believe, these things, are you brought, into the assurance, of your, very souls, as you read, the word of God, of the truth of it, the truth, of the ability, thou canst, fulfill, that which is so much, needed, for the leper, it was cleansing, for the sinner, it is cleansing, and oh my friends, to be able to look, to be able to follow, the grace of God, in the gospel, to see, how great, is the mercy, of God in Christ, to sinners, and then, to find, that blessed, conviction, to know, he is able, he is able, we do not, look upon, something, beyond, the power, of God,

I know, that sometimes, when we look, into our hearts, and so, deep, will be, the conviction, that we, might begin, to wonder, but I think, of a lovely word, that, the hymn writer, gives to us, one of my dad's, favorite quotes, the vile, the vile, the cinerator, of hell, who lives, to feel his need, is welcome, to the throne, of grace, the saviour's, blood, to plead, I do not need, to open that, at all, it is well known, to you all, not only the verse, but the meaning, of it, and when that conviction, is brought, into our hearts, oh, we begin, to look at this, to everyone, that believeth, we believe, in the need, we believe, in the power, and then, oh my friends, this is the hardest part, the dear, leper said, if thou would, now he searches us, are we numbered, among those, for whom Christ died, does he, had he come, with our thought, with our name, in his, holy, eternal mind, can we look, upon, that which will, cause us to hope, that it was, for us, each to be able, to say, for me, this is where, the doubts, and fears, come in, and oh my friends, how often, as we search, the word of God, we are, unconsciously, or consciously, searching, for that, assurance, of the spirit, that we can see, that question, but out of question, we believe, the need is there, we believe, the power is there, but to believe, the will is there, and now, what do the Lord say, if thou canst believe, all things are possible, to him that believeth, and what do the dear man, say, in reply, and how often, we have said it,



Lord, Lord, I believe, but oh, help my unbelief, how often, when the dear Lord, was dealing with his disciples, he chided them, oh so gently, oh thou of little faith, wherefore didst thou doubt, and I think of those doubts, oh they come into my heart, so often, and then, I listen to that question, wherefore didst thou doubt, and what does the doubt, that comes into your heart, comes into my heart, what does it indicate, it begins to bring, this question of faith, doesn't it, we look, we might express a belief, but oh my friends, when we feel it, believing into Christ, I cannot quote the hymn, that I think heart has written, to believe into Christ, how deep a faith that is, but yet, when we listen to the words, of the Lord Jesus, we never find, an unwillingness, to those that seek him, but ask him, and even his very promises, were brought to that end, ask and ye shall receive, seeking ye shall find, knock and it shall be opened unto you, and you shall live to prove, the blessedness of this word, though it is a blessed time, when the word is brought, in its power, into your soul, take it with you, and plead for that power, again and again, the hope is given, for though, may we come again, and again, to the blessedness, of the experience, for Christ, is the end of the law, for righteousness, to everyone, that believeth,

Amen. Amen. Amen. Let us close, by singing hymn number, 801, to the tune, Granach, 611, Hymn number, 801, bless the Lord, my soul, and raise, a glad and grateful soul, to my redeemers, to my dear, redeemer's praise, for I to him belong, he, my goodness, strength, and God, in whom I live, and move, and am, paid my ransom, with his blood, my portion, is the lamb, though temptation, seldom cease, though frequent griefs,

[ 49 : 53 ] I feel, yet his spirit, his spirit, whispers peace, and he is with me still, weak of body, sick in soul, depressed at heart, and faint with fears, his dear presence, makes me whole, and with sweet comfort, cheers, hymn number, 801, come on, come on, come on.

come on, come on, The End The End

The End The End The End

The End The End The End

Come, dear Lord, with the mantle of forgiving love, all that thy pure eyes have seen amiss in our worship this evening, but take us each to our homes in peace and safety, and in the blessing of that last verse that we sung together.

[ 55 : 10 ] May the grace of our Lord Jesus Christ and the love of God, with the communion of the Holy Ghost, be with you all. Amen.

Amen. Amen.