

# Philippians

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[ 0 : 00 ] Thank you.

And I want to look just for a little this evening at those verses which we find commencing at the 6th verse. Read from the 6th verse of the 2nd chapter of Philippians, speaking of the Lord Jesus himself, of course, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God hath also highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that at every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This word, my dear friends, is a very precious word, a very deep word, a word which contains so much beauty wrapped up in it for poor, fallen sinners' souls, for our instruction and encouragement and hope, as we turn to the word.

The apostle here, he says, Let this mind be in you, which was also in Christ Jesus, in the 5th verse. He sets that, as it were, as the reason, and as the need for the followers of the Lord Jesus Christ, to be ready to follow him, and to be humble, as he himself was humble.

[ 2 : 45 ] Now, in one sense, it's impossible, because you see that he was God, and he humbled himself. Now, the difference between him as God, and him humbling himself to become a man upon the earth, and taking on him flesh, like unto our flesh, sin accepted, is such a vast difference, isn't it?

A man is already born as a man, and if we, by the grace of God, humble ourselves, the difference is very small, isn't it? If you see what I mean by that.

But you see that such a vast thing to have occurred, the one who sat in glory in all of his divinity, one with the Father, and the Son, and the Holy Spirit in eternity past, the one we refer to as the second one of the Trinity in the Godhead, the one who laid in the bosom of the Father in eternity past, and was one with him, and was the joy of the Father, and he was his joy also, we read in Proverbs.

And so you see, that great God, so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish.

He gave. This one who, being in the form of God, thought it not robbery to be equal with God, in other words, he was God.

[ 4 : 28 ] God, the second person of the Trinity, in equaling power, equaling glory, but you see, in love, to his chosen people, he laid it aside, he laid it all aside, to come to this earth, who, being in the form of God, thought it not robbery to be equal with God, he was equal with God, he is equal with God, and it's a mystery, which the human understanding cannot reason out, how it is possible for him to leave, to come to this earth, without leaving God, and to return to heaven, without leaving us.

His people I mean by that. It's a great mystery there, and yet it's a truth. You see, I want to come to the other end at the moment. When he returned to glory, he said, I will not leave you comfortless, I will pray the Father, and he shall give you another comforter.

And so we have the spirit of the one God, at the request of the beloved Son to the Father, sent on the day of Pentecost, to remain here on the earth, with us now.

I speak, when I say us, with the living church, I use that in that context, until he comes again. And so we have the blessed comfort and consolation, and teaching, calling, and the conviction of the Holy Spirit, here and now.

And if I understand it right, he will remain with his living church, until the Lord Jesus comes again, with all the holy angels of heaven, and there be a new heaven, and a new earth.

[ 6 : 24 ] Who, being in the form of God, thought it not robbery to be equal with God, but, made himself of no reputation.

No man, that took away his reputation, can I put it that way? This is a very deep subject, friends. No man took away his reputation, he left his reputation, can we say, in heaven.

And he took upon him, flesh like unto our flesh, you see. And, being found in fashion as a man, in other words, being in a body, like our own, sin accepted.

You see, those who looked on the Lord Jesus Christ, when he was man on earth, in his perfect manhood, didn't detect, in most instances, except where he revealed it to them, that he was any different than other men.

So they didn't detect any difference in his humanity, by appearance, and by his speech, and by the fact that he walked upon the earth, and became tired, and needed to eat, and all those things which we learn of him.

[ 7 : 37 ] But, you see, he made himself of no reputation. He laid aside his glory, and he took upon him the form of a servant.

He came to do, friends, what Adam failed to do. Adam fell. And the whole of the human race fell in Adam.

For you dear younger children, and younger people, you realise that if you put in a seed in the ground, and it's a runner bean, you won't get a different plant like a potato come up.

It will be a runner bean that comes up. And if you put a potato in, a potato will come up. And as Adam sinned, it's so that all the offspring, all the children born since Adam, as he was a sinner, and Eve was a sinner, have been born with an aptitude to sin, like the needle of the compass has to go to north, as I often say.

And so, you see, we have that indwelling aptitude to sin, which we inherited from our first father, Adam.

[ 8 : 50 ] And so, you see, he came to this earth, the Lord Jesus Christ came to this earth, and he was, in a way, as Adam was before he fell.

His perfect humanity, without sin. And so, you see, living that perfect life, he humbled himself, and became as a servant.

He was a servant to the law. God gave the law by Moses, and the Lord Jesus Christ, from the day of his birth, fulfilled that law, in every jot and tittle of it.

And so much so, that the Father, the voice from heaven, of his heavenly Father said, this is my beloved Son, in whom I am well pleased.

You see, there's a hymn I quoted occasionally. It speaks of the Lord Jesus Christ. In him, in Jesus, in him, the Father, never saw, the least transgression, of his law.

[ 9 : 56 ] and so, that perfection, of his obedience, as a servant, but made himself, of no reputation, and took upon him, the form of a servant, and was made, in the likeness of men, the likeness of men, that perfect man.

The only one ever was, friends. the only one, that was ever perfect. All of sins, and come short, of the glory of God, as we're born, we're born, as I've just said, with an aptitude to sin, we then go on, to sin on a regular basis, and we shall surely, be sent, to perdition, to hell, unless, we're the subject, to the saving grace, and mercy, the electing love of God, in salvation.

And that is only made, possible, because of this text, my friends. Because the Lord Jesus, who, being in the form of God, thought it not robbery, to be equal with God, but, in his compassion, in his covenant love, in that covenant undertaking, made in eternity past, he covenanted, to save his people, his own people, his elect, as many as the Father, has given him, he would save, and bring, and redeem, unto himself, and it was done, because, he humbled himself, because, he left that glory, glory, with all the angelic choir, in heaven, laid it all aside, and came to this earth, to suffer, bleed, and die, and being found, in fashion as a man, he humbled himself, he made the law, he gave the law, as the second person, of the Godhead, he gave the law, to Moses, on the mount, you see, the mystery, and the wonder, of it all, then, he humbled himself, to keep that same law, as man, because man, had failed to do it, and as a result of it, he's destined for hell, but there would be, a number, to be saved, that covenant number,

I've just spoken of, we speak of the election, of grace, that number, he came to this earth, but made himself, of no reputation, took upon him, the form of a servant, obeyed the law, in every jot, and tittle, we even see, that his parents, Joseph, and Mary, in the earthly term, I speak there, of course, that took him, into the temple, being Israelites, indeed, and fulfilled for him, the law, according to the purification, law of the purification, and all that should be done, according to the law, and offered two, young pigeons, or two turtle doves, which was the offering, of the poor, because the rich, were required, to bring a lamb, but the offering, was for the poor, and that's what was offered, for the Lord, we read, and so you see, even in that, though he was, king of kings, and lord of lords, he, all was done, in accordance, with the law of God, for him, he became a servant, obedient, under the law, his own law, the law of his father, the law, of father, son, and holy spirit, he fulfilled it, in absolute perfection, and you see, how in various instances, we see him, in his ministry, when he entered in, and he took a scourge, of cords, to cleanse the temple, because they were, buying and selling, in the temple, and you see, how he had, a righteous indignation, because, they had made, his father's house, a den of thieves, and he drove them, from the temple, and so you see, in that, he was reinstating, as it were, the law, in the earthly temple, when he was here, on earth, he was, totally righteous, and totally perfect, in his father's sight, as that servant, which we should be, but we've all failed to be, because of sin, and most miserable sin, yes, but made himself, willingly, purposely, we read, before the crucifixion, when the Lord Jesus, set his face, steadfastly, to go to Jerusalem, don't we, we read that, steadfastly, that word, steadfastly, nothing would deter him, from his purpose, of electing love, and mercy, to his people, he would save them, and he knew, what he must, need, suffer, he knew, dear friends, what lie before him, when he set forth, to go, to Jerusalem, as you remember, the disciples, tried to dissuade him, but no, he steadfastly, set his face, to go to, to Jerusalem, knowing, what he must, need, suffer there, he knew, that he would be, obedient, unto death, though, when we come, to that solemn portion, which we read, we find, very much, there, a truth, which sadly, today, seems to be, being assailed, we find, in the 26th, of Matthew, which is, one portion, which I quite often read, at the Lord's Supper, then cometh Jesus, with them, that's the disciples, unto a place, called Gethsemane, and said unto the disciples, sit ye here, while I go, and pray yonder, and he took with him,

Peter, and the two sons, of Zebedee, and began, to be sorrowful, and very heavy, the weight, of the sorrow, upon his body, and upon his soul, was so great, we can't enter into it, friends, we can't begin, to enter into it, we can't begin, to understand it, but I believe, from time to time, faith, gives us, a little touch, a little view, of what, just a little, of what the dear Lord, suffered then, then he said unto them, my soul, is exceeding sorrowful, even unto death, you see, he was human body, and soul, he had to be human body, and soul, because, otherwise, the sacrifice, of his own body, and soul, in perfection, for the redemption, of body, and soul, of his church, of his people, would not have been sufficient, would it?

[ 17 : 22 ] You see, so clear, isn't it? Then he said unto them, my soul, is exceeding sorrowful, even unto death, tarry ye here, watch with me, you see.

Now, we see here, the weight upon his humanity, watch with me, this was a time, when he was under such stress, and such suffering, and he would have those, who were near and dear to him, as it were, in, his ministry, and in his, circle that had been, round him, but they fell asleep, they fell asleep, dear friends, we death not throw a stone, as we say, at those disciples, friends, because we all fall asleep, when we should be meditating, at times, we're all such, poor sinners, in such a poor way, in doing those things, which we would do, and you know, I believe sometimes, we, we come in here, and we realise, what he says, in the 41st verse, of that same chapter, watch and pray, that ye enter, not, into temptation, this is his advice, when he finds,

Peter and the others asleep, watch and pray, that ye enter, not into temptation, the spirit indeed, is willing, but, the flesh is weak, and friends, I don't know about you, but I've found, at times, I've, tried to come, to the Lord's table, I've sat, at the ordinance, to the Lord's supper, sometimes, and I've done, my very best, humanly speaking, to concentrate, my mind, and to try, to remember, the dear Lord Jesus Christ, and then it seems, as if another thought, comes in, seems as if, Satan comes, and presses in, something else, at that sacred moment, when you would, remember, the Lord Jesus Christ, I speak, sacredly now friends, you know, I believe, that is a problem, to the Lord's dear people, sometimes, I believe, that brings, a certain, grief, to their spirit, a certain, realization, of their, inability, as we are, unable, of ourselves, and how we, need to cry, for the grace, of meditation, faith, at a time like this, and yet,

I'm so touched, by the fact, that, it struck me, so sweetly, a few, years ago, when, administering the ordinance, the Lord's supper, and the Lord, that said, watch and pray, that ye enter, not into temptation, in the midst, and the depth, of the suffering, of his soul, knowing, in his mind, what he must need, suffer shortly, in the judgment hall, and at Calvary, in full knowledge, of it friends, nothing was hidden from it, he went forward, in it, in the full knowledge, of it, do understand that, because, in his divinity, he knew the end, from the beginning, he knew every, josh, and tittle of it, in his humanity, he must bear it, body and soul, and bore, the way, to the sin, of the souls, of his people, and the sin, of their bodies, on the cross, oh friends, what, deep things, we speak of tonight, but, in the midst, of all this, he remembered, one thing, he remembered, that those, poor disciples, were sinners, they were weak, they were flesh, they were dust, he remembereth, that we're dust, oh friends, what a compassionate God, what a merciful God, what other God, is known, anywhere, of such compassion, there is no other God, no other God, who so loved the world, that he gave, his only begotten son, dear children, and young people, there's many gods, gods, many, little g gods, my old pastor, used to say, you don't put a big g, on those gods, but our God, has a big g, because he's a living God, you remember, when Mary, came to the tomb, and she, came weeping, they'd taken away, her Lord, she was sorrowful, as your soul, come weeping friends, at times, because they'd taken away, your Lord, you couldn't feel, his presence, you seemed to have lost, that sweetness, of his presence, of that joy, which you once knew, you come in, with the hymn writer, where is the blessedness,

I knew, when first, I saw the Lord, where is that soul, refreshing, view of Jesus, and his word, know something, about that, woman, why weepest thou, whom seekest thou, you see, the Lord, knew who she was seeking, he made her say, what was worrying her, he drew it out, he will draw it out, and you friend, in prayer, he will draw it out of me, in prayer, he will let, he will be inquired, of our house of Israel, to do these things, when you come, sorrowing, that they've taken away, your Lord, ere, you'll have a sweet, revelation, of him again, you will become, sorrowing, you will, shed those, spiritual tears, of sorrow, because they've taken away, my Lord, what's taken away, the Lord, sin, self, and Satan, takes away, the felt presence, of the Lord, doesn't take him, away in the fact, that he's still, the redeemer, he still loves you, poor soul, if you're one of his people, he still has redeemed you, with his precious blood, but you've lost him,

[ 23 : 32 ] Mary thought, she'd lost her Lord, he was standing right by her, he was standing right by, the disciples, on the Amar's road, as they reasoned, here we go again, that reason, and they were sorrowful, and sad, the reason, human reason, brings sadness, left to itself, but faith, brings joy, in the Lord, and you see, those disciples, on the Amar's road, as they walked, the stranger, their eyes were held, you see, stranger drew near, and he inquired of them, why they were, so sad, and reasoned together, and they were so sad, and they opened up their heart, and told him, all that, they'd experienced, how the high priest, had taken, Jesus, who was a prophet, mighty indeed, and they crucified him, and they were, so sad, as they walked in the way, the beginning of Moses, opened up the word to them, concerning himself, and then he'd come to those, glorious words, which only Christ could speak, he said, oh, not Christ, will suffer these things, and entered into his glory, you see, he's now opening up, their understanding, to what has happened, and then of course, when they entered in, he made himself known to them, in the breaking of bread, as I said this morning, those weary disciples, they walked from Jerusalem, to Emmaus, and they were ready, for their supper, and a rest, but the joy of the Lord, as soon as they saw the Lord, they could walk, all the way back to Jerusalem, double speed, to tell the other disciples, that they'd seen the Lord, friends, do you know anything, about that experience, do you know a little, of the joy of the Lord, when you had a view, a precious face,

I view of him, and he's revealed himself, to you, and you've known, a little of that love, in your heart, shed abroad, and then you've said, as we've sung, oh, that my soul, could love, and praise him more, his beauties trace, his majesty adored, we've had some, of my favourite hymns, today friends, yes, oh, that my soul, could love, and praise him more, his beauties trace, here's some beauties, we trace, looking at this text, looking at those precious words, we look back in Matthew, friends, yes, that will bring us, when we know a little of that, to some real praise, it's a beautiful hymn, you know, immortal honours, immortal honours, rests on Jesus' head, can you go on, my God, my portion, and my living bread, is he everything to you, do you find, you can't, go on, long without, prayer, without, turning to the word of God, in the pathway of life, is he all that you need, your daily bread, that bread of heaven, that we, read of in,

John's gospel, yes, who, being in the form of God, thought it not robbery, to be equal with God, but made himself, of no reputation, and took upon him, the form of a servant, that was made, in the likeness of men, and, being found in fashion, as a man, he humbled himself, and became obedient, unto death, then he goes on, to say, even the death, of the cross, why does he say that, do you think, even the death, of the cross, I understand, that, the Jews, a Jew, a true Jew, whatever his crime, would have been, would never have been, crucified, I hope I'm right on that, that's something I've read, the death, of crucifixion, was reserved, in those days, for, foreigners, and those, who were Gentiles, who had transgressed, but a Jew, never, whatever he did, suffered, the death, of crucifixion,

I hope I'm right on that, that's what I read, now, it's not in the word, of God, I would hastily say that, but, if that is the case, it does illustrate, what our text says, you see, because, being found in the fashion, as a man, he humbled himself, and became obedient, unto death, even, the death, of the cross, as if the death, of the cross, was the, very, greatest, ignominy, which could be, poured on a, prisoner, the greatest, disgrace, that could be, given him, the greatest, curse, as it were, which the law, could pronounce, upon him, and of course, if we look at it, in that sense, he bore, all the curse, of the broken law, for his church, for his people, people, and so, you see, even, even, the death, of the cross, he suffered, that ignominy, of the pain, and the suffering, of the death, of the cross, grace, but you see, it was in obedience, to his heavenly father's will, wasn't it, and in covenant love, to his dear people, wherefore, therefore, you could say, because of,

God, also, hath highly, exalted him, dear friend, do you find, an echo, in your soul, there, do you find, a desire, to highly, exalt him, for that hope, of your soul's, eternal salvation, through, his precious, blood spilt, and that, sin atoning, sacrifice, which was offered, I believe, you will find, a desire, you may, we shall, know, our inadequacy, we come back, to that verse, and here we go, that my soul, could, love, and praise him, more, we realise, our inability, to praise him, because we're in body, of sin and death, at the moment, and until we're released, from this body, of sin and death, and we're, taken to glory, and we'll be like him, if we're his people, then, when we see him, as he is, then, we shall be freed, from the fetters, of this mortality, then, we shall be able, to praise him, as we ought, but I believe, there's a right desire, that we would praise, love and praise him, more, as expressed in the hymn writer, as a good desire, it's a God given desire, it's not one, that you inherited, or I inherited, from our first father,

[ 30 : 45 ] Adam, it's a gift, of the spirit, from the last Adam, do you know anything, about these things, my dear friends, do you know, a little of the, desire, to exalt God, exalt Jesus, as God, praise him, with that true, praise and adoration, do you sometimes, feel that you wish, you could praise him, a little more, my old pastor, used to say, you know, God is very pleased, with, our praises, and then he'd stop, a moment, and he'd say, because he gets, so little of it, I don't know, I ought not to speak, for you dear people, perhaps you do have, more thankful hearts, than I do, but I often find, I, hope I'm thankful, but I soon seem, to lose, the thankfulness, of it, and the experience, of it,

I wish I could, be more thankful, and remain, more thankful, than I am, I'll leave that, with you friends, I won't condemn you, in that same, position, I'll leave you, to answer that, as before God, but you see, I feel, there is those, many reasons, dear friends, that we should, praise him, and thank him, praise his holy name, we're not, without hope, you know friends, not without God, without hope, you say, well I wish I knew that, well my dear friend, if you wish you knew it, I'm pleased, if you wish you knew it, that's the gift, of the spirit, giving you that, felt need, because the world, out there, doesn't have that need, all their joy, is, what they can get, and have, now, and you know, I've said this, so many times, haven't I, and all their, vista, stops at the edge, of the grave, all they got, to look forward to, stops right, at the edge, of the grave, who closes it friends, who closes, the edge, of the grave, solemn thought, isn't it, how do we know, we might, none of us, might see another year, another month, we don't know, another week, another day even, how stands the case, my soul with thee, searching question, for heaven, are thy credentials clear, is Jesus blood, thy only plea, or are you resting, on the works, and they won't get you, to heaven friends, as the works, of the Lord Jesus Christ, are the only works, that will ever, get any to heaven, and they are perfect, and they are finished, in him alone, is the hope, of eternal salvation, for the souls, of his people, but my dear friends, the unbelievers, vista as I say, finishes at the edge, of the grave, but the vista, of the believers, across the sea, of death, and it's eternal, and it's, it's a view, of those precious promises, contained in the scripture, that the Lord's people, were being gathered, to be with him at last, no more tears there,

God shall wipe away, all tears, no temple there, God himself, will be the temple, Jesus himself, will be the temple, no sun or moon there, he will be the light, or my friends, eye hath not seen, nor ear heard, neither hath entered, into the heart of man, the things which God, hath prepared, for who?

For them that love him, do you love him, dear friend, and if you do, you'll want, to answer him, with the apostle here, where he says, wherefore God, hath highly exalted him, you'll want to highly, exalt him too, you will want, a desire to praise him, and love his name, and glorify his name, wherefore God, also hath highly exalted him, and given him a name, which is above every name, we read elsewhere, all power, and the Lord said to the disciples, all power, is given unto me, in heaven, and in earth, that's where I comfort his friend, no matter what trouble lays, before us tomorrow morning, you know, whatever the pathway may be, all power, is given unto him, in heaven, and in earth, you say, well it doesn't look like it, Satan seems to be, causing no end of habit, around the world's, circumference, yes I agree entirely, but he's on a leash, my friend, the hymn writer, put it this way, not a single, sharpen hit, till the God of love, sees fit, his people are allowed, to come into trouble sometimes, but it's all in mercy, we sang it this morning, all in his, dear covenant love, when you come into trouble friend, it's in a very different plane, than when the world, comes into trouble, because, it's to bring you near to him, it's to bring you, poor sinner, if you're one of his, dear people, to be sick of self, and fond of him, as we finished, in singing at him, this morning, and so you see, wherefore God, also, hath highly exalted him, and given him a name, which is above every name, now, that at the name of Jesus, every knee should bear, at things, in heaven, and things in earth, and things under the earth, it seems as if the apostle, doesn't want to leave, any possible thought, of his sake, how, friends, will we bend the knee, there's two ways, in fear, and trepidation, reading as we do, in the scripture, that those who, know not God, will call for the rocks, to fall upon them, to hide them, from the face, of the almighty God, in all his anger, against sin, they will bear, before him, in fear, and trepidation, but dear friends, the people of God, his loved ones, will bear, in adoration, they'll bear, the knee, in the beginning, of eternal praise, there'll be, it will be, a glorious morning, his coming, for them, and that's, for eternity, isn't it, the oldest, of you here, can perhaps, look back, seventy something, years, and that might, seem a long time, and the younger ones, you might look back, five years, and that seems, a long time, to you, doesn't it, but to the, to the person, who is seventy, years old, looking back, five years, isn't long at all, now, you think of eternity, without end, we can't, understand eternity, but friends, to be, in that, lost estate, eternally, without God, and without hope, in eternal punishment,

we can't, begin to understand, the misery of it, it would make, the miseries of this world, seem as nothing, without God, and without hope, all men, most miserable, as long as God, shall God remain, so long, shall last, hell's lingering pain, but, so long, the joys of heaven, shall be, long delights, long misery, long delights, long misery, how very important, these things are, friends, as I get older, and I look around, and I see, the dear children, and the younger people, and those in middle life, and they've all got, their lives to live, they've got to grapple, with the problems of life, but how important it is, there is, one thing, needful, the Lord Jesus, told Martha, the Lord loved Martha, don't misunderstand, what I say about that, will you, the Lord loved Martha,

[ 39 : 47 ] Martha showed her love, with her hands, but Mary had chosen, that better part, so what we need to do, is try to live with, Martha's loving, care, with Mary's spirit, of wanting to sit, at the feet of Jesus, and learn of him, and find that way, of salvation, because there is, one thing, that's needful, and it's this, how stands the case, my soul with thee, I've already quoted it, for heaven, are thy credentials clear, you remember, in Bunyan, I think it's in Bunyan's, Pilgrim's Progress, where, one came to the, to the gate there, and he was asked, for his certificate, and he fumbled, in his bosom, and he couldn't, find the certificate, and he got, nearly to the gate of heaven, and there's a, a gate nearby, a door nearby, which led straight, into hell, because he hadn't, got his certificate, and my friends, the certificate, certificate, of entry, into heaven, is signed, and sealed, and ratified, by the precious, blood of Christ, who, being in the form, of God, thought it not robbery, to be equal with God, but made himself, of no reputation, took upon him, the form of a servant, and was made, in the likeness of man, and being found, in fashion, as a man, he humbled himself, and became obedient, unto the death, unto death, even, the death of the cross, wherefore,

God, hath, highly exalted him, and given him a name, which is above every name, that at the name of Jesus, every knee shall bow, I say, how will your knee bow, at the name of Jesus, every knee shall bow, of things in heaven, things in earth, things under the earth, that every tongue, should confess, that Jesus Christ, is Lord, to the glory, of God the Father, the Father, so loved the world, that he gave, his only begotten son, that whosoever, believeth in him, should not perish, but have everlasting life, a little view, of the love of God the Father, which we tend to forget, the loving heart, of God the Father, in his purity, he cannot look upon sin, with any degree of allowance, sin must be punished, but Jesus said, he'd bear the punishment instead,

I know it's simple, it's the children's sin, but that's it my friends, Jesus said, he'd bear the punishment instead, for all that the Father, hath given him, for all that the Father, draws, shall come unto me, he said, I, if I be lifted up, the Lord Jesus said, that he will draw, all men unto me, you see, when the Lord Jesus, was crucified, at Calvary, he drew, those, from every kindred, nation, tribe, and tongue, in spirit, unto him, there will be those, in heaven, from every race, upon the earth, in glory, at length, with him, he didn't mean, all men, it meant, all, races, and everyone, from, the world, who were elect, according to the foreknowledge, of God the Father, you see, and so it is, friends, now, these things I've spoken to you, a little of tonight, do you come in, with that desire, does it, strike a desire, a chord in your heart, that you might be numbered, among those people, of God, do you, pray, that the Lord, might in mercy, smile upon you, this one, who, left his glory, and humbled himself, do you have a prayer, that it might have been, for you, oh dear friends, what a solemn thing, it is, to know, of a refuge, a refuge, for sinners, that the gospel, makes known, and be, not found in it, to be left out of it, you see, as I often say, that refuge, on the side of the mountain, where the shepherd man, has his, his little hut, to shelter him, from the storm, and the tempest, little stone building, you see, on the side of the mountain, shepherd's hut, it's no good, him being, four miles from it, it's only by being, in it, when the storm, and the tempest, comes, and it's only, any use, being in Christ,

Jesus, when the wrath, of God, is poured out, against sin, in Christ, Jesus, in that, cleft rock, and top lady, as it, rock of ages, cleft for me, me, let me, hide myself, in thee, let the water, and the blood, from thy ribbon, side which flow, be of sin, the double cure, cleanse me, from its guilt, and power, may none of us here, be left out of that secret, by the Lord, bless you all, Amen.

Thank you to the Lord's will, Mr. Pack will preach here, on Friday evening, and Mr. Chapman, who goes to preach next, Lord, in 968, June 494, Ah, my soul, it is the Lord, is thy Saviour, hear his word, Jesus speaks, and speaks to thee, save, or sinner, nourish thou men.

[ 46 : 17 ] ..  
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