

# The need of a Daysman

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[ 0 : 00 ] Let us worship God by singing to his praise in Psalm 85. Psalm 85 O Lord, thou hast been favourable to thy beloved land.

Jacob's captivity thou hast recalled with mighty hand. Thou pardon thy people hast all their iniquities. Thou all their trespasses and sins hast covered from thine eyes.

Thou tookst off all thine ire and turns from thy wrath's furiousness. Turn as God of our health and cause thy wrath against us to cease.

Shall thy displeasure thus endure against us without end? Will thou to generations all thine anger forth extend? That in thee may thy people joy.

Will thou not us revive? Show us thy mercy, Lord, to us. Do thy salvation give. These verses in Psalm 85. O Lord, thou hast been favourable to thy beloved land.

[ 1 : 04 ] O Lord, thou hast been favourable to thy beloved land.

O Lord, thou hast been ■ed. O Lord, thou hast been Thank you.

All the great passes and sins As covered from thine eyes Thou took'st up all the night and night From thine eyes to your eyes Shall not go above and come for Thy rock in the city Shall I give pleasure Adveve you Agis the other day

For thou to generation Thou thine own love for the same That in me may I be the joy Will thou know the same Show us thy mercy Lord To us To us Thou wish on me Let us pray We may continue singing to God's praise

In Psalm 85 Psalm 85 And from verse 8 I'll hear what God the Lord will speak To his folk he'll speak peace And to his saints but let them not return to foolishness To them that fear him surely near is his salvation That glory in our land may have her habitation Truth met with mercy Truth met with mercy Righteousness and peace Peace kissed mutually Truth springs from earth And righteousness looks down from heaven high Yea what is good the Lord shall give Our land shall yield increase Justice to set us in his steps Shall go before his face Psalm 85 Psalm 85 from verse 8 To the end of the psalm I'll hear what God the Lord will speak

[ 5 : 13 ] To his folk he'll speak peace I'll hear what God the Lord will speak To his folk he'll speak peace And with his saints But let them not return to foolishness To them that fear him surely near His saints Is his salvation That glory in our land may have her habitation

Truth met with mercy With mercy Righteousness And peace With mercy Righteousness And peace With mercy Righteousness From heaven high.

If all it good. The Lord shall give. Our land shall yield and grace.

Just is to sit as it is steps.

Shall go before his face. Let us turn now to the book of Job.

[ 7 : 44 ] And we may read in chapter 9. The book of Job and chapter 9. Job chapter 9.

Then Job answered and said. I know it is so of a truth. But how should man be just with God?

If he will contend with him. He cannot answer him. One of a thousand. He is wise in heart. And mighty in strength. Who hath hardened himself against him.

And hath prospered. Which removeth the mountains. And they know not. Which overturneth them in his anger. Which shaketh the earth out of her place.

And the pillars thereof tremble. Which commandeth the sun. And it riseth not. And seaeth up the stars. Which alone spreadeth out the heavens.

[ 8 : 59 ] And treadeth upon the waves of the sea. Which maketh Acturus, Acturus, Orion, and Pleiades. And the chambers of the south.

Which doeth great things past finding out. Yea, and wonders without number. Lo, he goeth by me. And I see him not.

He passeth on also. But I perceive him not. Behold, he taketh away. And who can hinder him? Who will say unto him, What doest thou?

If God will not withdraw his anger, The proud helpers do stoop under him. How much less shall I answer him? And choose out my words to reason with him.

Whom, though I were righteous, Yet would I not answer. But I would make supplication to my judge. If I had called, And he had answered me, Yet would I not believe That he had hearkened unto my voice.

[10:03] For he breaketh me with a tempest, And multiplieth my wounds without cause. He will not suffer me to take my breath, But filleth me with bitterness.

If I speak of strength, Lo, he is strong. And if of judgment, Who shall set me a time to plead? If I justify myself, If I justify myself, My own mouth shall condemn me.

If I say I am perfect, It shall also prove me perverse. Though I were perfect, Yet would I not know my soul. I would despise my life.

This one thing, therefore, I said it, He destroys the perfect and the wicked. If the scourge slay it suddenly, He will laugh at the trial of the innocent.

The earth is given into the hand of the wicked. He covereth the faces of the judges thereof. If not, Where and who is he? Now my days are swifter than a post.

[11:07] They flee away, They see no good. They are passed away as the swift ships, As the eagle that hasteth to the prey. If I say I will forget my complaint, I will leave off my heaviness, And comfort myself.

I am afraid of all my sorrows. I know that thou would not hold me innocent. If I be wicked, Why then labor I in vain? If I wash myself with snow water, And make my hands never so clean, Yet shalt thou plunge me in the ditch, And mine own clothes shall abhor me.

For he is not a man as I am, That I should answer him, And we should come together in judgment. Neither is there any days man betwixt us, That I might lay his hand upon us both.

Let him take his rod away from me, And let not his fear terrify me. Then would I speak, And not fear him, But it is not so with me.

And may God grant his blessing, On a reading of his word. We may continue singing to God's praise, In Psalm 79. Psalm 79.

[12:39] And from verse 9. Psalm 79, And from verse 9. For thy name's glory, Help us, Lord, Who hast our Savior been.

Deliver us for thy name's sake, O purge away our sin. Why, say the heathen, Where's their God?

Let him to them be known, When those who shed thy servant's blood Are in our sight o'erthrown.

O let the prisoner's size ascend, Before thy sight on high. Preserve those in thy mighty power, That are designed to die. And to our neighbor's bosom cause, Its sevenfold rendered being.

Even the reproach wherewith they have, O Lord, reproach thee. So we thy folk and pasture sheep, Shall give thee thanks always, And unto generations all, We will show forth thy praise.

These verses in Psalm 79, From verse 9 to the end. For thy name's glory, Help us, Lord. For thy name's glory, Help us, Lord, Who hast our Savior been.

[14:05] Delivered out for thy name's sake, O purge away our sin.

Why say the Jesus, Where's their God?

Let him to them be known, When our sin. Why don't thou shrieked.

I say about love, God. For our sin.

T unto our day the chosen cause it can surrender thee in every cross wherewith they have for what they throw or shall be so we like hope and pasture sheep shall lift the hands away and unto death narration does we wish so forth thy grace let us turn again to the book of Job and chapter nine and we may read from verse twenty nine if I be wicked why then labor I in vain if I wash myself with snow water and make my hands never so clean yet shalt thou plunge me in the ditch and mine own clothes shall abhor me for he is not a man as

[17:16] I am that I should answer him and we should come together in judgment neither is there any dazement betwixt us that might lay his hand upon both of us upon us both let him take away his rod away from me and let not his fear terrify me then would I speak and not fear him but it is not so with me and especially the words we have from verse 31 to verse 33 now we see that Job at this time he was called a perfect and upright man at the beginning of this book a man that feared God a man that is true evil and now we find this good man undergoing many trials it's as though

God hedged him up as though God took away all his earthly comforts and left with only one thing and that is the need of the dazement the need of this person this mediator now we know that many people and we all sometimes puzzle over the book of Job but I think the book of Job vindicates God's works of providence and his dealings with his people even when he's dealing with his own people in a way of chastisement because Job at this time though he was a good man he felt he didn't see any reason or any cause why God should deal with him this way that God should be severe with him and yet all the time God has reason to be severe with every person we are all completely polluted we all filthy in sight of

God and because of that God would be just no matter how he deals with anyone and Job was going to learn this lesson and we see that even in this good man we see when he was put into the melting pot into the firing pot we see the scum beginning to come to the surface it tells us that the very best of men it doesn't matter who we are in this world or who they are in the world that the man that is very best is still man in this world Job is mentioned as one of the great men in the Bible because in the book of Ezekiel when God was saying to Ezekiel that he was going to destroy these people he said that even if Noah and Daniel and Job was before me he would still do it even if he had these three great men before him he would still do it and so Job is counted as one of the great men in the word of

God in the scriptures and we see that it tells us that he made a mistake here he mistook what God was doing he thought God's chastisement that God was condemning him when all the time God was trying him God was proving him he mistook it all he made a mistake in this matter and he felt that God was acting towards him as though he was a condemned man but yet we see in the midst of all this the greatness of Job he wasn't the way some people would be and the way perhaps we would be we would perhaps smother all this and keep it all in and or else vent it out and complain to someone else to other people but Job shows us his spirit of adoption he shows us that he came to God with his complaint he came to God with his complaint and he prayed to God about it this is his spirit of adoption come boldly to the throne of grace that you may obtain mercy and grace to help for every time of need he went past men and he went to his God he wasn't complaining against God he was complaining to God complaining to God and we see the great character of Job coming out also and it is remarkable that when Job is mentioned again in the New Testament that he is praised by the Holy Spirit in the epistle to James of James we don't find any mention of his faults we find the Lord praising this man we read you have heard of the patience of Job and have seen the end of the Lord that the Lord is very pitiful and of tender mercy and what

[ 22 : 33 ] James was saying there was in the midst of trial remember that the end of it all for his people is a good end and when we read the book of Job we believe that Job could have turned down with the psalmist and said I was afflicted that I might learn thy statutes well here we have Job and he was certainly no hypocrite not the way they were accusing him Job was earnest and serious in his life and he was earnest about his relationship towards God and it shows us that God can sometimes even touch his own people with his finger they may be enjoying prosperity they may be enjoying health they may be enjoying wealth or anything else in the world honour in the world but he sometimes touches them with his finger sometimes a gleam from

God's countenance reveals to them their own corruption in a way perhaps they had only seen before dimly but God can deal with his own way in his providence and yet all things work together for good to them that love God and the word of God tells us that it certainly wasn't easy for Job he was a human being he felt it he wasn't a stoic he complained about it he felt the pain he felt the hurt and he came to God with it and he brought it all before God now we see one of the things that comes out in Job's complaint is what he finds in himself he found as we find in verse 20 he said if I justify myself my own mouth shall condemn me if I justify myself my own mouth shall condemn me well he felt this self righteousness coming to the surface as though he was going to come to God and try to justify himself well it's strange when we read the scriptures that man before he fell was righteous before God and before man fell he never boasted of his righteousness he never gloried in his own righteousness but once man fell it was then that man began to pretend he had a righteousness before God then man began to pretend he had a righteousness before God and we see it in Adam and Eve when God came out to meet Adam Adam tried to cover to screen his own guilt by justifying himself he tried to say it was Eve that caused it or even God himself that caused it that he couldn't help what happened to him we find even at the very beginning our first parent trying to justify himself putting on a fig leaf of self righteousness which couldn't stand before

God which couldn't stand before him and just as it was with our first parents just as it was with our first parents we are born we are born in this world with this sin in us self righteousness the child growing up will try to justify himself or herself we all we have it all each one of us we have it in us this self righteousness trying to justify ourselves before God trying to screen our guilt when we are guilty before God it's a sin which has a great vitality perhaps it's the deepest sin in our nature it is so deep it's become like the skin of the Ethiopian or like the spots of the leopard it has become part of our constitution trying to justify ourselves before God well

Job felt this even this good man felt it rising in him the risings of this in his soul in his heart in his soul and people could perhaps it's easier to master other sins than this sin it's easier to master perhaps the lust of the flesh easier to master the anger and the fierceness of our passions than it is to master the proud boastful spirit that rises up within us this proud spirit which rises within us trying to justify ourselves before God we don't like this fact that we're guilty utterly guilty before God now we see that in the believer those who have come to Christ self righteousness has been broken self righteousness has been broken but yet even in the believer the remnant is there and it's always trying to rise in the believer and

[ 28 : 02 ] Job felt it here he said if I would try to justify myself and my own mouth would condemn me if I felt this that I was going to try to justify myself before God I was condemning myself well Martin Luther used to preach a lot about self righteousness I think almost every sermon he had he was firing away at the self righteousness in men and women he was always trying to shoot it down shooting at it firing at it all the time but yet Martin Luther had to confess that self righteousness was so strong in people that with all his preaching against self righteousness he met people in his congregation who were convinced that they were going to get to heaven because of their own merits who thought the road to heaven was paved with their own merits and that was the way they were going to get to heaven and and the man and he said he was quite a simple man but he said do you not think minister if

I went and lay down under a hawthorn bush in a frosty night it would help me in some way to get to heaven as though some kind of suffering some kind of penance something like that would get people to heaven well self righteousness is behind it self righteousness and the word of God tells us that in the sight of God self righteousness is like filthy rags filthy rags in his presence now we see that the Roman Catholic Church teaches this to a great extent that we can do penance do many good works and earn merit indeed I read about that tomb over in Cork there by a certain man there I think his name was Edward Malloy and on that tomb there are strange words written on it it says this man was a wealthy man and he was helping the poor always and written on the tomb it said that he used his worldly wealth to buy to purchase treasure for himself in heaven it said that he had a balance of merit in the book of life and that heaven owed him a debt heaven was a debtor of mercy to him as though this man had earned merit in this world before

God for other people now that's written in a tomb and it's in the Roman Catholic Church but we don't have to go to the Catholics for this with all that's preached and taught about there are still people who think that they will get to heaven because of what they're doing because of something good in themselves because of some merit in themselves well the word of God takes all that away the word of God sweeps it away and tells us you can go to church all your life you can pay the sustentation fund you can be praying you can read your Bible you can do all these things which are good in themselves but it won't get you to heaven it won't get you to heaven there's only one way to heaven and that's through the merit of the finished work of Christ it's the only way to heaven and we see then that this self righteousness comes out in many different ways it was said of

Lord Nelson when he was dying when the minister came to see him he said to the minister minister they tell me that I'm dying I'm going to meet my God and I don't feel that I've committed any real sin any great sin before God well that shows us that a person a person like that was never taught by the Holy Spirit because this is one of the things which the Spirit does to us he takes the veil away from our heart he takes the mask of sin and he shows us that we are guilty before God and that we can offer no excuse to God no excuse to God we can't say the way some people say I'm just as good as other people if we say that before God what are we saying if other people get to heaven I should get to heaven but the word of God doesn't say that other people will get to heaven the word of

God says all people are sinners all have sinned against God there are maybe some people who say I'm not really a great sinner a few spots in my life just like sun there are people who say that but the

moment we say that we have not sinned we commit a sin against God we contradict our God we contradict God when we say we have no sin so here we have self righteousness and Job felt the uprisings of it in his heart the believers feel this in their own hearts now and again we try to justify ourselves try to justify ourselves before God try to make God look on us with favor for doing something special but let us remember that we are all our righteousness the best things we have they're like filthy rags in the presence of

[ 34 : 21 ] God filthy rags in his presence a man may be saved with much infirmity and indeed because of his infirmity his whole life may be battered with mire but if that man is going to be saved there's one thing he's going to know that he was in the mire that he was a guilty sinner whatever happens he may backslide and many other things but all the people who go to heaven they are people who have been convinced that they were guilty that they needed salvation that they needed Christ that they needed Christ as their saviour well Job when he felt this he now speaks of his defilement and he says if I wash myself with snow water and make my hands never so clean yet shalt thou plunge me in the ditch and mine own clothes shall abhor me well

Job was troubled with what he felt of his own defilement and you know that we have to know that we're corrupt we must be convinced that our nature is corrupt and God must open the eyes our spiritual eyes to show us that we are corrupt that we need Christ otherwise people will carry on quite contentedly doing just what we've always been doing happy enough on a way to eternity and yet never truly seeking Christ sin is such an invidious thing that a person can even think they're getting better when all the time they're on the way to a lost eternity what a terrible disease it is if a man thinks he's getting better all the time and they're just drawing near to the grave it's been known that people were that way and perhaps we've seen people like that it's been obvious that their lives have been ebbing away waning and all and they're going to in the future and they're so near to the grave so near to the grave well that's what sin can do to us it can blind us that way it can make us think that we're getting better and better every week sabbath after sabbath because of the things that we're doing and that means that we don't feel we need

Christ it means we don't feel our need of the Savior but it doesn't matter who we are it doesn't matter what we're doing this is a great need of every soul that we have this days man that we have the Lord Jesus Christ as our Savior well we see that today in our generation we don't hear much of conviction of sin nowadays oh perhaps we hear things of people turning to Christ but there's one thing they must be convicted they must be convinced that they're guilty and they need Christ in our day it's a day of the television the radio and all plenty about politics plenty about wealth plenty about amusements about film stars songs and everything else but how little we hear about sin about eternity about the holiness of God about the righteousness of God that's the age we live in and it's strange that people are hardening even in our age even in the face of death we can find people who go to funerals and they're laughing they're joking with each other and you'd think it was a party sometimes it shows that they don't even think of what it means to go into eternity what it means to go into eternity and my friend tonight have you even spent ten minutes thinking of your eternity have you spent ten minutes thinking of your eternity we can spend hours thinking of our work we can spend hours thinking of our income tax we can spend days thinking of our work and all these other things but what about the great eternity that is before us the great eternity before us people make out their will they make out a will for this fading world they write it out for the things of the world to leave it to people and yet they never think of where they are going they never think of where they are going there was a man when we were down in

Campbellton there who was quite wealthy but his two sons were foolish and drinking a lot and because of this he was worried that when he died they wouldn't raise a tombstone over his grave so this man when we were there he had a tombstone cut out for himself a beautiful tombstone with his name written on it and everything on it the only thing that was missing was the date that's all but yet he had no thought of eternity no thought of what was ahead of him no word of what he was going to meet with when he left this world that shows us what sin has done to man it shows us how blind we are because of sin how we become sensible to these things because of sin but anyway it's a work of the Holy Spirit to open people's eyes we can't explain the work of the Spirit it's a mysterious work he may work with one person in his experience in a different way to that which he works in another person but there's one thing he does he opens our eyes in this way and he convinces every one of his people that they are guilty sinners in need of salvation in need of salvation indeed when a believer looks back to his old life it's with a kind of there's a kind of vacant look we have when we

look at it we can't understand the way we were during these days when we were so careless about eternity when we never thought of

God when we were quite happy going on we thought we were some merit or something else we can't understand even how we thought in these days but when the Holy Spirit awakens people it is different now we have seen this in our own experience perhaps people who have been in their lives quite moral and who had a great opinion of themselves who thought that God was bound to look at them with favour but yet suddenly they have been changed suddenly they're crying out their guilty sinners suddenly they're crying out for mercy seeking the Lord with all their heart it's a work of the Holy Spirit and when we read the scriptures you'll find that the holier the person the more godly the person the more aware they were of their corruption and their sin like the apostle Paul when he said oh wretched man that I am who shall deliver me from the body of this death or Isaiah woe is me for I am undone

[ 42 : 16 ] I'm a man of unclean lips well here we have Job and he's speaking of his defilement but now he's turning to his only hope his only hope and that is the days man the man who could stand between the person who could stand between God and himself he's acknowledging here his great need of a days man his great need of a days man of a nabitrator and it's brought home to Job that sin is more than just a disease it's a rebellion against God it's more than just a little stain in our lives it's a defilement before God people have a small view a light view of sin but it's so great so awful that it has left a great distance between God and man but a great distance between the almighty the holy and the glorious

God and the creature who has sinned and rebelled against him a great distance Job was aware of this and the Holy Spirit God was bringing this to the surface it was like a photograph being developed or like a surgeon bringing the deceased to the surface he said I'm defiled what can I do now he knew there was a great quarrel between God and himself a great quarrel between God and him and he felt that as long as the sin and defilement was there that quarrel must remain as long as our sin is with us we must be at enmity with God at enmity with God and here we see him saying if I wash if I wash myself with snow water and make my hands never so clean yet shall thou plunge me in the ditch and mine own clothes shall pour me he's speaking of human effort here if I would go he said up to the mountains where the snow was there the unsullied whiteness of the snow and get the purest water of all and wash myself in that water yet in

God's sight I'd be like a man who was plunged in a ditch and all my clothes would be filthy before God all my clothes would be filthy before God now it speaks of effort here trying to clean himself and there are people who do this they're trying to clean themselves and we may be like Job and what Job spoke of here it may be that we're trying to clean ourselves before God by what we're doing what we're giving sure we're going to catch God's eye by how good we are sure we're going to catch the eye of the almighty when he sees how we behave ourselves and what we're doing before him well Job was saying if we had all these efforts all these things yet in the sight of God we'd be like one who'd been plunged into the ditch and he was filthy in his sight with all our efforts all that we would ever do and we could do penance we could go into a cell for the rest of our lives we could weep forever we could do all these things but we can't wash our pollution away we cannot do it we can't do it so our only hope the only hope of any sinner must be outside of himself it must be another person it must be this days man of whom

God speaks and it obvious that Job by faith knew this days man worried of Job in another place saying I know that my redeemer liveth I know he lives my redeemer my go well my redeemer I know he lives and Job by faith was looking at the types the shadows and the promises which God had given the promise very first promise he had given and there was Christ in the promises there was the days man in the promises there was only one way to be right with God how can I be just with God he said not how can I justify myself it's a forensic statement it's a thing that belongs to the courts how could I be cleared at the court before God there's only one way and that is that this days man would take my case that it would be one between

God and myself and he mentions this days man that he needed one betwixt us that might lay his hand upon us both that might lay his hand upon us both now the word days man I was trying to find out what it meant and it's very difficult to know exactly what is meant by days man this actual word in the Hebrew the word is easily easy enough to put but in the English translation of days man and I think it means an arbitrator or someone who had an appointed day was going to settle the accounts someone on a day appointed was going to settle all the accounts and bring both parties together it

mentions the day it mentions the time well when we read these words it brings us to the great days man the one appointed from all eternity the one who was to come into the world to bring reconciliation and peace between

[ 48 : 17 ] God and guilty sinners there's only one mediator between God and men the man Christ Jesus the new testament echoes Job's cry when the apostle says there's only one mediator between God and man the man Christ Jesus the days man the one who could put his hand on both parties a restraining hand on both parties and reconcile both parties bring both parties together make them friends again there's only one person who could do it well when Jehovah our great God when he appointed his own son as the days man he knew that no one else could do it because to be a days man to be the right days man the person would have to he couldn't be he couldn't be God alone he couldn't be man alone he couldn't be just one or the it couldn't be a days man between a beggar and a king or even that he could put a hand on both parties and here was the only one who could do it angels couldn't do it the highest angel couldn't do it when

Jehovah witnesses come to our door and say we believe in Jesus that he is a created God a super angel that he died for your sins he's your savior that kind of days man is too small for us he can't put both hands on hands on both parties he can't put one hand on the deity and the other hand on human humanity only one person could do it and that was God the son taking human nature the God man he was God and he was appointed by the father he was appointed by God to be the great days man to bring both parties together to reconcile bring reconciliation in this quarrel the only days man between God and men the man Christ Jesus well here we have the mediator the only mediator between God and men and we see that this mediator he had to undertake to take every obstacle away he had to undertake to satisfy justice completely he had to undertake to honour

God in doing this and when we read about Lord Jesus Christ how he honoured the law how he honoured the father when he came into this world and he satisfied justice and he stood as a surety of all his people on their behalf he took their sins from off their shoulders and he took it on to his own shoulders their guilt the Lord has laid on him the iniquity of us all the iniquity of us all and he took it there to the cross of Calvary and there as we were singing in the psalm we read these words mercy and truth met together righteousness and peace have kissed each other truth shall spring out of the earth righteousness shall look down from heaven what what a reconciliation Christ has made what a peace he has brought between God and his people this is the great days man the Lord Jesus Christ and the only days man between God and men now here we have it mentions the man Christ Jesus Emmanuel God with us why does it put stress on the man Christ Jesus there's one mediator between God and men the man Christ Jesus because it's like God stretching out his hand in pity and in kindness to his people and is bringing before us how near the mediator is to us that he took our human nature that he's one of us that he took our human nature yet without sin that we can easily approach him we can approach him and through him be reconciled to the father one mediator between God and men the man Christ Jesus the man Christ

Jesus well we see this is the one job yearning for the only mediator and there are certain things that are essential for a days man for a mediator that is that is going to be accepted by both parties going to be accepted by both parties well God the father has accepted him God has accepted the mediator the mediation of Christ Christ could say I and the father are one he is very God of very God God manifest in the flesh and the father has accepted him the father accepted his mediation and the thing is he took a human nature also and he was tempted and suffered and he died in the room and place of his people but the other side of it is this that we accept him as our days men that we put our case our all our eternity our guilt everything we have time and eternity into his hands into his hands he's the only mediator between

[ 54 : 22 ] God and men Job knew he needed him and my friend here tonight if there's one thing that we need above everything else above the world above your loved ones above everything it's a mediator the mediator as your own mediator to be your own mediator now again this person must be a fit person one who's accepted by God and one who's acceptable to us well he's certainly acceptable to any guilty sinner who is such a sufficient saviour as Christ who is like him when he said him that cometh unto me I will in no wise cast out and is acceptable to the father this is my beloved son in whom I am well pleased my beloved son in whom I am well pleased now again a mediator one who's going to be a daisman and it's been known in history that mediators have been appointed by certain parties and instead of trying to bring them together they enjoyed the quarrel they encouraged the quarrel and they enjoyed seeing them trying to fight each other but to be a true

mediator a true daisman it must be one who desired earnestly desired the happy settlement of the whole case well where can we find one like

Christ one like Christ the daisman the great mediator now we see that the day is coming when we're all going to be before the bar of God each one of us and what are we going to do on that day when the trumpet will sound and all the people ever born in this world every child of Adam will be gathered at the judgment seat those who feel that of self righteousness who don't need Christ oh you'll see the people who have been robed with the righteousness of Christ they'll be caught up at the right hand they'll be they'll have glory on that day and happiness eternal joy when that day comes but what about those who feel they are good enough to get to heaven what about those who feel that they have some merit or who washed their hands in snow water they have done things to catch

God's eye what will you do when that day comes when the judge calls you to come out and stand before him when he says come out show yourself bring your righteousness bring what you have before me and there we're going to stand before the glistening purity of God's holiness we're going to stand before it the unsullied purity and whiteness of God's holiness where will our righteousness be then how good for those who have the righteousness of Christ who are clothed with his righteousness he is their days man he has answered on their behalf well my friends here tonight that day will come and many people who thought they were righteous when they come to meet the judge they're going to call on the mountains to fall on them they'd rather be covered they're going to call the mountains to open and swallow them anything rather than meet him anything rather than meet their God but we're all going to meet him we're going to meet our God but how good if we have a days man how good for us if we have a saviour tonight how good for us if we have a mediator who's in heaven and who's making intercession for all his people well tonight once again he's inviting you in the gospel and he's telling you to come that now is the accepted time now is the day of salvation he doesn't promise you tomorrow he promises you now if you come but if we don't come well we'll go into eternity and we'll have no mediator no days man and there we'll find that we've been defiled filthy indeed in the sight of

God may God grant that each one of us will have this days man for ourselves let us pray ever gracious one we pray that doubts come and thy grace and thy mercy that doubts forgive our sins and that doubts bless each soul present here tonight we are needy creatures and we need thy spirit that the holy spirit would open our eyes to our own need and open our eyes that we may behold the lamb of God which taketh away the sin of the world be with us then we pray and pardon our sins and forgive anything that was said or done which was contrary to thy word or to thy will and all we ask is for Christ's sake amen we may sing to

God's praise in psalm 108 psalm 108 and from verse 9 psalm 108 and from verse 9 to the end of the psalm mobs my washing pot my shoe I'll over Edom throw over the land of Palestine I will in triumph go oh who is he will bring me to the city fortified oh who is he that to the land of Edom will me guide oh God thou who hadst cast us off this thing wilt thou not do and wilt not thou even thou O God forth with our armies go do thou from trouble give us help for helpless is man's aid through God we shall do valiantly our foes he shall down tread these four stances from verse 9 to the end of the psalm psalm 108 mobs my washing pot my shoe over

[ 61 : 17 ] I'll over Edom throw mobs my washing pot my shoe I'll love the rhythm throw over the land of Palestine I will fall disposable and sur per ax

Look in the land of thee, thou wilt me guide.

O God, thou hast cast us off this land with the north.

And with nothing, thou hast come with the land of thee.

To thou from trouble give us hell. For all of us is man's head.

[ 63 : 20 ] Through God we shall, through valiantly. The holy soul of death.