

I thank thee O Father

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[0 : 00] Let us read the Word of God in the Scriptures of the New Testament in the Gospel according to Matthew, Chapter 11. The Gospel according to Matthew, Chapter 11, reading from the beginning.

And it came to pass when Jesus had made an end of command and his twelve disciples, he departed thence to church and to preach in their cities.

Now when John appeared in prison in the works of Christ, he sent two of his disciples and said unto him, Well, art thou he that should come unto me look for another?

Jesus answered and said unto them, Go and show John again those things which ye do hear and see. The blind they see the sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the deaf are raised up, and the poor have the Gospel preached to them.

And blessed is he, howsoever some must be as handed to me. Where he departed, Jesus began to say unto the multitude concerning John, What went he out into the wilderness to see?

[1 : 24] A ridge shaken with the wind. But what went he out for to see? A man clothed in soft clothing. Behold, they that wear soft clothing and in these houses.

But what went he out for to see? A prophet. Yea, I say unto you, and more than a prophet. For this is he of whom it is written to hold, I send my messenger before thy face.

He shall prepare thy way before thee. For really I say unto you, among them that have fallen in women, There are not persons who are greater than John the Baptist.

Notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, The kingdom of heaven suffered as violence, And the violence treated by push.

For all the prophets and the Lord prophesied until John. And if he will receive it, this is the liars which was for to come. You that have ears to hear, let him hear.

[2 : 27] But where unto shall I liken this generation? It is liken to children sitting in the markets and calling unto their fellows and saying, We have piped unto you, and ye have not danced.

We have mourned unto you, and ye have not lamented. For John came over eating and drinking, and they say, He hath a devil. But then a man came eating and drinking, and they say, Behold, a man gluttonous and a wine-picker, A friend of publicans and sinners, But wisdom is justified of our children.

Then began he to upbraid the cities, Wherein most of his mighty works were done, Because they repented not. Woe unto thee, Kaurasin, woe unto thee, Bethsaida.

For if the mighty works which were done in you Had been done in Tyre and Sighton, They would have repented long ago in sackcloth and ashes.

But I say unto thee, It shall be more tolerable for Tyre and Sighton At the day of judgment than for you. Now the cairnion which hath exalted into heaven Shalt be brought down to hell.

[3 : 41] For if the mighty works which hath been done in thee Had been done in Sodom, It would have remained until this day. But I say unto thee that it shall be more tolerable For the land of Sodom in the day of judgment Than for me.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, Because thou hast hid these things from the wise and prudent, And hast to wield them unto babes.

Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, And no man knoweth the Son but the Father, Neither knoweth any man the Father save the Son, And he to whomsoever the Son will reveal him.

Come unto me, O ye that labor and are heavy laden, And I will give you rest. Take my yoke upon you, and Lord of me, For I am meek and lowly in heart, And ye shall find rest unto your souls.

For my yoke is easy, And my pardon is light. May God bless unto us this redeemed in this holy world, And to his name be the praise.

[5 : 06] Let us now come to the words which we shall find in the portion of Scripture read, The Gospel according to Matthew chapter 11.

Amen. And let us read again at verse 25. Verse 25.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and death, Because thou hast hid these things from the wise and prudent, And hast revealed them unto babes.

Even so, Father, for so it seemed good in thy sight. These words. Amen. In the previous verses we see a Lord rebuking the cities, Which had such great privileges of this ministry, And yet rejected the offer of the gospel.

And rebuking them in such a way, That he is comparing them with idolatrous cities, Of Sodom and Gomorrah, And Tyre and Sodom.

[6 : 47] If these cities had had the opportunities that were given by Christ to the cities of Galilee, They would have repented long ago, In sackcloth and ashes.

Repented long ago, In ashes. Sackcloth and ashes, Which is the sign of repentance, Or was the sign of repentance among the Jews.

They put on sackcloth next to the skin, And ashes on their head, Confessing that dust, The threat that was given to Adam by God, Dost thou art, And to dust thou shalt return.

It is difficult for us to understand, How people who had actually tested of the loaves and the fishes, 5,000 or 10,000, Because there were 5,000 plus women and children, Who worked for the loaves and the fishes, All 10,000 eating of the fish as well as of the loaves, That the little boy had.

In seeing such a miracle, How could they reject the one who had performed it? And how would they not listen to this man, Who was able to walk on the sea, And to perform miracles among them, Who had been transfigured on the Mount of Transfiguration, Who had healed so many people, Touching even locals, And who had manifested his power, Over nature and over humanity, And over the deceitful heart of man itself.

[8 : 44] The heart of man is deceitful above all things, And desperately wicked, Who can understand it? We must not think that the preaching of Christ, Was without any convicts at all.

Certainly Capernaum did not respond to his message. And thou Capernaum had salted to heaven, Because of its privileges thou shalt be cast down to hell.

But the privileges that were given were rejected, And they did not bear fruit in their lives in general. We know that Christ had more fruit than many of us, Who are preaching the word for years and years.

He was only preaching for three years. And yet we find five hundred convicts, More than five hundred convicts, And we don't believe that they were all there.

On meeting him in Galilee after his resurrection. Five hundred convicts. And I think it would be a very successful ministry, For anyone to have five hundred convicts.

[10 : 08] More than five hundred convicts. And of course more were coming, When the day of Pentecost would come, And he would pour down the spirits from on high, To bring in thousands even in one day.

And of course to extend the message of the gospel, To the Gentiles, And eventually punish the Jews, Because of their rejection, Of the Messiah for whom they are still looking.

You see the Jews even today, As looking for the Messiah. You understand by the Messiah, Of course, A promised Savior, Messiah means, The anointed one.

You have been anointed from eternity, Into the offices of prophet, priest and king. And they were looking for this Messiah, But when he came, They rejected him.

And when they rejected him, He threatened them, Threatened them, With the punishment that would come upon them, And that came on them in the 80s, 70s, Especially when Romans, Bought the city of Jerusalem.

[11 : 28] When all Jews and Christians as well, Were scattered throughout the Roman and Greek Empire. And the Jews have never returned, Except in small, Deep plates, Ever since.

But the promises are in the world, That they will still return. And we believe, Not only that they will return, But that they will be mightily used by God, For the benefit of other Christian believers, Throughout the world.

But it will be like life from the dead. When some of them come to recognize, That the Messiah they have rejected, As a nation, Is the only one who is able to save to the uttermost.

Thou, Capernaum, Which art exalted into heaven, Shalt be brought down to hell. For if the mighty works which have been done in thee, Have been done in Sodom, It would have remained until this day.

But I say unto thee, That it shall be more tolerable, For the land of Sodom, In the day of judgment, Than for thee. It is a solemn thought, To think that those who have the privileges of the gospel, Will suffocate a judgment, Than Sodom and Gomorrah.

[12 : 47] That is the implication here. That those who are rejected, Continue to reject to the land, The message which Christ has left in the gospel, Will have a greater judgment, Than those of Tyre and Sidon, Who were Gentiles at that time too, But idolater.

But that is because their responsibility is greater. The reason why these cities were so appreciated by Christ was, That they had great responsibilities, Through the opportunities given to them, To believe in him as the Messiah.

Through his miracles, Through his teaching, Through his preaching, Through the definite stand he took, That the Spirit of the Lord Had come upon him to preach, This word of reconciliation, To the Jews first, And then to the Gentiles.

He never preached to the Gentiles himself, To the Gentiles apostles, To the Gentiles. He refused to go to the Gentiles, Even with the fire of Phoenicians.

She had to come to him for her daughter. And he, One of us to dispel by, Showing her that a daughter, Could be held even at a distance.

[14 : 20] So that this makes us think, Of what kind of personality Christ had. Christ had. I am saying to you, That it shall be more tolerable, For the land of Sardin, In the day of judgment, Than for thee.

And then, We see Christ, As he looks at them, And as he feels their animosity, Answering them with these solemn words, And they are solemn words, I thank thee, O Lord, I thank thee, O Father, Lord of heaven and earth, Because thou hast hid these things, From the wise and the prudent, And hast revealed them unto babes, Even so, Father, For so it seemed good in thy sight.

And these are indeed solemn words, It is evident to everyone, That God has revealed, Has hid, The message of the gospel, In spirituality, From many intelligent people, People who are wise, And people who are prudent.

But the remarkable thing here is, That Jesus Christ is thanking the Father, For doing so. But how do you use things, From the wise and the prudent?

It would be difficult, Perhaps the same Christians, To use this prayer. How could we thank the Father, For hiding?

[16 : 03] Something which is so vital, To our return in welfare. Hiding these things, The things concerning the Messiah, The things that concern our salvation.

It is clear, That he has a reason, When he is able to thank the Father, For this. Let us remember first, That he is quite conscious, Of his own, Eternity generation.

O Father, He claims God as his Father. He is of course addressing, The first person of the Trinity, As the representative, Of the Trinity.

And he is conscious, Of his own eternal generation, As he does so. And I think he is conscious of this, He possesses that divine nature, That is the same nature, As the Father has.

And of course he knows, The person of Christ, Knew, What was in the counsel, Of God. The God and the people, And the people he was to save, And the people who would be lost.

[17 : 18] I thank you, Oh Father, Why, Why, Or how, Was he able to thank him, For things, Which he would think, He were prayed for, And which he would, You would think he expected.

Christ is not disappointed, Christ is not disappointed, That people are not coming to him, Christ is not disappointed, That people are rejecting him, He is not disappointed, Christ knows, The one from the beginning, The sovereignty of God, The one supreme, In these things, I thank you, Oh Father, That thou hast hid, Now when God hides anything, He hides it, Because of his eternal wisdom trust, But he is over all things, He knows what he is doing, He knows what his purpose is, He knows, And Christ knew, When he went up to heaven, He knew the secret, Of the decrees, They were revealed, In a measure, To his human nature, When he sat on the throne,

With the father, And was able to loose, The seven seas, And so understand, The secrets, The secrets of the providential care, Of the world by itself, I thank thee, Oh Father, You had reason to thank him, That the sovereignty of God, Was worth in him, From all the time, And all that he was doing, And in spite, Of the difficulties, And trials, That he was encountering, In preaching the word, Through the enmity, Of the Jews, It was a cause, Of thankfulness to him, He was able, To look further, Run the peasant, The presently state, Of affairs, In Israel, He saw the man, From the beginning, He knew, That God had a purpose, He knew, That he himself, Had received,

An elect number, From the father, And that all, That the father, Tell him, Would come to him, And they will, That one of these, Will be lost, That they will be, Who is in the day, When he will make up, His skills, And he sent him, In the eternal wisdom, That is ruling, And everything, So far, As salvation is concerned, We cannot, Bring anyone to life, We cannot even, Impart a blessing, To anyone, The spirit alone, Quicketh, The flesh, Profiteth nothing, And he, Was as it were, Moving, And, The work, The providential works, Of God, That manifested, His sovereignty, I thank thee, O Lord, That thou hast hid, From the wise,

And the prudent, These things, Concerning salvation, Concerning his own person, Concerning, His inclination, And with life, And death, And resurrection, And ascension, And concerning intercession, I thank thee, O Lord, That thou hast hid, It is extremely difficult, For intelligent, People, Take for example, Teachers, Who are teaching, Their peoples, And they know, That some of them, Are very dumb, And yet they see, At times, Somebody is converted, And they themselves, Can't get hold, Of the faith, That is in Christ, The sovereignty, Of God, Is coming free, They are so clear, And Jesus, Is stressing this fact, That the one, Who is here, And he saves, Is God himself,

[21 : 46] That God, Comes into the life, Of the one, Who is brought to life, That it's not, Really, A matter of persuasion, That it's not, A matter of, Of the reasoning, With that person, That it would be, To his benefit, To, To trust, Implicitly, In the finished work, Of Calvary, Something takes, Place in the heart, Of man, When the spirit, Brings to life, And the Holy Spirit, Himself, There is one of power, Cannot bring to life, Except by, Changing of the things, Of Christ, And applying them, To the heart, Of a sinner, A heart, That is deceitful, Above all things, You see, A man does not, Claude, With Christ, By, Forced, Endeavoring, To improve, Improve this life, It is very remarkable, That we often see, Efforts by men, To try,

And improve, Their lives, And think, That they can then, Be accepted, In the basis, Of that improvement, These men, Of course, Are laboring, Under the covenant, Of works, Every man, Is under, One of the two covenants, Our, Under the covenant, Of works, Are under, The covenant, Of grace, And, The covenant, Of works, Is declaring, To man, Do, Me, Me, And, And, People, Don't understand, The great demands, Which the covenant, Of works, Makes upon them, Love the Lord, Thy God, With all thine heart, With all thy soul, With all thy strength, And all thy mind, And thy labor, As thyself, It's not an easy thing, To love God, Indeed, It is impossible,

For man, As Christ declares here, As he is of himself, To love God, Man may try, To love God, Man may try, To walk in his ways, Man may make an effort, To try and find out, What is in the word of God, What promises he has given, And, Man may make an effort, To try and find out, Whether there is, An eternity or not, And there are many people, Who think, Oh, That there isn't, That there is no such thing, As a next life, I thank thee, O Father, That thou hast hidden grief, From the wise, And the prudent, Now who are the wise, And the prudent, Well, Of course, There were many people, Jews in Israel, Who were wise, And prudent, As they dealt, With civic matters, With the affairs of state, It is extremely difficult,

For those who get, Into high positions, In our country, To realise, That a child, Of God, Who may be, Very ignorant, Regarding, The things of state, As a higher light, Than, The highest, In our government, Do you know, I am not judging, Mrs. Thatcher, When I say that, The judgment, Of these people, Is not mine, It is God's, But this is, What is implied, In these words, I, Thank thee, O Lord, That thou hast hidden, These things, From the wise, And the prudent, Now, Do you know, Do you know, That, These wise, And prudent men, How they manage, Their own affairs, They watch, All sorts of things, To improve, Their Lord in life, They are even careful,

Perhaps, About their character, They are endeavoring, To name their life, Of luxury, Within certain bounds, And they are regarded, By their friends, And other people, As people, Who are wise, In their dealings, With their own affairs, And whatever, Crudent, Astute, They have a, Mental attitude, That is able to face, Difficulties, And trials, And take the best out of them, Christ thanks the father, That this, Matter of revelation, Of grace, Is hidden from them, And there is a sense, In which we as Christians, Are able to give, The same thanks to God, Same thanks to God, There are many people, Here tonight, Who know, The Lord, I cannot,

[26 : 53] Bring them to life, I can declare, The message of the gospel, And they resent, This sort of message, Resent the message, That takes, From all their ability, That power, They think, That if anyone, Can do it, They can do it, And this is, A thing, That is taught, To every Christian, Who comes to Christ, Is inability, Is inability, To improve, Himself, Is inability, To believe, Is inability, To trust, Himself, Inquisitely, To the finished work, Of Calvary, You just try it, And we won't be saved, Until you fail, We won't be saved, Until you fail, This is what, Every Christian, Has found, There are some people, Of course, Who are called suddenly, And, We don't have to go,

Through that process, But, It will be just as obvious, That the call, Was suddenly, Bestowed upon them, By the spirit, Of God, I thank thee, That thou hast, To hidden these things, From the wise, And the prudent, There may be good, Church men, And there are many, Good judge men, In the land, And I'm sure, That that, Is any mark, Of, A Christian faith, That they are, Good judge men, I remember, A minister, Telling us, Once, That he had been, Invited, To, Attend, A, Feast, That was prepared, By a certain, Wealthy lady, Heavenly, And of course, She had purposely, Invited him, So that he would, Ask a blessing, On the fruit, And,

When, When, When, When, When, Time came, To partake, Of, What was laid, On the table, She told him, That there were a number, Of elders, In, The company, And when he asked him, To ask a blessing, He said, No, He said, Ask, Ask one of these elders, He wasn't an elder, But he was a Christian, Ask one of these elders, And the nearest one said to him, What did he mean, Ask a blessing?

What did he mean? Oh, he said, Give thanks to God, For the measures that we have received, And ask him to bless them. Thank you God. That's all he said. That's all he knew about, Asking a blessing, On the benefits, Which we receive, In this life.

I fear that there are, Many, Enough is in our land, We are like this, I'm not referring to, Our own island, But it may be true, Of this time too, I don't know, God knows.

[29 : 59] But, There is a sense, In which we can, Thank God, That he has hidden these things, From the wise, And prudent. And of course, This also brings out, The election of God.

It can only be revealed, To those, And God has loved, From all eternity, And that the appointed, Time has laid down, In his counsels, There is a time, For everything.

There is no yesterday, Of tomorrow, In the life of God, It is always the present, Before Abraham, And that the earth, In the earth, I am. He has seen, Everything at once, Not only now, But everything that passed, And everything that is future, So far, And if you can lay hold of it, They are all present, To him.

He knows, Where you are going, He knows, What you are going to do, He knows, What your life is, He knows, How you reject him, He knows, Are you making any effort, To read the word of God, To bend the knee, To the one, On whom you leave, And move, And have you be, He evicts you, He appalls, Those of you who go, To the public house, He appalls you, Even there.

But it is in him, That all of us move, And live, And have our being, The providence of God, And the appalling, Of sinful men, Is extremely mysterious, Mysterious, You shall deal with them, According to their deserts, But that does not imply, That he will not, Deal with them later, It implies, That he will, And he will, Because the justice of God, Will deal with them, He will deal, As a vector of judge, With them, And there, We must all appear, Before the judgment seat, Of Christ, And the next thing, That Christ brings you, I thank thee, O Father, That thou hast hid, These things, From the walls, And the credent, And hast believed them, To babes, And you know,

[32 : 19] The mind of a boy, Does not really think, She must obey, Very much, He doesn't reason, Very much, He may, A baby may reason, That he, Can get milk, From the breast, Of his mother, Or from, A bottle, Or whatever he gets it, And may cry, To get it at times, He can reason that much, You know, For the milk is coming from, But, This is a matter, Of internal revelation, It is not something, That is shown outside, So that we can accept it, It is something, That takes place, In the heart, It is as easy, For the spirit of God, To bring to life, The unborn child, As the man, Who has the highest, And best, Philosophic mind, In the land, The same power, The same grace, The same revelation, It can only be done,

By revelation, And we are thankful, To God, That it can only, Be done, By revelation, The revelation, Given by God, Through the spirit, Of Christ, As he takes, Of Christ, And shows him, To the soul, I thank thee, For ever, That thou hast hid these things, When the wise, And the prudent, And hast, Bevealed them, And obeyed, Now we must not think, That this implies, That everyone, Who becomes a Christian, Becomes a Christian, When he is a baby, That is not what is implied, We know very well, That many Christians, Do not recollect, That they had any, Likeings for Christ, When they were children, Especially our youth, You know, That how, Often, That they return away, From Christ, In case,

People will say, That they are converted, But, It is remarkable, That everyone, That is brought to life, Even if he were as, Old as Methuselah, Will become a babe, When the graces of God, Are imparted to his heart, He becomes a baby, In ability, He becomes a baby, In intelligence, He cannot understand, The mystery, Of salvation, He becomes a babe, In knowledge, Of the things, That are in the word, Of God, He becomes a babe, In doing something, For God, He is just, As if it were, Crawling on his knees, For the first time, Trying to walk, And he begins, To find difficulty, In walking, In the street, And narrow, And God, Sometimes, Permits,

His, To go, Into the beach, So that he will learn, To trust in him, Now, Have revealed it, Unto babes, Babes, You know that, The disciples, So far as, None of us, In intelligence, Was concerned, Were really babes, In knowledge, They, They were expert, Physiomen, And I don't, In any way, Despise, The calling, Of the fishermen, But, It is, Clear, That it did not, Belong to the, Intelligentsia, Of, Israel, These were, Usually found, Among the Sadducees, And these Sadducees, They did not, Believe in a resurrection, They did not, Believe in an angel, They did not, Believe in a life, To come, The Pharisees, Did they believe, In the resurrection, And,

In angels, And Paul, Used that, To death, Two bands, Of all the Sadducees, Against one another, And so, Wasn't able, To be released, People, Who are in high offices, They are inclined, To, Get away, From, The discipline, Of the church, Get away, From the discipline, Of the church, It didn't interfere, Especially, With those, Who are trying, To, Use, Every means, On which they, Can lay arms, To improve, The loved, In particular, Of the church, This is what happens, I think, The love of money, Is stronger, In this country today, Than it ever was, Since it became, Malaysia, The love of money, And we are beginning,

[37 : 24] To realize, A new, That the love of money, Not money itself, But the love of money, Is the root, Of all evil, The love of money, Is the root, Of all evil, And when we think of, Ah, The extremes, And the excitement, That is still getting, The stroke of change, In London, When, The figures of enslavement, Are announced, When they get more, Or higher, There is a flutter, As to how much, They have lost, Or how much, They will go, People becoming, Millionaires, In one, Two, Three, Or four years, Through their, Ascuteness, Through their prudence, Through their wisdom, Through their manipulation, Ah, Of, Ah, The stock exchange, And computers, But they are unable, To lay hold, Of richness,

That is in Christ, Let us remember, That there are, Great, And insensible, Riches, In Christ himself, Not only, As he laid up, Riches for us, But they are, In search of the riches, Even when we go, To heaven, We shall know, Only, As if it were, A little, Of our inhabitants, We are raised, Of course, And days with Christ, If so be, That we suffer with him, That we may also, Be glorified together, And our sufferings, Are part of, As if it were, A man, Of the inheritance, Which we, Are going to reach, Eventually, For whom the Lord, Loves and chastens, It is given, Into the unit, Only, Or gifted, A dissertation, In the original, In the garlic, It is gifted, To you, Not only, To believe on him,

But to suffer, For him, I thank thee, O father, That thou hast, Hid these things, From the wise, And the freedom, And, That thou hast, To leave them, And the babes, Even so, Father, For so, To be good, In thy sight, Now, There is the reason, The reason, Why God does this, Because, His eternal wisdom, That this, Saw, And did, This, Because, It was the best way, To run this universe, The best way, Which God, Could think of, For giving, The purposes, Of his decree, To a conclusion, In a way, That would glorify, His holy name, Now, I don't get these words, In the bible, At all, I want you to study them, For yourself, And to realize, How difficult it is,

To get hold, Of a sermon life, But I want you, To realize this, That this is, Lessening your responsibility, We cannot reconcile, The sovereignty of God, With the responsibility, Of one, We don't try, To do that, It is impossible, For us to do it, You remember, I think, You have heard, Time and again, The way, Spurgeonless, Looking at it, He was thinking, Of the responsibility, Of God, As one side, Of that window, And the sovereignty, Of God, As the other, And that they were, Meeting in the arch, In heaven, In God himself, And he alone, Was able to join them, But God, Declares to man, That he is, Responsible for his sins, If he wasn't, Responsible for his sins, He couldn't be, Pro judgment, And no greater thing,

Can a man commit, Than to carry on, The life of unbelief, In Christ, For without faith, It is impossible, To please God, Unbelief in Christ, This is the greatest thing, Apart from, Of course, The imperdible sin, That a man is, Rejecting against life, The message, Of, The gospel, Coming from Christ himself, The imperdible sin, And if we die, In belief, If we die, In impenitence, That we can never, Improve them, Even when we see God, Even when we, Come to the judgment, If we don't, Change here, We cannot change, At the judgment, We cannot change, At the judgment, You remember, The rich fool, And his wives,

[42 : 29] In hell, As he saw Lazarus, In the bosom of Abraham, He wanted to be, Comforted in hell, It cannot be done, It cannot be done, Simply cannot be done, Even God himself, Cannot comfort a man, In hell, It's an expression, Of, Of, You said, The virtuousness, And judgment, On these people, They are not, Feast in the full, Complement, Of their discernment, Because they couldn't, Stand it, And they cannot be annihilated, Which many people, Would like, Because, A man was, Created in a, Way in which, He cannot be annihilated, It's a living soul, And, Even a threefold death, Will never, Annihilate, The man, Who goes to, Eternal damnation, Otherwise,

Damnation, Wouldn't be eternal, Eternal damnation, Means, That it goes on, Right on, Through eternity, Without ever, Satisfying God, And indeed, None of our works, Can be pleasing, To God here, They may be better, Than the works of others, When they are compared, To works that are, Worse, Than the real, God has no repentance, No salvation, On the basis of, The efforts of man, He has no, Forgiveness, Of things, On the basis, Of confessing, Your sins, Though that is a step, In coming to Christ, It is natural, For a man, When the spirit of God, Begins to deal with him, To confess his sins, And he is apt to think, That because he confesses his sins, He will be forgiven, And I am sure, That he will, If he confesses them, Right with his hand,

On, The only sacrifice, Which was offered, For a sinner, That it is not, On the basis, Of his, For confession, That forgiveness, Is given, But on the basis, Of the atonement, Of Christ, That I was rendered, For him at the cross, And the responsibility, He knows, Of man's soul, The invitation, Which he is given, After this, All things, He said, Are handed over to me, Delivered into me, Of my father, And no man, Knoth the son, But the father, And no man, Knoth the father, But the son, And to him, So ever the son, Will reveal him, When we look at this, We see, That there is no man, Who could know God, Unless the son, Revealed him, To, An individual, No man, Knoth the father, But the son, And no man, Knoth the son, But the father, Because of his infinite attributes, That are common to them, And to the Holy Spirit,

The telling knowledge, And wisdom, Belongs to the three persons, These are attributes, That are common to the three persons, But it implies also, That it is the son, That is revealing, The father, To the sinner, That is brought to life, And, Although he has stressed, So solemnly, The sovereignty of God, Both in howling, And in revering, He still extends, The invitation, Come unto me, All ye that are, That labor, And are heavy laden, He has told them, That the revelation, Must come through the son, So he doesn't say, Come to the father, Or come to God, But come to me, To me, He is not speaking, In arrogance, He is not, Setting himself up, As if you were above,

The father, Or the spirit, But he is speaking, As the one who knows, That he is the law, The truth, And the life, And that there is no other name, Given to heaven, By which we can be saved, Come unto me, You cannot, That life, And of the rest, There is no other way, In which you can get to heaven, There is no other door, If this place went on fire, And there was only one door, In which we could get out, Everyone would be struggling, To get to that door, And this world is going on fire, This world is going up in flames, And it won't be, Caused by the atomic bomb, Or by a nuclear fission, But by the judgment of God, When Christ comes again, In his glory, And no one can escape, I may be wrong, But it's my opinion, That when Christ comes again, No one will be converted, No one will be converted,

[47 : 37] Because he has given the command, To the Lord, When he has handed it, To the right hand of the Father, Sit thou, On my right hand, Until I put all thine enemies, As a food store, Under thy feet, All thine enemies, And the rest, Will be translated, Those who believe in Christ, Will be translated, They, Will pass through the same things, Inoch, And Elijah, With their bodies, Going straight to be with the Lord, Made like unto himself, And of course, The dead man in Christ, Will rise first, And then, Who that are alive, And reborn, Will be changed, Or translated, There is no period, So far as I can make doubt, Anyway, Of evangelization, Of the last day, No one is going to be changed,

Because they see the glory, Of the Son of God, Coming as he comes, In his mediatorial glory, In the glory of the Father, And the archangel, And the trumpet, And the angels, Is gathering, Is gathering, The sheep to the right, And the goats to the left, It would indeed pay you, To meditate, On this vision, Of the second coming, That is so, Clearly portrayed, In the twenty-fourth, And fifth chapter, Of this gospel, So that you may realize, What is your own man, Going to be, I don't visualize, That any of us here, Will be alive, On that day, But we shall be there, And not only, That we shall be alive, When Christ comes again, I, I think, Quite definite, In my own mind, That Christ will not come, For some time yet, Because there are so many things, That he has told us, In his world,

That must take place, Before he will come again, I know he has the power, To change things, In a very short time, But, When we all, When he will come, In his mediatorial glory, Again at the last day, Every eye shall see him, You may not have believed, In his resurrection, You may not have believed, In his message, But you will believe, In that day, Whether he were a Christian, Or not, But faith, Will not profit you, Faith, In seeing, Christ as a judge, Will be of no profit, To the man, Who does not believe in him, Some people appear, To come with great excuses, At the last day, To the Lord, Lord, Thou hast preached, In our streets, We have cast out devils, In thine own, Who have performed miracles, In thy name,

Depart from me, You workers of iniquity, For I never knew you, And he doesn't mean, By I never knew you, That he didn't know, What they were doing, Of course he knew, What they were doing, And he knew, What their end would be, And he knew, How they rejected him, And he knew, How false, Their ideas were, That they were creating miracles, And of course, There are many people, Even in our own, Who think they are creating, Miracles of invention, And miracles of many other, Things, But he rejected, Only one, Who has the key, To the universe, They are exploring, The universe, Just now, And as they have, Past Neptune, And Uranus, They feel, That in another, 350,000 years, They will reach, Another planet, And they have only, A few words, Touched, The orbit, Of the universe, They are beginning,

To realize, How truly, Fantastically, Great, Is, The universe, Which God, Has made, And over which he rules, The laws are there, As they are on earth, Laws controlled by him, Laws, Job himself, Realized, Were above, His intelligence, And, We know, That the Lord, Has a purpose, In all these things, It is not on any, Of these planets, That we hope to live, That there will be, A new heaven, And on earth, In which righteousness, Will reign, We shall be made, Like him to heaven, And see him as he is, This is the great, Commence given to us, Oh surely, It would be a great pity, If many of those, Who are listening, To the gospel, This week, Here, Someone, And every day,

[52 : 42] Will be found, Without Christ, At the judgment seat, On the last day, Without, The wedding robe, Friend, How did you get in, Without a wedding robe, Make sure, That you will get hold, Of a wedding robe, Before you go, And surely, If you have, A wedding robe, You are entitled, To sit at the feast, That is prepared, That is prepared for you, And we believe, That the wedding robe, Is the righteousness, Of Christ, Imputed to us, There is no, Other way, In which we can stand, In the presence, Of Christ, As judge, All judgment, Is given to the son, There is no way, In which we can stand, In his presence, Unless, Unless we are clothed, With his own righteousness, As imputed to us, All our righteousnesses, Are as filthy rugs,

We cannot plead, We have done this in thy name, Or left in thy name, These things, Have no worth, Whatsoever, So far, Our salvation, Is concerned, They may be beneficial, To us, And to others, On the earth, But they have no claim, On God, For salvation, Come unto me, Take my yoke, Upon you, He knows, Exactly, How that yoke, Will fit your shoulder, He knows, The rest, That he will give you, The rest, That can only, Come from God, And meet God, For God himself rests, The only place, In which God himself rests, Is in, The passion of Christ, In his atonement, And that is the only place, Where a sinner can rest, Or find rest also, Where a sinner can, Find rest with God, Only, By meeting him,

In the sacrifice of Christ, Through the atonement, Let us pray, O Lord, We thank thee, That thou art longsuffering, And kind, And we seek thy forgiveness, For our shortcomings, In all our efforts, In thy name, That thou art able, To come over the mountain, Of our transgressions, Thou Lord, Art able to cleanse, And sanctify us, We beseech thee, To bless every effort made, In thy name, In this time, This evening, And these days, To come out again, With us on the morrow, Perhaps at the last, Great day of the feast, Thy voice will be heard, Have mercy upon us, Bring all safely, To the various destinations, And pardon sin, For the redeemer's sake, Amen.