

# Saved by the blood of the lamb, or lost (Quality: Average)

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- [ 0 : 00 ] In dependence upon thee, Lord, for all needed help, I venture to draw your prayerful attention to Revelation chapter 7, verse 14, and the last five words.
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- The blood of the Lamb. The blood of the Lamb.
- The word of God declares unto us that it hath pleased God through the foolishness of preaching to save them that believe.
- It sets forth a very solemn division. The preaching of the cross.
- [ 1 : 40 ] That, you will readily know, does not mean the wooden structure on which the Prince of Glory suffered, bled, and laid down his life.
- But it sets forth all that Christ accomplished in his own body on Calvary's cross.
- And therefore, the preaching of the cross is unto them that perish. Is that you?
- Unto them that perish is foolishness. But unto us which are saved, it is the power of God.
- It directs us to Calvary itself. There were two other, two manufacturers, crucified with the Lord of life and glory.
- [ 2 : 51 ] One on either side. And Jesus in the midst.
- It was the custom of the Jew only to crucify one a day.
- Unless two were engaged in the same crime, particularly the sin.
- I can't get the word. My mind tires. Adultery. The sin of adultery. Where two would be crucified? Here at Calvary's cross, there are three.
- The one in the middle, in the sight of the Jew. The greatest criminal of all. But what a division.
- [ 4 : 03 ] Both scriptures tell us, reviled the Savior. Meditating on this with my dear people.
- Lord's Day evening. My mind was directed, and I would not be stressed this, but it was just a thought. They would have heard the voice of Jesus as Jesus was nailed to the cross.
- As they were nailed to the cross. Father, forgive them. They know not what they do. We do not know whether that might have been in the purpose of heaven.
- The beginning of the movement of God's Spirit in the heart of the one who came to Jesus.
- Repenting. Came in faith. Came in prayer. Came praying, Lord, remember me when thou comest into thy kingdom.
- [ 5 : 17 ] Could there be hope? Could there be mercy flowing? At such a late hour as this.
- A life up to the last hour or two of that life. Full of sin. Full of evil. Dreadful deeds. Darkness.

Under the power of darkness. Held fast in Satan's power. Could one so vile be received by a Savior.

The Savior. Who was suffering in agony and pain. Verily I say unto thee today. Shalt thou be with me in paradise.

Sealed in the precious blood of Jesus Christ. The Lamb of God. But friend, there was still the other.

[ 6 : 18 ] We read of no concern. No prayer. No coming to Jesus. Now, in this book of the Revelation, we read toward the end of the sixth chapter that the kings of the earth and great men and rich men and the chief captains and mighty men and every bondman and every free man hid themselves.

This speaks of the ungodly. These who are destitute of spiritual life.

These who have not the grace of God. These that will hide themselves in the dens and in the rocks of the mountains and said to the mountains and rocks, fall on us.

Hide us from the face of him that sitteth on the throne. And what a word this is. And from the wrath of the Lamb.

Most solemn words. See, when we think, and rightly so, of Jesus, we want to tonight, if the Lord is pleased to help me, the Lamb of God, we think of salvation.

[ 7 : 45 ] We think of the blood of Christ. We think of the glorious gospel. We think of the way of heaven. We think in heaven is the Lamb in the midst of the throne. We think of love.

We think of mercy. We think of pardon. We think of peace. We think of that best robe. Oh, friend, sweet, precious thoughts.

But, Lord, we read of something else here. The wrath of the Lamb. Is it nothing to you or ye who pass by and see if there's any suffering?

Like my suffering, said the prophet, the weeping prophet, in the book of the Lamentations. Is it nothing? It's those words.

Is it nothing to you who pass by? Be careful. You may think, yes, but I know about it. So far, so good, but it won't take you to heaven.

[ 8 : 49 ] Not just to know about it in your head. I speak very lovingly, friend. I'm not speaking severely. I'm speaking, if you were on the edge of beachy head and about to throw yourself over the end and do away with yourself, I wouldn't whisper.

I wouldn't hold back. I would shout. I would do all I could to stop you. Now, I can't stop you. I cannot give you grace. I can preach as God gives me to preach.

And in that preaching, sound the trumpet, whom we preach, warning every man. And I speak to you, beloved, tonight of the wrath of the Lamb.

And that wrath, when sinners die in their sin, without shelter, without this Christ, without the precious blood, exposed to the wrath of heaven, exposed to the justice of God, exposed to the thunderings of that holy, gracious, solemn, precious, that great law of God that says, do it and live, but has no remedy for a broken law.

The least transgression of that law will be a preventative of any entering into heaven. Remember, not a spot, not a blot of sin can ever enter into the gates, into the city.

[ 10 : 22 ] So, friend, I say on this solemn note to start our meditation tonight, here we see that solemn division, and we behold that division right through the word of God.

And we shall be reminded of the great day of judgment when the Lord will divide the sheep from the goats, when he will say to those on his right hand, come, ye blessed of thy father, enter into the kingdom prepared for you from the foundation of the world.

But to those, and there are those, there'll be multitudes, on the other side, who will say, depart, oh friend, what a dreadful, solemn word, depart from me, ye cursing, into everlasting fire, prepare for the devil and his angels.

Where will you spend eternity? Beloved, the days are passing, eternity is approaching, the end cannot be far off.

And it is appointed unto man once to die and after that the judgment. And remember, it is the almighty judge, God himself that is the judge, whose eyes are as a flame of fire.

[ 11 : 48 ] And my friend, how solemn to be there without a refuge, without a hiding place, without a shelter, without the blood, to be exposed to the wrath of God and to hear those solemn words.

So, beloved friend, how stands the case, says one, my soul with thee, for heaven are thy credentials clear, is Jesus' blood thy only plea, is he thy great forerunner there, of the blood of the Lamb.

Now let us just go first into the Garden of Eden, and there, where God had created the whole universe, and behold, it was very good, where peace reigned, and where Adam and Eve walked, and walked with God in the beauties of the garden, and there was one simple test of obedience, that they were not to eat, or the fruit of the tree of the knowledge of good and evil, all else was theirs.

Beloved friend, someone else was there. The fallen angel of angels, that is, the serpent, the devil, and there, the woman stands by the tree, admiring it, looking at it.

Oh friend, how soon she fell and Adam with her. she took of the fruit and gave to Adam and they did both eat, and their eyes were opened, lost.

[ 13 : 30 ] I think, my pastor, you say one of the most solemn words of scripture, and all by nature, lost, all have sinned and come short of the glory of God.

let us not try and cover it over, excuse it, my friend, it's simple, it's true, it's solemn. We've all sinned and come short, and deserved by that, hell is because that barrier was made, a holy God and a lost sinner.

Oh friend, just think of thy state in the sight of almighty God, and I hope in your own sight too.

But even there, there was hope, even there, there was blood. Because as you remember, Adam and Eve were naked, and God slew beasts and covered them.

Blood was shed, setting forth, speaking, pointing, that blood of any beast could not atone for sin, but it points to the blood of the Lamb.

[ 14 : 56 ] We come to that step by step, the blood of the Lamb. But I say, friend, again, God drove out the man.

No way back. Flaming sword guarding the way to the tree of life. Oh, sinners, what will become of you?

Is there hope? Without the shedding of blood, there can be no remission. I've often said, friend, where is that blood to be found?

The universe, wonderful as it is, could never provide that blood. All is under the curse of sin.

Oh, thou hideous, monstrous sin, what a curse has thou brought in. All creation groans through thee, pregnant cause of misery.

[ 15 : 59 ] Ponder it over. The stars are not pure in his sight. What about the blood of bees? No. Set forth the blood of the lamb yet to be slain.

But those bees could never wash away sin. That does not mean that we should not meditate upon it. Because meditation with the spirit's enlightening will lead us to see the blood of the lamb.

But I say that couldn't provide. But this blood, and I've often named it, had to come from heaven, had to come from God. But then again, that's an impossibility.

We might say in one aspect that deity cannot bleed, deity cannot die. But deity in union with a sin as humanity.

You see, the dear saviour was not born as we are under the curse of sin. It was that holy thing.

[ 17 : 10 ] It was born as the body prepared for him by almighty father. The body has thou prepared for me. I come to do it as I will, O God.

No, I can't. And that to take that body sinless, holy, pure, and yet the Son of God, and yet the Son of Man, the God man, behold, the Lamb of God, said John the Baptist.

This is the one, he is the one, not the beast slain, but here is one, one from heaven, who in love to sinners, love to that people that were given to him, love to all whose names are in that book of life, the Lamb's book of life, love to all those that shall be found in glory at last, to them he came, because there was none other, none other, no other way, neither is a salvation in any other, there's none other name unto heaven, given among men, whereby we must be saved.

Friend, are you there? Is that what you say? Lord, if ever my soul be saved at last, his Christ must be the way, if ever my sins are washed away, it must be by the blood of Christ, if ever I'm going to experience sin for given, it must be by the witness of the Spirit, it must be by the work of thy grace, I must be born again, I must have precious faith, and that is the gift of God.

Oh, we pray, Lord, make it right, make it mine. So, the Savior comes, and there in his life, fulfills the law, and though in a body that suffered pain, hunger, weariness, thirst, had not where to lay his head, and so forth, much more than ever we can say, he wept, he hungered, and lonely, deserted, forgotten, forsaken, hated, derided, scorned, and all that the church of God would go through as Savior has passed through him.

[ 19 : 25 ] And my friend, but, the cup, that meant the work he was to do, that is, that that life would be laid down upon a cross.

man would show what he thought of Christ, away with him, away with him, there was no room for them in the inn, their body lay as a babe in a manger, and at the end, they said, away with him, away with him, we will not have this man, Barabbas, yes, but not this Jesus, no, no, no, oh, friend, have some, and that would be where we are even now, but for the grace of God.

But I say, you may say, well, I wouldn't say such a thing as that, but I would say to you, is Christ everything to you? What do you know of spiritual life, the new birth?

What do you know of precious faith? What do you know of coming to Christ? What do you know of repentance? I don't say that legally, I don't say that harshly, God forbid, I dare not trifle with souls.

My friend, we need it clear, and I pray, God, we should give it to you clear. So here, as we read that cup that the Father gave him to drink, and that cup caused that sweat, as it were, great drops of blood falling to the ground in the Garden of Gethsemane, and yet the triumph there, not my will, but thine be done, he went forth to the cross, and though derided and despised, and the ignominy and the shame, oh friend, who can speak of it, but even now, there's yet the bitterest ingredient of the cup, yet to be drunk, and that was those three hours of darkness, I've spoken of it so much of late, because it's been so solemn to my soul, been so blessed to my soul, because there I see the father dealing with my son, my sin in his son, because every child of

[ 21 : 47 ] God is in Christ before the world began, in that book of life, so when Christ died on the cross, my sin, the sin of all his people, were charged to him, were in him, upon him, though he was sinless, charged to him, the account was his, and he paid it, because the father dealt and punished the son of his love, in the hidings of his face, never was the separation of his love to the father and the son, never a laying aside of deity, ever the son of God, but as man to suffer, as man to drink that cup of divine wrath, and there the law is satisfied, there precious blood is shed, and forthwith there came blood and water from the wounded side, riven side, of the dear saviour, the blood of the lamb, the invaluable blood, and the blood that has deity stamped on it, has God stamped on it, you see, it's so valuable, it's so precious, it's so powerful, and think of the fountain of that precious blood, open, full and free, for the vilest sinner out of hell, who lives to feel his need is welcome at the throne of grace, the saviour's blood to plead, and look at it my friend, there is this fountain, there is a fountain,

I say, filled with blood, drawn from Emmanuel's veins, and sinners, oh friend, what a word it is, it was blessed of my soul, right out there in Canada, in the war years, on a new year's night, the midnight hour, passing from one hour to another in a church, and it was that word, sinners, I thought, Lord, that's me, I believe that's the first incarnation, first touch of forgiving love and pardon, sinners, glance beneath that, lose all their guilt, this is the blood, my friend, you think of your sin, and if you're taught by the spirit, you'll see and you get older, you're worse than ever as a sinner, you sin more than ever as a sinner, because you see sinners you never saw before, and yet it's yours, you can't hide it, you can't excuse yourself, but I see this blood that cleanses from all sin, and makes us whiter than so, the blood of the lamb, oh friend, how precious this blood is, the invaluable blood of

Christ, and if we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness, but do be careful, oh my friend, I would not put any wrong barrier in your way, God forbid, but do be careful about that word confess, you know friend, there are those in hell, that said, I have sinned, it was a literal confession, but no repentance, no godly sorrow for sin, remorse, yes, Pharaoh the king, Achan, Judas Iscariot, King Saul, I think, come under this category, this confession is a holy ghost work wrought in the soul, as no substitute for it whatsoever, pray for it, you say, well,

I'm so vile, I forget to hear you say that, some people think they're so good, well, that's how we would naturally, but when the spirit teaches us and shows us our malady, shows us our sinnership, shows us that we're just like that leper full of leprosy, then we say, Lord, if ever a poor sinner needs mercy, this poor sinner, if ever a sinner needs the blood, this poor sinner, oh, but was this blood shed for me, the blood of the Lamb.

Now, I want just for a moment or two, to just view this from going back as how this was set forth in Old Testament in hope and pray that the Holy Spirit is pleased to use it to encourage you.

[ 26 : 32 ] In this way, the first one, when God said to Abram, take now thy son, thine only son, Isaac, whom thou lovest, offer him up.

What a word that was. We tremble at it. If God should come to me and say, take now, but God is full of mercy.

If God says, take now, it'll be for good. There'll be a blessing in it. It will. Flesh may shrink from it. We read that Abram went forth by faith.

saw the place afar off. There Isaac, his son, I know he's called a lad, but he was a young man, said, Father, here's the wood, here's the fire, where's the lamb for the burnt offering?

My son, God, will provide himself on him. He's done it. speaking spiritually there, foretelling the coming of the dear Lord and Saviour, Jesus Christ, of the Lamb of God.

[ 27 : 48 ] And we see it beautifully set forth there. Isaac was bound to the altar, anticipating death. death. But the voice comes, the knife, instead of being plunged into him, and loosens him from his bonds, he's free, he's living, he stands by the altar, but he watches.

There is blood shed on that altar, not the blood of Isaac, but the blood of the ram, caught by his horns in the thicket, instead of. Now, that blood of the ram could not wash away sin, but is a blessed, shall I say, encouragement to see, as poor sinners love to see, and others long to say, that dear Jesus in your Roman place, he died for me.

Now, take another, we take just one more, the Passover night. I was recently speaking to dear people at home on the ten plagues, the Passover was the last.

After all those years of suffering, the time has come for their liberty, and is to be under the blood, would not be because they were Israelites, no, they were detained, a lamb, without blemish, without spot, the first year, and as sometimes named it in this way, that there would be the flock, and one with each family or household, and there might be three or four lambs, or more than that, of that description, but it becomes a lamb, just a lamb, just one of those, just a lamb, lamb, and then, as I think his bishop royal mentions, it's very precious to my soul, the next reference in the Bible, it becomes not just a lamb, it's the lamb, why?

It is a lamb with the other lambs, but now it's the lamb, this lamb, the lamb, is going to be put to death, that blood is going to be taken, it's the lamb, appointed to die, lamb, then the third reference is your lamb, without it, you'll perish, without that blood spread on the doorpost, and the lintel of the door, when the destroying angel comes, and he doesn't see the blood, the first born would die, so my friend, the blood was to be taken, it was to be applied to the doorpost, and the lintel of that door, and much more could be said about the lamb, the roast with fire, the sufferings of Christ, eaten, as I hinted this afternoon, about receiving Christ by precious faith, and the unleavened bread, to eat, speaking of evil, and sin, cleanser, to pray for the cleansing of all these defilements in our life, as far as we can pray, and then also that the shoes on their feet, and the loins girted, and the staff in the hand, a pilgrim all the way, but we mustn't divert too much, we speak of the word, now what was that blood, it was to be applied, it was to be seen, and there was no other way, that alone, and God said when I see the blood,

[ 31 : 32 ] I will pass over, and that will be true, when you and I come to die, the blood, without that blood, we're lost, we're in our sin, we're perishing, we deserve hell itself, but under the blood, there, that blood blots out all our transgression, as far as the east is from the west, so far has he blotted out our transgression, as high as the heavens above the earth, so great is his mercy toward them, that fear him, I, even I am he that blotteth out thy transgression, and forgiveth thy sins, oh, and cast the sins into the depths of the sea, never to be remembered, oh, the precious blood, the lamb, the blood of the lamb, the dear saviour, just one more thought of the Old Testament, we read that when the first thing of an ass was born, either that first thing was to be put to death, unless a lamb was sacrificed, if the lamb was sacrificed, the first thing of the ass lived, friend, you see it, you see it as you think of yourself as a sinner, you see the vital necessity of the precious blood of Jesus

Christ, and if the Holy Spirit has opened your eyes, shown yourself as a sinner, brought you to cry for mercy, led you to the saviour, oh my friend, I say it would be the blood and nothing else, there's no other way, no other blame, neither is the salvation in the other, it is in Christ Jesus the Lord, so beloved friend, just one more step further on, come into the New Testament, there was a eunuch travelling in his chariot, he'd been up to Jerusalem, doubtless when he was at Jerusalem he'd heard of this man, that was crucified, perplexed, reading in his journey, the scriptures, reading Isaiah chapter 53, wondering what it all could mean,

God sends his servant to leave a fruitful field, where much has been done, to come and find this man and preach Christ to him, my friend, it's a great mercy when God sends one of his servants to preach, to a poor sinner and great mercy, when you yourself can say, that was for me, when you say that, it doesn't mean you were the only one, maybe others as well, but you can say, it was mine, for me, and the dear man Philip went in obedience and found the man, understandest thou what thou didst read, how can I, unless some man lead me, and beginning of the scripture, Jesus, Philip opened his mouth and preached unto him, Jesus, oh beloved friend, is this what you want, this preaching of Christ, why are you here, we poor ministers preach, as you see, ever so many services as

God helps us, it's always Christ, it's the gospel, because there's no other preaching, and yet it's, why don't we get tired of it, because it's life, it's like the green pastures, it's fresh, and it's because we need it constantly, it's, tell me the old old story, of Jesus and his love, it is that indeed it is, for this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am changed, now what effect this had on this dear man, and as he heard this preaching of Christ, he couldn't hold back, he said, what does hinder me to be baptized, may I, and if thou believe it, with all thy heart, that is the son of God, I believe, said the dear man, and they went down, both of them, not into just a little pool, but into water, and there was baptized, baptism doesn't mean to sprinkling, it means to be immersed, if you hear of somebody be baptized in sorrow, or something like that, it's really in the depths, overwhelming, my dear friend, here's the way again, has the

Lord come to you in any way like this, has the Lord met with you through the, as you've read the word, and God has come by his servant, and spoken by the spirit, not that ministers only the voice, the voice and the powers of the Holy Spirit, and led you to a sweet hope, and then brought you, and maybe, brought you to say, I can't hold back any longer, I must come, I must declare what the Lord is to my soul, what he's done for me, a poor, vile, wretched, filthy sinner, that I must declare, and come and tell to sinners round, what a dear saviour I have found, the blood of the Lamb, who you redeemed.

[ 37 : 12 ] Now, I want to take up, and I just turn to the word that I might get it quite accurately, is the word of the Apostle Peter, in his first epistle, and I do trust that this may be used of God, where the Apostle here says this about being redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ, as of the Lamb, without blemish, and without spare, that is the Lamb of God, that is the precious Jesus, and who is this for, who verily was foreordained before the foundation of the world, this we understand, but how are we to know it?

It tells us, but was manifest in these last times for you, now who are the you? Who are these that are going to be blessed, and will be blessed, who by him, by the Lord Jesus, do believe in God, that is have faith in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

In other words, faith and hope, hand in hand, resting on the finished work, the shed blood of the dear redeemer, at Calvary's cross, and that sure foundation sealed in the resurrection of Jesus Christ from the dead, as you've just been seeing, through the dead, and resurrection of Jesus Christ, worthy for them, overcoming not only sin as his pardon, but the grave and death itself, the sting of death is removed, the grave is robbed of its victory, and because I live, he shall live also, so that believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in yourself, in your good works, no, in your denomination, no, in your faith and hope might be in

God. See, ye have purified yourselves in obeying the truth, through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, and this is the mark, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, the blood of the Lord.

Now, as you come to the book of the Revelation, if ever there's a part of the word of God, that sets forth our Lord and Saviour, Jesus Christ as a lamb.

[ 40 : 10 ] I did not have time to take up a concordance, to count the number of times, but constantly right through this book that speaks of the glories of heaven, we read that heaven is Jesus and heaven is the lamb of God in the midst of the throne, the blood of the lamb.

and so we read, for example, in this seventh chapter from which our text is taken, what are these which are raided in white robes, and whence came they, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb.

therefore, because they're washed, God has brought them right through, you feel for so, you that might be in the midst of some dire trouble, temptation, tribulation, ready to give up, you'll bring you through, it's through much tribulation, we shall enter into the kingdom, you'll come out the heaven side of it, and they washed their robes, and made them white in the blood of the lamb, you see, not, I say, not only, that's a poor way of expressing, but sin forgiven, washed, and made whiter than so, but our filthy garments removed utterly, and clothed with that garment of his righteousness, those glorious robes, these which are raided in white robes, pure, and holy, they walk with Christ, and my friend, there's no blemish, no spot, because the blood has cleansed away all sin, and all defilement, don't you love him, dear friend, isn't there any love in your heart to Jesus

Christ, don't you think, ah, he gave himself a may, or you have, he hope he's done it for you, well then, friend, I'm sure we're brought into the place of, I was going to say, surrender, that's not free will, that by the grace of God, here I am, dear Lord, thou didst give thyself for me, then by thy grace, as thou didst help me, I yield myself, I would yield my body as a living sacrifice, holy, acceptable unto God, which is my reasonable service, because the blood of the Lamb, and is worthy is the Lamb, is the song of heaven, and what is he worthy of, my friend, he's worthy of all, of our all, and so put it, he's washed away our sin, so Lord, isn't he worthy of your faith, isn't he worthy of a good hope through grace, isn't he worthy of your love, isn't he worthy, my friend, that he should be reign in your heart, king of kings, were the whole realm, of nature mine, that were an offering far too small, love so amazing, so divine, demands my life, my soul, my all, my dear friend,

I believe it empties of self, it humbles us, it puts the crown on his dear head, not unto us, not unto us, but unto thy name, give glory, and so the blood of the Lamb is the song of Emmanuel's Lamb, it is, and worthy is the Lamb, and the Lamb which is in the midst of the throne, is this same Jesus now in glory, a Lamb that bears the marks of Calvary, a man that is a real man with wounds still gaping wide, from which rich streams of blood once ran, from hands and feet and side, this same Jesus, this Jesus that saves to the uttermost, this Jesus that has been tempted in all points like as you, this Jesus that walked this earth, yes, he intercedes for us, and there he knows what sore temptations mean, for he has felt the same, the Lamb which is in the midst of the, as King, is the reign over all, the Lord

[ 44 : 38 ] God, heaven and earth, all power is given unto me in heaven said Jesus and in earth, in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and that's the gospel in all this flowing, flowing of spiritual water, life, freshness, reviving, oh beloved friend, everything is in it, and he says, and God shall wipe away all tears from your eyes, friend, don't be too amazed at some weeping, and you may have weeping over sin, sorrow, powers of Satan, much more, oh friend, but you know, they'll all be wiped, there won't be any more tears in heaven, why, the Lamb is all the glory in Emmanuel's Lamb, and the crown should be on his head, and the song should be unto him, that loved us and washed us from our sins, in his own precious blood, worthy is the Lamb, oh my friend, it'll be the song of glory, it will never die away, like we sing a hymn, and sometimes our heart is almost in heaven, just occasionally, but it comes to a stop, doesn't it, but not in glory, it will go on, and there'll be no weariness, there won't be any exhaustion, there won't be any division, there won't be any bad notes, anything you can think of, nothing to worry, there'll be a flowing together, and all to our Jesus, all for him, because he's done all for us, plucked us a brand from the fire, gone out and sought that lost sheath,



Jesus sought me when a stranger, wandering from the fold of God, he to save my soul from danger, interposed his precious blood, worthy is the Lamb, man, and so, my friend, we pray, Lord, do help me to live, in this way, thou art worthy of all, worthy, Lord, of this poor sinner, that as enabled, one should serve thee lovingly, faithfully, it doesn't mean just the ministry, whatever position God has put you in life, to serve God, walking in the fear of God, seeking to witness whose you are, and whom you serve, oh, my friend, words fail as we attempt to speak of heaven itself, oh, Christ, thou art the fountain, the sweet swell of life, on earth the streams

I've tasted, more deep I'll drink above, there to an ocean fullness his mercy doth expand, and glory glory dwelleth in Emmanuel's land, and that will be glory for me, when by his grace I look on his face, that will be glory, be glory for me, and oh, if such the sweetness of the streams, what must the fountain be, where saints and angels draw their bliss immediately from they, oh, friend, what a blessed prospect, when did come to die, oh, what a blessed end it will be, to fall asleep in Jesus, to know that the sting of death has been removed, that the grave is falling asleep, just waiting in that sleep, where your redeemed spirit goes heavenward, waiting for the reunion of soul and body, here on earth, the soul and the body, because we're still in this body of sin, we say, oh, wretched man that I am, who shall deliver me from the body of this death, but this body's going to be changed, fashioned like his glorious body, in a moment, in the twinkling of life, so that there'll be a welcome, the soul will welcome the redeemed body, and we shall enter glory, and there be able to bear the weight of the fullness of all that the dear Lord has prepared for poor sinners, as he said, let not your heart be troubled, you believe in God, believe also in me, in my father's house are many mansions, if it were not so,

I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also, and so beloved, as I close, it is our desire, and surely on earth, and it will be in heaven, to crown him Lord of all, and I like the lines of him that I am just turning to for the last verse, that I may get you correctly, carry on thy new creation, pure and holy may we be, let us see our whole salvation perfectly secured by thee, change from glory into glory, till in heaven we take our place, till we cast our crowns before thee, lost in wonder, love, and praise, amen.

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

[ 50 : 20 ] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. The collections today are for the Gatsby Memorial Christmas Fund.

After the benediction, we will sing the doxology. Our closing hymn today is tenn ■■■■■ the tunes Lydia one hundred and seventy seven.

the tune is the tune stylized painting or name water the tune is Lydia Hymn 1005 Come, let us join our cheerful songs With angels round the throne Ten thousand thousand are their tongues But all their joys are one Hymn 1005

Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005

[ 53 : 22 ] Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005

Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1005 Hymn 1006 Hymn 1005 Thank you.