

(Romans) God's Dealing With Israel Explained

by Willie Mullan

God's sovereignty is not about condemning people to destruction, but about giving them time to repent and come to Him through faith in Christ.

Duration: 55:45

Scripture: Exodus 15:11, Psalm 77:14, Matthew 6:33, Acts 16:30-31, Romans 9:2-3, Romans 9:19-33

Topics: "Israel"

Description

In this sermon, the speaker discusses the importance of coming to God and surrendering oneself to Him. He emphasizes the need to trust in Jesus and make Him the center of our lives. The speaker also explores the reasons why some Israelites and Gentiles have different outcomes in their faith, highlighting the importance of faith in God's plan. The sermon concludes with the speaker expressing his personal burden for his fellow Jews and his desire for them to be saved.

Transcript

The letter to the Romans, and we're at chapter 9 again this evening. Paul's letter to the Romans, and the chapter 9, and we're going right through from verse 19 this evening, right to the end of the chapter, from verse 19 to verse 33. You remember last week, those of you who were at the class, as we started the exposition of chapter 9, that I pointed out to you that this was a new section in this great letter to the Romans.

You remember that we had the first section, and we scribbled over it, the condemnation of sinners. And if ever you want to really convict the world, you go to those first chapters of Romans, the condemnation of sinners. And then you remember the second section, parts of chapter 3, chapter 4, or chapter 5, we have the justification of believers.

What a mighty doctrine this doctrine of justification is. And then you remember in chapters 6 and 7 and 8, we have the sanctification of saints, practical sanctification, how to live for God. And you remember those great gateways that led us to godly living.

Now we are starting a new section, and chapter 9 goes right through 10 and all 11, and this is the explanation of God's dealings with Israel. And what a wonderful explanation this is. Let me try to recapture what went before in the chapter last week, just quickly.

In the first two verses of chapter 9, my Paul tells us of his own personal burden for his kinsmen according to the flesh. For alm save Jews. And what a word we have in that second verse.

Paul said, I have great heaviness and continual sorrow in my heart. If you take the last two phrases of the third verse, I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen, according to the flesh. You know, he wasn't the Calvinist that sat down with his toes in the grapes and said God will work it out.

No, he had great heaviness and continual sorrow. My, this fellow really sat for so long. Some of these so-called Calvinists tell me never to get anxious, you know.

Well, they wouldn't have told the Apostle that. For continually, eye on seepingly, there was great burden upon his soul for his alm save friends. Good to God we have the church inoculated with this.

Yes, he did all things that they might save some. And then not only did we look at the personal virgin of Paul, but in verses four and five we looked at the national blessings of Israel. The adoption, the glory, the covenant, the law, the service, the promises, the father, the Christ.

My, Paul went into this, didn't he? And last week we went into this. We looked at the personal burden and then the national blessings. And then in that sixth verse, Paul notes for us the eternal bond of the word of God.

You see, when God made covenants with Israel and gave them precious promises, well, he meant to keep them. He will never break the covenants with Israel, and the promises must be kept. My God doesn't throw them away as though the word of God had taken on effect.

And so after looking up the personal virgin of Paul, and the national blessings of Israel and the eternal bond of the word, Paul began to explain for us the historical background of the Jews. And there's a great verse here, in verse six at the end, For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called.

You see, Abraham with two sons, suddenly Ishmael. Well, God didn't call Ishmael. For they're not all children, you know, that are of the seed of Abraham.

Only in Isaac shall thy seed be called. And then we found out, when we examined this more carefully, that even the children of Isaac, for Isaac had two, you remember, Jacob and Esau, and remember even one of the twins was hated, and the other loved. And you know, that set the cat among the pigeons, didn't it? My, it makes some people even to this day say what's said in verse fourteen.

What shall we say then? Is there unrighteousness with God? I would never like a believer to say that. Whether you understand electing grace or not, whether you can follow the ways of divine sovereignty or not, you ought to know that there is no unrighteousness in God. Before we go into the thing at all, we must settle this.

For I am not the God of all the earth. Too right. My, no matter whether I understand what's happening or not, no matter about tragedies, no matter about the congle, no matter about what may come to my home, I know in my soul that my God is righteous.

My, if I would ever think anything else, I wouldn't want an unrighteous God. So you settle this before you start into the argument at all. There is no unrighteousness with God.

Says there couldn't be. And then Paul begins to answer this, doesn't he? Paul says in verse thirteen, fourteen says to Moses, I will have mercy on whom I will have mercy. And then Paul sums this up in verse eighteen.

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. You know, that just makes people ask more questions, doesn't it? And so that's where we start this evening. And we start to tease all this out now properly.

So many asking questions. So Paul anticipates in verse nineteen, what the natural man would ask, the interrogations of man. My, when man hears that God hates Esau, and loves Jacob, and he will have mercy on whom he will have mercy, and whom he will he hardeneth, So, my, the natural man's got some questions, hasn't he? With one of them, Paul anticipated this.

Verse nineteen. Thou wilt say then unto me, why doth God yet find fault? You know, man would look into God's face and say, Well, if you love Jacob, and hate Esau, and if you're going to have mercy on whom thou wilt have mercy, and if you're going to harden whom you will, why do you find fault with me? Think of the audacity of man. Think of the creature accusing the Creator.

Think of it. Why doesn't man really think he's something? He would have the audacity to look into the eyes of God, and accuse God, a poor, helpless, hopeless, condemned sinner, accusing God. You see, he looks at God and says, Why doth he yet find fault? Then the second question, For who hath resisted his will? My, if God's planning things out, who's resisted his will? Why doth he find fault? You know what I have found? A long experience.

I have found that there are men who will talk like this to God, and who will accuse God, and try to put God in an unrighteous position. But there are always people who are unwilling to accept Christ. Do you get that? That's the boys that do the talking.

Men and women who are unwilling to step out, to take a stand with Christ. They'll do a lot of talking. Unwilling to take a stand with Christ before the family.

Oh yes. Unwilling to take a stand with Christ before the church. Oh yes.

Unwilling, I say, to accept the Lord Jesus as their Saviour. They'll do a lot of talking, won't they? They're the boys that do the talking. Now you just shut up.

Because you're going to hell because you've neglected it. Last week we ended the note like this. That election is God's work, but reception is yours.

You just worry about receiving Christ. You'll find out. You'll get this teased out all right.

But don't go flying in the face of God when you're not willing to accept Christ. Just shut up. Because when you get to the judgment bar of God, your mouth will be closed.

What a natural man, you know. Thinks he's a big fellow. And he would ask questions.

Now, Paul anticipated these, didn't he? And then he asked a few questions back again. These are the interrogations of Paul. Paul said, verse 20, Nay, but O man, who art thou that replyest against God? Isn't that good talk? Man, man should always remember who he is.

He's got dust and ashes. Who art thou that hast the audacity to reply against God? Who art thou? You know, I think that man forgets, first of all, what he is. He forgets that he's unwilling to accept Christ and that's why he don't say it.

Then he forgets who God is. We want to have a good look at the God that he's trying to accuse. We want to be very careful about that bit this evening.

You know, we could put it like this. I think I've preached somewhere once like this. Who art thou that replyest against the God that so loved the world that He gave His life to us? That just pulls you up a wee bit, doesn't it? You know, men forget the God that they would really argue with.

Let's not forget Him this evening. You know, the God that unwilling, stubborn, rebellious man that would dare to accuse is the God that so loved the world that He gave His life to us. Don't forget that.

Just shut up a wee bit. Just be very careful who you're talking to and always remember who you are. Let's go to 1 Timothy for a moment.

1 Timothy and up the second chapter Paul opens up a few things here that we would need to look at very carefully. 1 Timothy and up the second chapter and we'll read from the first verse just to get the proper connection. 1 Timothy chapter 2 verse 1 I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men for kings and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty.

For this is good and acceptable in the sight of God our Saviour who will have all men to be saved. You know, I want you to get this. This is the God they talk about.

Now, the will in the verse here is not a divine decree, you know. If it was a divine decree then all men would be saved. No, the will in the verse is just exposing to us the longings from the heart of God.

My God didn't only love the world God longed that all men might be saved. So don't go talking about it. There's a way deep in the heart of God.

He longs that you would come and get the salvation that the Son provided. And He does, you know. Now, let me go just a little bit further.

This is the God they talk about. I don't know him properly. Let's go to the fourth chapter.

We're at 1 Timothy and we're at chapter 4. Verse 10 For therefore we both labor and suffer and reproach because we trust in the living God. Now, what's the living God? Who is the Savior of all men? What's this we get? Specially of those that believe. Now, if I were talking to the super-Calvinists, of course, they would say, here we've got the elect in this last phrase.

Specially of those that believe. Well, they're the elect, all right, aren't they? All right, what does the other phrase mean? The living God who is the Savior of all men. If the all men just meant the elect, why go on and put the other bit in? Boy, I think it's climbing up a little bit, isn't it? You know, God, our great God, He not only loves the world so much that He gave the Son, but deep in the very depths of His heart He longs

that all men would come, black and white and red and yellow, and accept His Son and get saved.

You know, God wants to be the Savior of all men, but He can only be the Savior of those who will accept Christ, those who believe. We find out that the word received, to as many as received Him. For them give me power to become the sons of God, even to them that believe, so that believe and receive are the same thing.

My God wants us to receive the Savior, and there is a Savior to be received, you know. Now, here's another one to put beside that. But I want you to get this very clearly before we leave it, or before we go on.

Have a look at Acts chapter 17, and Paul's preaching way up yonder on Mars Hill. We're at Acts 17, and this is a part of the message on Mars Hill. There was a very wonderful day when Mr. Irvine and I, and Mr. Torrance was in the meeting, we stood together on Mars Hill.

A very wonderful moment. I'm not sure just now which one of them read this passage. It was either Mr. Irvine or Mr. Torrance.

And we read this through on Mars Hill. But on your own spot, here's what Paul said, verse 30, On the times of this ignorance God went out, but now commandeth all men everywhere to repent. Now, that's the God they talk about.

Paul, they tried to make him out unrighteous. They tried to say he's unfair. They tried to say, you know, he chews the crowd and the other crowd is going to die.

Don't you believe it? My dear friend, I want to impress upon you that God loves the world. I want to tell you that God wills that all men should be saved. I want to tell you that He's the Savior of all men.

I want to tell you that's God. Don't you dare to talk about my God. Until you know.

And the problem with the whole crowd is that they don't see their own sinful selves. They're unwilling to be saved and then they'd like to be in God. And then they don't know the greatness of the heart of God.

Then of this God that loved and longed, this God who claims to be the Savior and commands all men everywhere to repent, this God is the God of all grace. And the grace of God is bringing salvation tonight on the basis of Calvary to all men. And if you want to receive Christ, you'll go to hell, you know.

But don't blame God. Just go easy about it. I haven't easled that out a little bit.

Let's get back to Romans. You see, Paul anticipated exactly what they would say. And now he's bringing these interrogations to them.

Who art thou that replyest against God? Shall the thing ye formed say to him that formed it, Why hast thou made me thus? Shall it? Do you think that unwilling, stubborn, rebellious sinners who won't take their stand beside the Savior should be allowed to talk to God like this? Such a God as this? I don't think so. Not for a moment. Then Paul begins in verse 21 and says, Hath not the potter power over the clay? Well, you would believe that he had, wouldn't you? Why, you would believe that he has power over the clay.

But you know, sometimes there are little things in the clay that spoil exactly the work that's about to be done. Isn't that true? There are little chips and little hard pieces and little stubborn things. Ah, but they're in

the clay.

Now, let's get this eased out and you'll see this clearly. We're down to the place in the notes now where we're looking at the differentiation of vessels. Now have a look at these vessels.

Verse 21. Hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour? What if God went to wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to the second? And thus he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Now, you'll notice the differentiation in the vessels.

There is a company of vessels and they're called vessels of wrath fitted to destruction. And then we have vessels of mercy, which he had afore prepared unto glory. Of course, this brings the argument back to the man of the world, doesn't it? And if you know, if I'm fitted for destruction... Ah, but wait a wee minute now, just wait a wee minute.

You know, this is where the trouble has come all down through the years. Men have read into this passage and into many other similar passages that God fitted them for destruction. Not at all.

Oh, not at all. Don't you get off of that. I know that God prepared the vessels of mercy for glory.

Ah, but you're fitting yourself for destruction. You're fitting yourself for destruction. You know, friends, there would be no use preceding that word fitted for destruction with these words.

Watch what goes before. What is God willing to do with wrath and to make his power known? Endured with much longsuffering. So what's God doing with something this evening? He's enduring with longsuffering.

Some of the scholars are quick to step in and say, Yes, yes, you know, he's putting up with them on the way to hell. Not at all. My dear friends, if they were this kind for hell, there would be little use in commanding them to repent, would there? What God is doing this evening, he is enduring with longsuffering, waiting for your... There's some in your house.

My, there are many in this meeting who have had God for years. And God, the great eternal God that loves them, longs for their salvation. The grace of God has brought it to their very door.

And God is endured with longsuffering, waiting for their repentance. Ah, but you're fitting yourself for hell. Now, don't go blaming God.

Don't go blaming God. It's your stubborn, unbended will. And you'll take yourself to the caverns of the damned.

Just because you're too small or miserable or something else, to take your stand beside Jesus Christ in a big enough, is that it? Are you afraid of the clouds? Are you afraid of what it will cost you? What's keeping you from Christ? You're fitting yourself for hell. Don't go blaming God. But you know, if you would yield this evening, yield to the love of God, yield to the claims of Christ, yield to the pleas of the Saviour, yield because of the work of the Spirit, yield because of the weight of the work this evening.

If you would yield and accept Christ, then I could tell you before you would get off your knees, you're one of the vessels of mercy, and you're being prepared for glory. I'd like to take some of you boys on who talk

about being lost again. All right, are you on now? Are these vessels of mercy prepared by God for glory? Are they? Come ahead, I'll take any of you on, because I can manage you.

Are they prepared by God? I'd love to talk one or two years or so. My dear friends, I get fed up with you, because you're not bent to God's word enough. But this is exactly what it says here.

Are these vessels of mercy? And there are no mistakes about verse 23, are there? That he might make known the riches of his glory, of the vessels of mercy, which he had aforeprepared unto glory. What do you mean for glory this evening? The captain of all salvation, pleading many times for glory. When God called me, he called me unto his eternal glory.

Who lost again about that then? Not a bit. So that when I get there, I can't boast. It was God's salvation the whole way through.

And if you go to hell, you can't complain, can you? Because you didn't bow to the Saviour. So none of the truth is much to talk about. Are you getting it? Because it's all here now.

All right. You see, Paul is showing the differentiation of the vessels here. And when he talks about the vessels of wrath, ready for destruction, the words such as come from the word ready.

And he talks about the vessels of mercy, which God had aforeprepared unto glory. And if you bow before the Saviour, I can assure you that you're one of them. Paul says, even us.

That's a lovely way. And he was writing to the Romans, wasn't he? And he was taking a stand beside them. Even us, whom he hath called, not of the Jews only, but also of the Gentiles.

My, yes, God's called both Jew and Gentile to be vessels of mercy, heading for glory, through faith in Christ. We'll find that out in a moment. Now, he comes to let these people who might question him, see that this very thing is done by the prophets.

So that we not only have the interrogations of man and the interrogations of Paul and the differentiation of vessels, but the proclamation of the prophets. As he says also in LZ, that's the Greek way of saying the Hebrew word, I will call them my people, which were not my people. Now I have come into the Bible class and you're not one of the people of God.

Ah, but you can become one of the people of God before you leave. He's the first to save you. Who knows about that? My, you may have come in like Esau and you think you're not beloved.

I can tell you that before you leave you can be beloved. Them and her beloved, which was not beloved. Verse 26 And it shall come to pass that in the place where it was said unto them we are not my people, there shall they be called the children of the living God.

Oh friends, how God has worked this out in some of our lives. My, when Mr. Irvine and I go back to Utah now, we can go back to Scotch, you know, we ran about together as boys. And we can go back to Scotch where we did things together.

The people certainly didn't think we were the people of God. And we were not thought about, not thought upon as people of God. Ah, but when we were back tonight, neither know that now are we the children of God.

Oh yes, God did this for us. And then you see, he brings in Isaiah. And again that's the Greek form of the Hebrew Isaiah.

Isaiah. Isaiah 5, concerning Israel. Will the number of the children of Israel be as the sand of the sea? A remnant shall be saved.

Oh yes, God won't break his covenants, not his promises. You know he's going to do a work on this earth? For he will finish the work. And cut it short in righteousness.

Because a short work will the Lord make upon the earth. My, this will be the short, swift, sudden work of judgment. And as Isaiah said before, except the Lord of Sabbath had left us a feet.

We had been a sodden and been made like unto Gomorrah. You know, when the judgment day dawns and God visits this world in wrath? Unless God would spare the remnant of Israel. My, there wouldn't be a feet left.

Not a feet left. But God will keep his promises. He's saving Jews and Gentiles and putting them in the church tonight.

And yet in the day to come when the judgment of God are abroad and that short work is being done upon the earth, and remember, upon the earth, my brethren, we shall be saved. Now, Paul having got all this off his chest, I want you to get this. He comes to conclusions now.

Verse thirty. What shall we say then? What do we want to say to all this? That's the way to come to conclusions, isn't it? We have talked about Ishmael being left out. And we've talked about Isaac being brought in.

And we've talked about Esau being hated. And Jacob being loved. And we've talked about vessels of mercy prepared to fall for glory.

And we've talked about vessels of wrath setting themselves for destruction. And all this was foretold in the prophets. What are we going to say about it? Ah, this is where we come to the real conclusion now.

Now watch this. This is very lovely to me. What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness.

Isn't that wonderful? You know, the fellows that weren't following after the thing at all. They caught up on it. And then he goes on and says, But Israel which followed after the law of righteousness hath not attained to the law of righteousness.

But you notice the little phrase that I left out in between the two verses. What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness. Now watch this.

Even the righteousness which is of faith. You know, when we talk about the righteousness of faith or the righteousness by faith, it's very clear about what we're talking about. You know, we should never talk about justification by faith or righteousness by faith or righteousness by faith without having this in our minds.

It's justification by faith in Christ. I hope you follow. I know we clip it short sometimes.

We always point in Christ. Faith in Christ. The righteousness of God.

And you'll only attain to this by faith in Christ. Well, let's get that very clearly now. Because it is true.

I went to a very large Sunday school one Sunday to pitch to the open school to all the children and I confess that I'm very little use of it. We have some of the younger folks here who leave me speak for mine when it comes to talking to the kids. But I went along to do as best as I could and I talked to the whole Sunday school from the story of the sudden conversion of the Philippian jailer.

You remember this. You remember how Paul in silence was put in prison in the innermost prison. You remember how the earthquake came.

You remember how the Philippian jailer ran in and cried, What must I do to be saved? You remember how Paul answered, I do believe in the Lord Jesus Christ and I shall be saved. And when I brought this story over to them I thought I'd test them out to see how they were getting on. And I said, now this Philippian jailer he's gloriously saved now.

At five minutes to twelve he was sound asleep and didn't care. And at twelve o'clock he was awakened by the earthquake and at five past twelve he's gloriously saved rejoicing in God is the word. Rejoicing in God with all his heart.

So he said, can any of you children tell me how he got saved? Man like a flash there was a wee blonde haired girl on her feet she said, sir it was the earthquake that saved him. I said, no. Oh no, that wouldn't do dear.

I said, dear the earthquake only awakened him that he might get saved. That wouldn't do. And then there was a wee large girl up and he said, sir it was the message that saved him.

Oh no. Oh no, I said, that wouldn't do either. I said, the message only told him how he could be saved.

The message, that's all. Told him how he could be saved. And then a little fella jumped up and said, sir it was faith that saved him.

I said, no. Can only give you half a month for that. I'll give you another chance to get affixed now.

That wouldn't do. You're only half way there you know. Mrs. Giles couldn't get it standing up and a wee lass came out to the front and said, sir it was faith in Christ that saved him.

Ah, she'd got it, hadn't she? Faith in Christ. Mind you, it's not faith in words. Now, I won't do.

I haven't tried that one. It's a grave thing. It's failed me.

And it's not faith in water. And I'm a Baptist. Not faith in water.

Not a bit of it. There's some real old method to faith and I and it's not faith in water. But the Methodists that are here tonight know that.

They're just too well taught for that. Thank God for it. My dear friends.

It's faith in Christ. That's all you need. It's faith in Christ.

And you remember when you put your trust in Christ. By the moment that you handed yourself over and committed everything to him and trusted him as your own and personal saviour you attained to the righteousness of God's righteousness in Christ. From that moment you're clad in the righteousness of God.

It's wonderful, isn't it, isn't it? So that's what we're concluding. We're concluding that believers Oh, this is a great word, isn't it? My dear friend. It's just the difference between believers and unbelievers that's going to pass us for all eternity.

There's no talking to God and arguing with God and accusing God and all the rest of it. He does believe us. He does believe us not.

And already. And you can't be condemned already for not believing something that's not there for you to believe, can you? My, you ultra-Calvinist. You just annoy me, that's all.

You'd wonder where your logic is sometimes. Oh, yes. Sir, if you're in the meeting and God has endured with the enormous suffering of this moment if you come out tonight and bow at the feet of Christ and give yourself over to Him and take your trust in Him praise God you'll be a vessel of mercy and you'll begin for heaven tonight through faith in Christ.

So don't worry yourself about it. Just come on out and get right with God and we'll tell you you're going to be elect. Now watch this.

I think this is the wonderful bit after Paul had come to this conclusion he makes an explanation. Of course they have to explain this, haven't they? You see, verse 32 begins with Pray for, pray for all this. But this is the explanation.

Now watch it. It's lovely. Why are these Israelites that went after the law and all the rest of it why are they not ashamed? And why did these Gentiles which followed not, why are they ashamed? Because they sought it not by faith.

These Jews sought it not by faith. Without it where? By the works of the law. For they stumbled at that stumbling stone.

That stumbling stone. Christ, that's what stumbled on. Christ, yes they couldn't exercise faith in Christ.

Or they stumbled at that stumbling stone. Now watch this last bit and he's really coming out with the explanation as it is written. Behold I lay in Zion.

Who laid this in Zion? God. A stumbling stone and rock as a fence. Watch this bit.

And whosoever believeth on him shall not be ashamed. Now watch me expand the last bit for you. Whosoever.

Oh the immensity of this word. Don't go creeping into a corner and blaming God. Don't sit on your high pedestal accusing God.

Listen to us. Whosoever. Oh the immensity.

Listen. Whether you're black or white or red or yellow. Whether you belong to Etho or Ishmael.

Matter who you are or what people you are. Listen to it tonight. The stumbling bit.

Whosoever. Oh the immensity of this word. Watch this bit.

Whosoever believeth Oh the simplicity of this. The immensity of the word. Whosoever.

The simplicity of the act. Believers. You remember what I said about this word.

It's the same word that's in John chapter 2 where it says commit. It's just a poor sinner. Armed and lost.

Armed clean. Who's been stubborn for years and God's been long coupling with him. And he's at the end of his tether and he knows if he goes on he'll be in destruction forevermore.

And he comes with soul and life and everything else and he commits everything into the hands of the Saviour and he's trusting Christ for all. And you just bring it along. Your soul, your life, your all.

And you put everything into the hands of the Lord and where else can you go? Oh. Oh the immensity of the word. Whosoever.

You're not just us now. Whosoever believeth Oh the simplicity of the act. Whosoever believeth on Him.

Oh the sufficiency of the person. One hears the Saviour for you. He is the Saviour.

One that came to Zion. One that died in Mount Calvary. One that made the atoning sacrifice.

One that met the highest requirement of the Holy God. One who not only died an atoning death but rose again and to make it alive. And if you come to Him.

Oh the sufficiency of the Christ. You see the immensity of the word. Whosoever that is, yes.

Believeth just as much as I can. Oh the simplicity of the act and the sufficiency of the person. But what's this? What's the surety of the promise? Whosoever believeth on Him shall not be ashamed for all eternity.

Mother sure said yes, didn't she? Don't go arguing with God anymore. Don't go blaming God anymore. God loves you so.

God loves you when you would come and get right. God wants to be your Saviour in Christ. God commanding you to repent and He's waited for a long time to.

So you know if you just come and in simple childlike faith trust Him. Trust Him. You know it was Lord Birkinghead he was a great man among the brethren.

Lord he was a great man in Parliament in those early days. He went and worshipped in the little brethren meeting every Sunday morning. And you know one evening he was standing just about to cross the street from the little brethren hall when a tiny little lad about seven years of age came put her hand in his hand and looked up and said will you take me across the street please? He said yes my dear I will.

And when he took her to the other side he said before I let you go may I ask you why you ask me? She said because I knew from your faith that I could trust you. Don't you know tonight that you can trust Christ? Saviour that left heaven? Saviour that loves you so? Saviour that died for the ungodly? Surely, surely you know that you can trust Him with everything. Will men do it? You'll be His child.

You'll be one of the loved ones. You'll be a vessel of mercy. And you'll start with love.

And if you're hard in your neck you can set yourself a tremendous passage. God bless you. Let's bow to each other.

Oh Heavenly Father as we bow before thee this evening somehow we see thee in all thy greatness. Thou art a great God. Thou art the God that so loves.

And thou art the God that longs that men would get saved. Thou art the God that commands. Thou art the living God.

Thou art the Saviour of all men waiting to save them. And especially of them that believe in Christ. Oh God, lead men out tonight to put their trust in thy Son.

Lord, surely they can trust Christ with everything. Help them to take their lives and their souls and their past and their present and their eternal future. And help them to commit everything unto Him.

And help them to be persuaded that He is able to keep that which they commit unto Him. Then it's that day. Oh Lord, bless the believers tonight.

Help us to see that thou didst prepare us for to take us to glory. And through this very same gospel thou didst call us. And we are the call.

And we are the promises. And thou sentest into a covenant with us. And we are clad in the righteousness of Christ tonight because we trust in Him.

Oh God, we thank thee for chapter 9. Bless the saved and save the lost. But above all magnify thine own name. Thou art the God that does wonders.

Part of whom I fear. With thy blessing for thine own sake. Amen.

Audio: <https://sermonindex1.b-cdn.net/6/SID6909.mp3>

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