

Unto you therefore that believe he is precious (Quality: Good)

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[0 : 00] The Lord may be pleased to help for a few moments. We would turn to the second chapter in the first epistle, General of Peter, in the first part of verse 7.

And to you, therefore, which believe, he is precious.

In the seventh verse of the second chapter, the first epistle, General of Peter, and to you, therefore, which believe, he is precious.

Amen. Thank you. These words have been with one throughout the week.

We venture to make a few remarks from them on the past Sabbath. Friends, we have to prove that even in these things we are not our own.

[1 : 43] As the Lord may lay a word upon us, as sometimes felt it to be, like that cloud, that fiery, cloudy pillar, which went before his ancient people.

As that cloud stayed, they stayed, they couldn't move. As that cloud moved, so they moved.

Sometimes those carryings were a short while. Sometimes they were for a more lengthy season.

And so, as the Lord lays upon us, any one of us, a portion of his work, can you move from it?

Until the Lord is pleased to move you. Bless his dear name, not that he takes it.

[2 : 58] That which he has given, any word, any promise that he has given you, he'll not take it again.

That is yours. And as sure as he has given it, so sure shall it be tried.

We were looking recently at that case of Joseph. As he revealed himself unto his brethren.

And as he sent them back into Canaan. Even to bring up their fathers, their wives and their little ones.

We read this. And he gave them provision for the wives. Oh, what a mercy.

[4 : 01] If we could realize, as we journey on, that our heavenly Joseph has given unto us some provision for the wives.

Yes, child of God. Yes, child of God. He will give up to you that which is needful. That which shall be you.

As we noted then in Joseph, at a time he had traveled that way. He knew the needs of his brethren.

Our heavenly Joseph knows the past. And knows that which shall be needful even for us.

And so he has provided even for us. And the last thing he has said. But you see, we want the word of God.

[5 : 10] And his ancient people wanted the manna. They wanted it daily. It was the same manna. But they needed to gather it of rest. That manna was there, friend. And it was with them. Until they reached the borders of the land. And that which we seek of the Lord. How do we not seek it?

Even until we shall come to the borders of the land. And so we would not dwell with vain repetitions. But there is such a thing, friend. And let us not despise it as a reason. And that which we seek of the Lord. How do we not seek it?

How do we not seek it? Even until we shall come to the borders of the land. Hope to be here.

The cross. And so we would not dwell with vain repetitions. But there is such a thing, friend.

[6 : 15] And let us not despise it as a vain repetition. In the days of the apostles, there were those who desired to hear the same things.

the next Sabbath. Why? Because these were the things which they longed for, which they sought after.

These were those savoury things, such as their soul loved, and they didn't wear it with them. They are wearing with the word of God.

Oh, but we've heard that before. Have you? Do you weary, friends, in your petitions at the throne of grace?

Oh, Fred, have you not pleaded time and time again those same things? Lord, help me.

[7 : 21] How often has that been your petition? Lord, I am a friend. I am a friend. I am a friend. I am a friend. I am a friend. How often have you breathed that out?

How often have you grown? And to you, therefore, which believe, he is precious.

And we look at this, you, friends, even as the chapter says it before, and are with that humble desire to be found numbered with them.

The chapter speaks of them as being a chosen generation, a royal priesthood, an holy nation, a peculiar people.

Yea, the people that should show forth the praise of God, who have pulled you out of darkness into his marvelous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, which were as she going astray, but are now returned unto the shepherd and bishop even of your son.

[9 : 05] Friends, are you numbered amongst these companies? Can you trace back a little in your pathway?

And even to say that you are amongst this people, chosen in him o'er time began.

Love with an everlasting love. God's word sets them before us as a redemption, even according to the election of grace.

Ah, perhaps one is saying at this time, for this is my desire, numbered with love, may I be, now and in eternity. Is it your desire? Friend, if that is the desire of your heart, it is a God-given desire. It isn't the desire of our nature to be found numbered among the despised people of God.

And so, friend, if it is a God-given desire, shall it not be fulfilled? He will fulfill the desire of them that fear.

[11 : 02] Well, friends, these then are the youth that are found in our case. And unto you He is precious. That's not how the word reads.

And unto you, therefore, which believe, He is precious. Oh, let us not leave it out. Let us not take from God's word that which is found there.

Neither, friend, let us add to him that which is not found there. Oh, how solemn the portion of sight.

And unto you, therefore, which believe, O to be found there, as a true believer.

You will note in the next part of the text, the opposite character of the disobedient.

[12 : 20] You see, the believer walks obediently. He must do. And the opposite of this is the disobedient.

And, friends, amongst these two characters, you and I have found one or the other. And it is not for us or for any man to pass judgment. One is our judge, he must go.

And the thought of this ever makes you tremble. That we are to be the judge of God. I say, does it make you tremble, even as you would realize what accountable creatures we are?

Our friends, how often it has entered our door and our mind. And we have entered his earthly course for the services to which we attend, we are accountable.

Whether we speak or whether we hear. Yes, dear friends, even for this night's service, we are accountable.

[13 : 52] How often it has entered our door and our mind. How often it has entered our door and our mind. We are not allowed to be found, but among these believers, these who walk obediently.

And such are numbered among his friends. Amen. Ye are my friends, if ye do, whatsoever I command you.

And again we read in the Proverbs, He that hath friends must show himself friendly.

Ah, as our heavenly friends. What has he shown to you? Look at that which he has passed through. That which he has endured. Indeed, indeed, showing himself friendly.

He that hath wretched. He that hath wretched must show himself friendly. He that hath wretched must show himself friendly. Ah, as our heavenly friends. What has he shown to you?

[15 : 15] Look at that which he has passed through. That which he has endured. That which he has endured. Indeed, showing himself friendly.

Showing himself friendly. Use the term, Revelling friendly. And he has said, Ye are my friends, If ye do, Whatsoever I command you.

Ah, Is it an exercise with you? As to what his command even to you is?

As to that thing which he will have you do. Ah, friends, we would not belittle those ordinances of his house.

That which he has left on record in his world. But, friends, let us not limit God's command to them.

[16 : 26] What is that thing which he has spoken unto you? How are you found walking?

Ah, and perhaps at this present time, The way is not clear to you. As to what you are to do.

Well, Where are thou then found? In the watchtower. Looking at this, Watching for that. Friends, There is many an instruction gathered there.

And a favourite place it is. Although, At this time, It is a place, That is not comfortable to the place.

For that. God, For that. For that. To you are to be found there. I am listening, Lord, for this. Master speak, oh speak to me. I have found now that he would come and speak of words, that he would come and reveal his will. Are you longing then to know his commands?

[17 : 56] Well mark it friends, as he gives him, then be ready to obey. And you may find it away, but the flesh will appear.

Ah, but not this way Lord, oh but not this matter Lord, anything but this. Perhaps some of you have known a little of that, even thus far in the pilgrimage.

And to you therefore which believe, he is precious. But now as the Lord may help just for a few moments to come to the latter part of the death, he is precious.

We have spoken a little of things which have gone before, but oh to prove in this, it's like that water that the marriage leaves in Taylor of Galilee, that the best is at the last.

But this is precious. Then is he precious to you. And many, our friends, we feel that our ability fails us to speak of those many ways in which he is precious unto his dear people.

[19 : 52] But as he may help us, but as he may help us, we would look at the one or two of them. And oh that we may be favoured, each one of us, in private meditations, even to dwell upon him.

And what is his name, is his name precious unto you. The poet says, yes it comes back to that we have just said concerning the believers.

How sweet the name of Jesus sounds in a believers in. Friends, is it a sweet name to you?

Is there any other name to be compared unto him? Look at it, even as the angel came to Mary and said, and his name shall be called Jesus.

For he shall save his people from their sins. Oh, what a name.

[21 : 22] Now what does that name mean to you? Can we indeed say of it, it is precious?

Is that name to you, as Oidman called for?

Ah, how sad it is, our friend, how solemn it is, in this hour of day, to hear this name, so lightly patient, and so lightly spoken.

Oh, and we hear it, but we have to do with the lawful things of time and sense, how it makes us shun.

Because his name is taken in vain. Oh, may we ever be taken, each one of us, from that taken his name in vain.

[22 : 44] For the Lord will not hold him, but take us, in vain. And so, in vain.

Ah, but friend, has there been a season with you, when there's been your new life, even to please this name?

The name of Jesus. The Saviour means, and such he is indeed.

Do you know him as your Saviour? Friend, have you traced out a little in his words?

And have you been enabled, with the eye of the saints, even to trace him in his warmth, here be thou?

[23 : 46] In all of those things which he passed through.

Those things which he enviores, those things which he suffer, even that you might be brought, when time shall be no more, where he dwells forever.

Ah, friend, if we give her a little insight here, how precious will this name be?

Well, did one say, little realising what he said. What I have written, I have written.

His name, even there, in that solemn scene, that solemn face, Jesus of Nazareth, King of the Jews.

[25 : 13] He is precious unto you. Yes, this chosen generation, these who have called to see things as they were never seen before.

Even as we might instantly from God's word, with Saul of Tarsus. As the Lord dealt with him in such a harsh way, ah, what that name then meant to him.

Of his name might indeed then be made precious unto us. Unto you therefore which believe he is precious.

Oh, I like that is. Not that he was. Yes, friend, he ever was. But he is. And ever will be.

He is precious. Is he precious unto you as your intercessor.

[26 : 42] Your risen Lord ascended now to heaven, your mediator.

Set down at the right hand of the Father, set down at the right hand of the Father, pleading your door. I say, is he precious left for you as your intercessor.

Your mediator. And his breath, his desire, his petition shall be answered.

Yes, there is no. You look at the time, friend, and all times come short. You look at the time said before us in God's word in Moses.

How else he pleaded on behalf of the children of Israel. And look how he came, friend.

[28 : 01] Ah, but if thou shouldst do this, Lord, what will the times of thy great hand? This is that which he was zealous for.

The honor and glory of his great name. Well, friends, that is not a time.

But we have one. Our great high priest, who forever intercedes even for that.

Our, as this is said before you, as God causes your eyes to be open at the ceilings, and gives you to understand it, seals it home upon your heart with his spirit, does it make him precious unto you?

All to say is that with the apostles we have a great high priest. One who knows all about it.

[29 : 23] One who knows of those little things, if I might use that word, that are in the past. And those great things, those burdens, those cares, those sorrows, those anxieties that are with you.

Child of God, there is not one thing which you are called to bear, that he is a stranger to. Oh, how precious things he is, as our intercessor, our medium.

Oh, how thankful we would be, that there is a way, in which we may approach a just and holy God.

And friends, it behoves us half times to be felt walking this pathway of grace.

Yes, half a ways of the way, man, for always to pray, and not to fight.

[30 : 56] Do you say you've never found in the way? Do you say you've always found engaged in this exercise?

Oh, friends, how sure we've done. Oh, how off with us. What weariness, attains our steps, in this pathway.

Oh, how off with us. Oh, how off with us. That we might be stirred up to wait at all times of the Lord.

That our eyes might be to Him. That we might be found watching for Him. More than that, that watch for the Lord.

Is your eye upon Him? Amen. The Selma speaks on one occasion, but as the eyes of a master, of the eyes of a maid, and towards a mistress, and the eyes of a servant, towards his master, so are our eyes towards them.

[32 : 19] Amen. One does not profess a great knowledge of Eastern customs, but we are told that help there, commands, were oft times given by sight more than words.

And so that the maiden's eyes were to be upon the hands of her mistress, if she should move them. And the eyes of the servant were to be, even to the hand of his master.

If he wasn't watching for him, he might miss the commands. Ah, but how true, if we are not found watching, not found diligent, attentive in these things, might we not miss them.

Oh, then, that we might be found watchful, observing all things in the past.

We have been reminded, whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.

[33 : 44] all to be found wise in these things. He is precious unto you, therefore which believe, he is precious.

And grand is he precious unto you in his world. I say, is his world.

I say, is his world, precious to you. the only thing, yes, yes, yes, there may be, as you journey along, many things, that you call into question, and we are not always right in doing that.

that. But as indeed we are enabled to look back and to remember the way which the Lord our God has brought us.

Does it come sweetly to your mind how precious His Word has been to you? Our friend, there was a precious Word to this poor sinner. We'll pass it off. It may be an encouragement to you.

[35 : 17] But in the midst of a heavy cloud and a midst of much darkness in the past life, and even this present season how the clouds seems to abide, yet God's Word is this, and my God I do set in the cloud.

no doubt, no doubt. Oldest here, clearly set here amidst the darkness and roughness of the way, yet abiding in this is His promise, His covenant.

I do set my love in the cloud. It is so in nature.

It is so in nature. It is against the cloud that the bow shines, and the darker the brighter. earth. And so, can you look back this evening hour to a portion of His truth, and indeed how to pressure.

I remember how that was spoken. I remember when that was applied. I remember when that was given.

[36 : 51] Did the language of any even hear this night? Ah, friend, you may have to plead that word with it, like dear Jacob did.

God gave Jacob a promise, but how often Jacob had to plead it. And as God given you a promise, friend, you know not how often you may have to plead it.

But bless His dear name, that promise shall indeed be precious. That word, that promise shall remain.

Heaven and earth shall pass away, but my word shall not pass away. Oh, how precious this portion.

Unto you, therefore, which believe He is precious. So we might go on in time and ability permitting to speak of Him in those blessed offices which He fulfills.

[38 : 07] How precious He is to His dear people in many. He is to us. How precious that which He gives us to us.

How precious that which He has prepared for us. T formal to you of all His to you that precious truth.

His own Word, I will see you again. our friends to be fell with him when time shall be no more.

Yes, as one of our poets said, in glory, Lord, may I be well. And with thy precious mercy,
join that glad song and there it was a precious Christ forevermore.

Amen.