

John

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Date: 19 April 1971

Preacher: Moody, F Jesse (1915-1975)

[0 : 00] In 968, June 477.

Hark my soul, it is the law, it is thy Saviour, hear his word.

Jesus speaks, and speaks to thee. Say, poor sinner, love us, love me. 968, June 463.

Hark my soul, it is thy Saviour, hear his word.

Thy pain, picking up in thy heart Smart Mikey shall take ye ■■ along CHOIR SINGS
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SINGS The words of eternal life.

The text, friends, is just how I feel. Lord, to whom shall we go? There is none of us in
heaven or upon earth that can save us from death and destruction.

[7 : 01] There is none other that can help us. There is none other that can undertake for us save
Christ, the dear Redeemer.

And if your religion and my religion come short of heaven, it comes short of heaven. What
a solemn chapter this is.

A blessed chapter, the Lord Jesus Christ making himself known as the bread of life.

As he speaks these words of wonder, death and grace. And we come down to this place
where we read that there were those who walked away, went away, and walked no more
with him.

Just as the Spirit shall help you, picture this scene. That great multitude which went away,
and these few that remained.

[8 : 25] And amongst that few, twelve, there was one. Judas Iscariot. Was the church poor for
those who went away?

No. None the poor. For those who remained with Christ. They were the chosen ones, the
elect ones, the blessed ones.

And we don't read that the Lord Jesus Christ said anything to those who went away.
Nothing at all.

They just went away. Like, as we read in Scripture, those three parts. Two parts cut off.

Two parts done. And that particular Scripture, we don't read any more about those two
parts. But the one part that was brought through the fire, the Lord speaks to.

- [9 : 37] What does he say? They shall be my people, and I will be their God. What a blessed people then these people are, that follow the Lord Jesus Christ.
- And here, as the Lord Jesus says to his disciples, Will ye also go away? Will ye also go away?
- If the road of the matter is not found in you and me, we shall go away. But if the road of the matter is found in us, we shall remain.
- We shall remain steadfast and firm, as we are kept by the power of God. And to be kept by the power of God is to be delivered from ourselves.
- Will ye also go away? Have you sometimes, friends, have you looked at these words? Have you pondered over them?
- [11 : 06] Hasn't there been a crying out from your soul, Lord, leave me not to go away? Lord, keep me close to thee.
- Lord, do take my hand and leave me alone. Leave me not to be amongst these who were termed his disciples, who went away.
- Will he also go away? And in our text we have the answer, Lord, to whom shall we go?
- An answer and a question. And how, I believe, as dear Peter, he spoke these words.
- What meaning, what death, there was in the very word, or title, Lord. Lord.
- [12 : 20] It appears to me like this, as he said, Lord, he was laying hold of a precious Christ. Lord, thou art all and all to my soul.
- Lord, without thee, I must perish. Lord, without thee, I shall not be held up.
- Therefore, when the poor sinner cries, Lord, and meaningly cries it, not just rehearsing it, but meaningly, Lord, there's a tremendous death.
- Look for a moment to whom Peter was addressing this title. Lord, the Lord Jesus Christ, the dear Son of God, he who has heaven and earth at his command, he who created the heaven and the earth, Lord.
- Lord, let us ask ourselves the question, is he your Lord? Lord, is he my Lord?
- [13 : 51] What a favoured people we are, friends, if the Lord of heaven and earth is our Lord. we are amongst the world, the most favoured, if by faith, believingly, we can, as I believe Peter did, say, Lord, laying hold of him.
- And there is such a thing as laying hold of the Lord Jesus Christ. We read in scripture of laying hold of the horns of the altar.
- There is no laying hold of the throne of grace except we lay hold through a precious Christ.
- Except we are brought to know and to feel little of the wonder and the depth of this title. Lord.
- I often think and I hope I was led to feel little at once of what Thomas said. My Lord and my God.
- [15 : 18] What words, friends. What a statement. Above all statements for a poor sinner by faith as led by the Holy Spirit to lay hold of Christ and say, My Lord, my God.
- Maybe one here this evening like the hymn writer. My God, my Father, blissful name.
- Oh, may I call thee mine. It's a desire. May I call thee mine. And I believe a sincere, spiritually wrought desire will be granted.
- Perhaps there's one here who can come no further than this this evening. May I call thee mine. You've heard this Lord spoken of.

You've heard this Lord preached again and again. And it's your desire to lay hold upon him. And you think to yourself, he's a holy God.

[16 : 44] He's a pure God. He's one who reigns. He is friends. And you may say to yourselves, look at myself.

How can I approach such a God? How can I lay hold of such a God? There's only one way.

And that way has been preached down through the ages. There's no new way. Through the blessings blessings the Lord Jesus Christ has provided for his people that is pleading his merits.

Let me ask you a question. Does the merits or has the merits of the Lord Jesus Christ been anything to you?

the precious blood of the Lord Jesus Christ been anything to you? Friends, it was real blood.

[17 : 59] It was pure blood. It was virtuous blood. Why? Because it flowed forth from Emmanuel's veins.

Lord. How again and again the poor sinner has to approach a holy God in and through the blood of the Lord Jesus Christ.

It is the only way to lay hold upon him. He's not a dead Christ. He's a living God.

because as we read he is risen. Him hath God the Father raised up.

Who? This Jesus Lord. To whom shall we go? Have you been then led into a path?

[19 : 07] You may be in a path this evening. where you've tried other helps. Where you've turned to other sources.

You know left to ourselves we are foolish. Left to ourselves we try and help ourselves. Left to ourselves we try and manage our own affairs.

others. But there comes a time I believe in the experience of a child of God when he's stripped of all power.

when he has nothing. Tis then a precious Christ is needful. Tis then you have to turn to the Lord.

Have you felt guilty in your lives? The Lord has helped you. You were brought low and the Lord helped you.

[20 : 16] And then you have come to some cross road. You've been in some dark some paths. You've been in some troublesome way.

And where is the first place you've looked to? Not to the Lord often. You sought your own way out. And when the Lord heads your own way out, haven't you felt guilty?

What a mercy, friend, his love changes. No. He's a God who does not change. You and I change. Our love toward him changes, but his love toward us does not change.

What a God left you there. Left you in that path. Left you in that dark place. What if you were left there?

What if his love changed? But it cannot. His name is Jehovah Jireh. The Lord will provide.

[21 : 34] the Lord does undertake. Therefore, in these deep paths, the soul has to turn.

Lord, to whom shall we go? You know, that's a humble path. A very humble path when you've got nothing.

A very humble path when you cannot help yourselves. A path of humility, like the path of that man to whom the Good Samaritan came.

What a humble path that was. What a humble place. Yet he was administered to.

He was loved. And I believe if this evening there is one walking a humble path, it's not according to flesh.

[22 : 38] No, flesh does not like humility. This same Lord, the Lord Jesus Christ, what a humble path he walked.

What a path of humility the dear redeemer walked. I was only thinking just before I arrived to our friends this afternoon.

I felt very, very tired and wondered why perhaps I felt so tired and had to go to preach again tonight. Those words came to me and he being weary sat thus by the world.

this Lord in the path of humiliation, in the path of love, in the path of grace, in the path to work out a wonder, a salvation for his people.

He was weary and sat by the world. But there was a need to be a dear soul to come to that world.

[23 : 57] Lord, to whom shall we go? Therefore, as the Holy Spirit helps us and gives us grace to learn a lesson, that none but Jesus can do helpless sinners good, how often we unlearn it.

Haven't you been guilty? Unlearned. But as the Lord left you with that unlearned, no, he teaches you again.

What mercy there is in sovereign grace. What mercy there is in tender love. He teaches you again. He deals poor sinner with you as sons and daughters.

As I said in the beginning, he deals with you as his people. And what a blessed people that people are who are unable to come to him.

To whom shall we go? It seems as if to me, dear Peter, he was brushing, and I speak that word rapidly, all things else aside, everything else aside, and it was this Lord, the God of Israel, the Saviour of his people, to whom alone he could go.

[25 : 39] I hope there has been a time in your lives life. If only once, friends, I believe you are a child of God.

If only once. You better put everything down, turn your back on everything, maybe something in providence, sometimes providential things, they lead the child of grace into deep things, spiritual things, there may have been an affair in your life, which has been so heavy upon you, you felt crossed almost like a moth, and you've been so foolish even then, to look to another, to another, maybe a physician, maybe a solicitor, or you thought, these great men, they must know, the Lord has closed those doors.

Where do you go? Where could you go? Lord, to whom shall we go? To whom shall we go?

And hasn't that Lord, a good and a gracious God, in that hour of need, hasn't he appeared? He does appear, you know.

I mentioned Jehovah the Lord will provide. And you see, as Abraham held that night, oh, what a short distance there was with Isaac between life and death.

[27 : 50] Short distance Abraham adhering to the will of God, and it must have been, as we sometimes say, great faith.

Although he had great faith, he has inferiors. Lord, to whom shall we go? Abraham, Abraham, a voice from heaven that voice, poor sinner, speaks, as you just said.

Jesus speaks, and speaks to me. Say, poor sinner, lovest thou me? Here, I believe, as Peter said these words.

Here was the love of God shed abroad in his soul, reflecting to God. The love of God made known to Peter, and that love of God that Peter was expressing, to whom shall we go?

I tell you something, friends, Peter loved Jesus, do you? He did. Peter was loved with an everlasting love, and I believe that love reflects in a poor sinner.

[29 : 27] Say, poor sinner, lovest thou me? Lord, to whom shall we go? Where was Peter going?

To love, salvation is a very proof of eternal love. Salvation is a very demonstration of eternal love.

The balls of God the Father, God the Son, and God the Holy Spirit, that blessed trinity was so moved even before the world's war, before his people.

And love moved the Father to send his Son, and love moved the Son to learn obedience, and in obedience what's offering, bodily and his soul.

soul. And I believe, friends, his soul's sufferings was more agonizing, deeper than ever his body's, his body's was.

[30 : 57] Lord, to whom shall we go? thou pass the words of eternal life. What is eternal life?

Do we know the meaning of eternal life? I believe I can express it in very few words.

I can express it in one word, Jesus. Jesus. That's the meaning of eternal life.

It is. If we know Jesus, we know eternal life. If we know Jesus, we have eternal life.

not know him just merely as a name that will do us know, but know him as a slave.

[32 : 10] Know him as one to whom a poor sinner is drawn. Jesus speaks and speaks to thee.

Say, poor sinner, lovest thou me? That's Jesus. one of whom I desire this evening to set before you and preach.

If my preaching comes short of Jesus, you'll do you no good. No good at all. He is the sum and substance.

He is the height, he is the depth, he is the length, the breadth of the gospel. Thou hast the words of eternal life.

Doesn't set before us the preciousness and the beauty of this Jesus, the fullness of him, the fullness of this Jesus, thou hast the words of eternal life.

[33 : 27] love. And dear soul, how necessary it is to have a word of eternal life. that will stand to be any trying hour.

That will stand when your eyelids are closing in death. The word of eternal life.

It's proved down through the ages why the fire could not quench it. men cannot overthrow it.

The word of eternal life. And you know, I said to know eternal life is to know Christ.

And we read that in Christ, through Christ, are all the blessings and the promises of God.

[34 : 38] They are yea and amen in a precious Christ. Have you had communicated to your soul a promise?

Look back for a moment. As the Lord give me your promise, if so, the word of eternal life, it is.

And that promise can never, never be taken from you. Why? Because it's eternal. That's why. because it flows forth through and by a precious Christ.

This God, the God of heaven and earth, he hasn't spoke one word in vain, friends. Not one word which he has spoken is a wrong word.

It's a pure word. it's an eternal word. Is it your soul's sincerity's are then that you might have something solid, something which will hold you up in the last day, something which is called eternal?

[36 : 16] one said, we read in the book of Deuteronomy, the eternal God is thy refuge.

Is he our refuge? Is he? A refuge, friends, is a place we have to flee to sometimes.

A refuge, and I speak this reverently, is a place we have to use sometimes. And this refuge, you know, is a door.

And Christ has said in the eternal words, I have set before thee an open door, door, and no man can shut out.

That's eternal words. The eternal God, the eternal Son, has set before his people that door.

[37 : 32] He is the door. Doesn't it explain eternal life again? He is the door. Lord, the eternal God is thy refuge, and underneath are the everlasting arms, and those arms are eternal.

They are the eternal. Being everlasting, they must of all necessity be eternal. Lord, to whom shall we go?

How can I hear one saying, forgive me, Lord? Lord, forgive me. I've tried this way, and I've tried that way, but thou and thou alone canst help me.

Thou and thou alone canst reveal to me salvation. For thou art the eternal God. Thou hast the words of eternal love.

Life, what a rich God, rich in possession. What rich possessions he has for his people.

[39 : 02] from eternal life. The words of eternal life, how there flows forth, the sweet wonders of his love and grace.

Oh, if you've known a little grace, you've known a little of the eternal world. for has not God said, my grace is sufficient for thee?

It is, you know. It's you, it's me, who suffer so much with unbelief. we try and analyse these things sometimes.

But grace is sufficient. I'll tell you for why, because grace proceeds forth from the words of eternal life.

Lord, to whom shall we go? What a mercy then, friend, if the Holy Spirit draws you to this precious Jesus.

[40 : 21] He who is sufficient, he's sufficient in trial, he's sufficient in temptation, he's sufficient in affliction, he's sufficient in sorrow.

Why? He's walked this path. he's a great high priest. And being a great high priest, he's at father's right heart, yet he's touched with a feeling of our infirmities, your infirmities, not only bodily infirmities, but soul infirmities.

When you feel so weak, when you feel so ill sometimes in your soul, he administers thou.

I was preaching last evening a certain place, and I had no idea, I didn't know the people very well.

To my amazement, there's a chapel full of people. I did beg the Lord, I went into the pulpit to give me a text. I believe I can remember the text here once, the words dropped, came where he was.

[42 : 11] I felt helped. After the service, a young lady came to me, she said, you don't know me, I said, no. Well, she said, the things you've been speaking tonight, I'm going through.

And tomorrow, I have to go to hospital. For an operation on Tuesday. To a young mother, I baptised her.

I didn't know anything of her case. nothing at all. See, she said, it was all for me.

Okay, where he was. What a mercy, friends, when the preacher doesn't know the people. I don't mean to know them, to speak to about, doesn't know their cases.

Jesus. And the word, the word of eternal life enters into their pathway. She felt that evening.

[43 : 33] She could go forth and face it. She said, for days and days, she's trampled. Fear. And she said, you don't know the awful things I thought had gone through my mind.

But the Lord laid it all plain. Okay, where he was. That's this Jesus. It is.

As I say, the fullness that resides in him, poor sinner, I believe you'll have to say, you may not be able to say it now, you'll have to say, you've lacked nothing.

When the Lord sent those disciples out, 70 out, when they came back, lacking anything, what did they say?

Nothing, Lord. Nothing. And in the darkest, deepest dispensations of the walking life, there are times when I believe, when Christ is all and all.

[45 : 02] When the soul will be able to rest upon him. one said, rest upon him, rest in him, sink or swim.

We can't always do that. I wish we could. I pray we could more, but I believe there are times things.

When we have to cast our all upon him, the Lord said, casting all your care upon him, for he careth for you, words of eternal life.

Commit thy way unto the Lord, words of eternal life. life. I will be with thee, where?

When thou passest through the waters. Words of eternal life. Those pianos, God has recorded, and I believe communicates by the Holy Spirit unto his people, they are all words of eternal life.

[46 : 21] Never to be robbed out, friends. They stand firm, remain steadfast, irrespective to what you and I feel or think.

Lord, to whom shall we go? Oh, for grace then, oh, for faith then, to lay our taste, lay our path before the Lord.

Do you remember how Hezekiah laid that letter before the Lord?

Laid it before the Lord. I only heard recently, I just forget where and who it was.

It's got my heart of my mind. There was a very poor cause and only three or four people attending the cause and the roof needed attention and it was attended to and the bill came in for a hundred pounds and there wasn't a penny in the bank.

[47 : 49] Those few people met together. The deacons spread it on the desk. They cried about it. And you know, the next morning, there was a check for a hundred pounds before they call, the Lord they will answer.

Before they spread this letter, the Lord that chapter is coming. Isn't it wonderful? Isn't it good?

He's an eternal God, friends. He's not impoverished with what he gives. No. love, his grace is the same yesterday, today and forever.

That's true. No fable, no story. You see, the power of the eternal God, that to those few people was a great thing, you know.

a tremendous thing, but that was a temple. That was a passing thing. What is eternal life compared to a few perishing slaves or timbers?

[49 : 23] others. This God is a God of providence, yes, and he provides in providence, but he's an eternal God.

And in his eternal wonder, eternal grace, and eternal mercy, he makes his words known. Thou hast the words of eternal life.

Jesus said, my sheep, hear my voice. They do, you know. They know his voice.

My sheep, he testifies, they follow him. A stranger, they cannot follow.

Do you notice then this multitude going away? They knew not the voice of love and mercy. They knew not the voice of this dear shepherd.

[50 : 29] All these blessed truths he set before them in this chapter, they were nothing to them. They were like the sower, sowing that seed upon stony ground.

barren ground. He took no root, but the dear disciples, he shed love in their hearts.

Therefore, as the multitude went, they must remain. Lord, to whom shall we go? Where were they going, friends? Going back to their homes, back to their friends, and who were their friends?

They belonged to the God of this world. But this few people except Judas, they had a friend in heaven, a friend, the Lord Jesus Christ.

Hence forth, Jesus said, I call you not servants, but friends, friends.

[51 : 46] The words of eternal life, precious words. Lord, to whom shall we go? Thou pass the words of eternal life.

And then we see the belief, the faith, soul being made manifest in this statement, and we believe and are assured that thou art that Christ, the Son of the living God.

You know, when Jesus asked Peter, whom do men say thy own? What did Peter say? So, a prophet, some Jeremiah's?

And he asked him the question. He asked Peter who he thought he was. Can you, in the infirmity, like Peter, echo those words?

Thou art the Christ, the Son of the Living God. Amen. Amen. Amen. Amen. Amen. The Lord will Mr. Collier will preach here on Monday next week.

[53 : 33] Let's close with hymn number 184 June 807. A fullness resides in Jesus' arrowhead, never abides to answer our need.

The Father's good pleasure has laid up in store, a plentiful treasure to give up ■■ to heaven.

And somehow they along■ lain to ■ age n CHOIR SINGS CHOIR SINGS

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I fear his ■ers, oh the Noel people see me.

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CHOIR SINGS pardon all thou hast seen of us and may the love of God the grace of his dear son and the fellowship of the Holy Spirit rest and abide Amen