

# Thou art mine

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[ 0 : 00 ] Let us now turn to the podcast that we're ready to move on to the prophecy about Sarah. Chapter 43. And there's one.

Sarah, chapter 43. And there's one. But now, this is the Lord that created the only Lord.

And He let all be a whistle. Fear not, but I have revealed Thee. I have called Thee by thy name.

Thou art mine. To begin with, I may say that this is one of the most marvelous expressions.

In the whole of my own list. I read through chapter 43. I've written it anyway.

[ 1 : 07 ] So that you could get a background in which these words were spoken. And the matter is this. That Jacob has been given for us.

For a man, please start to the brother. The Lord did that against whom he had sinned. Because they would not hold his ways.

That would be in the country so. And then he asked. Therefore he had called on him. The fury of Sanders.

And the strength of that. And it has set them on far further about. Yet he knew it not. And he burnt it.

Yet he made it not too hard. But now he was set forward. So that's it still is still said.

[ 2 : 07 ] Though you would wonder what believing could be different in a context like that. There is something very lacking in the New Testament. In the Pacific of the Egyptians.

Where Paul says to the Christians. In time past he walked according to the core of his word. According to the prince.

Of the power of the air. That is a devil. The spirit had no one. The children of the Pacific Jews. A man whom also we all have dealt.

Walk of life. In times past. In the last several flesh. To reveal the desire of flesh. And of mind.

And with by nature the children of God. Even at earth. That God. A star is true to all that. By this conjunction.

[ 3 : 11 ] That is true to God. Now the same thing happens here. Where. These people who have such privileges. The children of Israel and Judah.

Have to bear it against the Lord. And God burdened them. In his fiery indignation. And when there seem to be no way out. No mercy.

No pity. In God. The prophecy is. But God. God. God declared his love. In spite.

Of the sins. Of his people. In spite. In spite. Now my friends. I don't know how you can feel. About this man. Isn't it? But surely.

Every Christian man. Woman. In this congregation. Can have only one time. In heeding about it. On a new sheet. In the case. Of his sins.

- [ 4 : 10 ]     Against God. Don't leave. Discerning. Just respect. And deal of punishments. And then. Even after that.
- Can't. Even after we are chastened. Even after we are smitten. Or we expect nothing. For the.
- Prolongation of wrath. Against our sins. But. Now. Said the Lord. There's a change. He stole to put us.
- God has something else. Powerless. As wearing us. As anchors. Against our sins. And that's what I would like to speak about. About you tonight. And it's really.
- A very. Sweet subject. For we see God. In the ownership. Of his own people. In a special manner. And there's. Exemplar words.
- [ 5 : 12 ]     First of all. I say. That God. Is a righteous people. Thy will creation. But now. There's a certain Lord. That he created. New people.
- The Lord. Well now. This means. I suppose. To begin with. The natural creation. Of which God has.
- Alone. The others. For no one. Can create. But God. God created. All things. And creation.
- Means. Create things. And nothing. And it's like. That we believe this. So Paul says. In Hebrews. He says. That we believe. That the things. That are. Were made. Of things.
- [ 6 : 06 ]     That were. Not. Now. What God. Created the world. Out of nothing.
- And what is nothing. Well I don't know. What nothing is. But God. Created the world.
- Out of nothing. He had nothing to work on. He had no material. To work on. There was nothing. Nothing. And God.
- Created the world. Out of nothing. No. It is only God. Who can create. Now this. Refers to the mantra. Of creation. But it's referring more.
- To the spiritual. Creation. And that's. To pray. For that. To speak about. God. Has arrived to his people. Not only by creation.
- [ 7 : 05 ]     But also by redemption. There is a Lord. That created thee. O people. And God. Created his people. Or he generated his people.
- Or he put the principle. Of grace into them. He put the principle. Of grace. Where it was not. He made a new creation. Out of nothing. In any man.
- In fact. He is a new. Creation. What if God. Made me. No creation. Out of. What do you think.
- He made it out of. What do you think. He's going to make it out of. In your own case. If he hasn't. Made it yet. What are all these.
- Prayers of you. About. When you ask. God. He made it better. When you ask. That you may be. Made a better man. Or a better woman.
- [ 8 : 04 ]     He will not get converted. I'll be sure. You're not doing this. In order that. God. Will get some material. After the dross.
- And the evil. Is taken away. That God. Will have something. In you. To work upon. To make you. A Christian. Of it.
- And that matters. No plans. God. God. Does do that. For God. Regenerates you. He makes an entirely.
- New creation. Out of something. That wasn't there before. There's not a spark. Of grace. In our hearts. By nature. Not even a spark.

Not even a bomb. There's not. That product. Life in us. By nature. We are dead. Absolutely dead.

[ 9 : 01 ] By nature. And when a tiffle is dead. He's beyond hope. Beyond all human hope. If there's a spark on life. However day it may be.

May be. Well. The medical den. Might. Provide it. To such an extent. That the tiffle would hope again. However.

The order of it goes. I suppose. He can be restored. It could happen. But. Once a tiffle is dead. There's no tiffle.

There's no tiffle. There's no tiffle. There's no tiffle. There's no tiffle. There's no tiffle. And we're dead. In sins. And therefore. God. Creates us. A new. And this is what he did. To Jacob. He's related us.

A new. By his divine power. By the exercise. Of his divine power. In Christ's cases. If I had no time out.

[ 10 : 00 ] I would. Distinguish between. The exercise of the divine power. Because it's not always the same exercise it has.

You see. What I mean is. When God created the world. He created the world. By his absolute power. What they call the hand of God.

He said. Let there be light. And there was light. That was the exercise of nothing. But his absolute power. But when God raised Jesus Christ.

Then from the dead. It wasn't just an exercise of his absolute power. It was an exercise of his living power. And when God made you and me.

It was an exercise of his absolute power. But when God recreates us. What God made us and you.

[ 11 : 04 ] What we've got there is. Then that's an exercise. Not only in his absolute power. But also of his loving power. It's because he loves it.

And he does it. One will notice. He is unmarked on his own sovereign will.

And we cannot argue with that. In our daily life. For the exercise of the sovereign will of God. There are some people here tonight.

Who have no creations in Christ Jesus. And there are some who are not. Now that the ones who are not.

Will not necessarily anywhere. Than the ones who are. And the ones who are uncreatively in Christ Jesus.

[ 12 : 03 ] Some of them will not be only as good. As some of those who are sitting here. Who have not recreated them. In Christ Jesus.

What then is the answer? The answer. The explanation. Lies in the sovereign will of God. And don't you dare.

I am. With the sovereign will of God. Don't you say. Why is that in the end? Why is he taking it? Why is he taking it?

Why is he taking it? Why should you say. Why don't you dare be tempted to say that. Because it is not the wisdom you say. Remember you cannot argue with the sovereign will of God.

Almighty God. Why is he taking it? Now he says. I am. He is. He is. He is. He is. He is. He is. He is. He is. He goes on to say. I have redeemed thee.

[ 13 : 05 ] No. No. Redemption is absolutely necessary. And redemption means. Abide back. In our words. The redemption price. Was the blood of Jesus Christ.

No. That is the redemption price. For us all. Nothing else. Than the lifeless precious blood. Jesus Christ.

God's. So then. If you are a converted man. And one year is nine. You have been converted. Because. God bought you.

The day comes. The night of the cross. And he gave his precious blood. That's what the poor. The blood of the precious blood. Neat. Your sins. Were reputed. Through Jesus Christ.

Remember. The punishment. That was not passed over. The punishment. That was laid on him. In a curve. That was laid on the stone.

[ 14 : 06 ] In a tree. He was redeemed. He was paying the price. For your debt. From your sins. Christ Jesus. Was when he was dying.

In a tree. That's how you are a Christian. Remember. Your sins. Are not any less. Than the sins. Of the wicked who would perish forever.

But Jesus. I told. For them. Jesus. He paid for them. By himself. Bearing the punishment. That you would have borne.

In his own soul. A master's redemption price. And he says. I love you deeply. By the incarnation. And humiliation.

And by the passion. Of the Lord. Jesus Christ. I love you deeply. God. God. He loved you. And gave himself for you.

[ 15 : 04 ] That was towards the creed. And Jesus Christ. I have redeemed you. And it means that he redeemed him alone. That you alone.

But that he was alone in doing it. Of the people. They were land with them. He did it alone. Christ had no effort. He couldn't have.

He redeemed. There was no mixture with the blood. And I say. My friend. I say to the Armenians.

And to the self-righteous. I say to them. Away you go. Away you go with your bread. Away you go with your works of righteousness.

Away you go with all other things. If I be saved and to be saved by the blood of Jesus Christ alone. By the death of passion. By the passion and death of my people.

[ 16 : 01 ] By nothing else. Nothing else. What about prayers? Yes my friend. Don't get mixed up.

I often say. When you and I are saved. We are saved. By way of answering to prayer. Yes of course we are.

Lord have mercy on me this sinner. Said the public. And he will indulge himself just fine. But. Remember this. He wasn't saved because there was any merit in that prayer.

He was saved by the grace of God. He was saved because God in that. That's why. Because Christ died for her.

But the prophet of son came back from the far country. And I would not like to go into a vivid description of his condition. We know that his clothes were in practice and wax.

[ 17 : 09 ] We know that there was hardly any place on his bones. Because he had nothing but swine husks to eat for a long time. We know that he was with days and wicked.

And we know that he spent his living riotously with hearts. He deserved nothing but a closed door.

And then he began praying. Father said I have sinned against heaven on my side. And I know more will be called my son.

But why was he taken in and given a new dress and head? Was it because he made that prayer? No.

But because of that. He loved him. Saving. Probably though he was. Prove though he was. Filly though he was.

[ 18 : 06 ] He loved him. And so my friend. This is the cause of our salvation. It's a primary addiction. But I want to come to another thing.

The Lord says. But now there is a Lord that will heal you. And healeth all the things. So. I remember.

Oh a long time ago. I remember getting a preacher. Dr. Stewart. For St. Columbus. Preaching on the States.

And he said. And that's the only thing that I can remember. He said that day. He said. That he preached on that days when he was a young minister.

And that he said. In a book of December. That creating and for me. Make the same thing. That there was subconscious terms.

[ 19 : 08 ] But he said. I changed my mind. I realized how wrong I was. And then he began to make the distinction.

And the distinction that he made is this. That creation was an act. An instantaneous act at the beginning. In every generation.

The Lord that created me. The Lord that converted me. The Lord that regenerated me. And then. The Lord that is forming his people.

Is shaping them. Now you can say. This is a plan. The Lord. And this is what the Lord says. That form to you.

Is that is shaping me. For my own use. Like a stone. Taken out of the quality of nature. Shapeless.

[ 20 : 03 ] Just one. Mass. But quite a bit. To be put into the wall. Of a gorgeous lady. Until. It is chiseled.

Pieces. For a corner. Taken out. Here and there. I'm chiseled. According to the. Art of the nation. Until I'm lost.

After a long time. This thing can be placed in heaven's position. Now my friend. This is the way it happens to you. The Lord has regenerated you.

But. By the same power. And by the same wisdom. The Lord is going to form you. He's going to. Mold him.

To shape you. To conform you. To the image of Christ. And that will take a long time. That's not his stephanies. His condefinis is stephanies.

[ 21 : 06 ] But your confirmation. Or your confirmation. Or your confirmation. Is something. That pain is worth. But it's something. That goes on. And down.

And down. And how is God doing it? One has his own ways of doing. He does it by the truth. Of course. But it's the main.

Way. She does it. He does it by his truth. By. Showing it in the meaning of his word. And by enabling the following meaning of his word. But.

He does it. By hurting you. By chiseling you. And as I often say to you friends. There is no way. In which a Christian can go into heaven.

But by tribulations. God will give you the wine of astonishment. God will almost break your heart.

[ 22 : 03 ] Your flesh and your heart will fail you. In the hands of a loving God. This is it. God will bring you into temptations.

And into afflictions. And into trials. You be sad. I think. Psalm 88. Or the psalm says. That even if acquaintances removed.

Far from him. And the meaning of that. Is that those that he left best. Turned the rocks upon him. And I think. In that. Then he says.

Psalm. He says. I became an accommodation unto them. Dear my friends. It's a terrible time. For those who should never be best in the world.

Hate you most. Because you are Christian. And that's what happened to him. And who opposed his son indeed. But what does it all mean?

[ 23 : 03 ] It means that you will be put into the burdens of Christ. It means that the Lord wants to take your cross away. To take all the dirt that's on the stone that was taken out of the quarry.

Take the muck away. He wants to pass from you. And kiss from you. So that you may conform to the image of Christ. And I don't know what I mean it is.

I'm not going to lie to. I can't even to explain it. I cannot do it. I can't explain it. There is an explanation for it.

That could be given. A claimant. No doubt. But my thing is so happens that you and I are so constitutionally made.

And that there is so much sin in your hearts and be so attached to that sin. That nothing will ever win us from sin except sorrow and triumphs of the hauntless can.

[ 24 : 08 ] That is the truth. There is no other way in which it can be done. There is no other way. And I say to you, to my people of God.

if you feel God chiseling away of you if you feel it hurtful and sore and hard remember that the Lord will never be chisened and scourge every son to be received and in your without trustless men you are bastards and not sands that's what the Bible says you think of it my friend you think of it if you are a Christian Christian you think of it if you are without trustless men you are a legitimate child you are a legitimate family the prophetic family of God you don't belong to the church no, you are like a Christian in the household of the day ground in that case but every child that he has the Lord will scourge and the Lord will chasten or not with trivial things no, not with just a cold in the nose not with something like a cold in the head not with something like that no, not with everything like Sidi because somebody is not with you no my friends but God will squeeze out your heart

God will put you into the crucible God will try every ounce of his strength God will prove you in pain He proved the pain of Abraham to the extent that he had to take out the man and put it to the floor of the soul inside God proved it look at the history of David look at the history of these three people in the head of the Bible Abraham, David, Jacob what were these people?

men of sorrow that's what they were figure about David as he claimed from the crown of Saddam Abraham, Abraham, his son he crossed over the river crossed over the river and he was weeping as he went that by the sign of all it he was weeping as he went therefore and you and I will weep too isn't this what God says in one of his arms there was given a tear of sorrow and break and that's what it is tear of sorrow the Lord will give to his people well friends this is how he shapes you this is the point that I've found this is how he shapes you the Lord is following you when he's doing this and it's not the work that I pay or the work that I hear and I want to say this to you there is no saying what can it he would make the Holy finish with you oh I wish I could comfort you

I wish I could say something like this to you you who have been growing in me you who have been chiseled for years I wish I could say to you now the time of chiseling is over God is going to give you the scaler from now on till you die my friend I can't say that to you I can't say to you I wish I could say that perhaps so many chiseling are in store for you than ever they have before in your life perhaps greater astonishment is in your temper than ever they have before I don't know but that may be the case but I cannot hold no hope for you but I know this that God will not leave you and my friend let us pray silently that God will not leave us let us pray silently that God will chisel us and shape us cross what it made the flesh of the land as long as we conform to the image of the Son what the Philippians man has done these trials will one day be over ah yes they will one day possibly if God will wipe away all teeth from the lies but don't look for that in this world it will come for all I know maybe the trials will pass over even in this world and you'll get your life in here in peace and rejoicing and maybe not

[ 28 : 56 ] I don't know Jacob did that when he saw Joseph and he was happy with him in the land of Egypt but not David David David was a man of sorrows and right on his dead plate his own one and his own sons rose a little day like this and his great head went down to the grave with sorrow as he had no sorrow before but he was a man of sorrow from a sheep he had fallen to him but now I have a little good news to tell you on this I won't take long to say it but I want to say it by the time God has finished forming you you will be a perfect stone in the living of God guess then if I was to form you if I was to shape you you would not leave if you were to do to accept you would not leave but you're in the hand of God you need him alone don't doubt you this wisdom by the time God finishes with you he will have chosen you unpolished until that last you will be fit to enter into the eternal glory and spotlessness and purity of the divine unborn

God will not leave you until he does that well then we come to the word association I have called thee by thy name he says for all our one descendant God I have called thee by thy name see the person of call an attention call behold thee of the man or of the woman I have called thee by thy name I was certain the hospital today is that old lady there a good woman and she's very fondant spiritually she's terrible spiritually of darkness and has been for a long time and her name is amazing and I was like to come to that woman and say to her but not there never may be worth it that darkest hour that darkest hour there beside an empty grave from which her Lord had been taken as she thought and stole and then she heard a woman say to her

Mary I said you put your trust in him I'm not saying that it is still living and he has the same blood towards you that he has towards the other lady oh it was a great comfort to her she smiled she lifted up her head and she said that she would make it hope yes my friend I have called thee by thy name you remember what he said ah disciple I'm not worthy of that well I'm going to he can't have it be given a courage there was a disciple called Thomas who became famous for his belief and he said no I don't believe that he rose from the dead I have to see for myself and put my hands into the print of the names and many days after Jesus came into the company and he said turned you can imagine to see not only the 11th apostles but many of his signs and Jesus turned and he said

Thomas preach here and thy fingers Thomas call him by name this is his friend he called him into the realm of faith out of him and believe he did it by the peak but then by the time he did it he called him into the realm of communion with him so then I have called thee by my name thou art mine by association and another way in which this happens is that the application by application by association of the promises of God he gives you the promises for yourself you remember that beauty was part of the dream of his progress while the Christian was caught by giant despair despair and put it down in castle and there he was to be bludgeoned to death the following on that following day he said that the following day he was to be bludgeoned to death to celebrate some time and then

Christian said to his companion what food I have been I am locked here in the dungeon of filthy castle by an giant despair and I have not healed my devotion all the time that could unlock the door the key of the promise you see friend it is in this the way that is true sometimes we are despondent sometimes we despair sometimes we say that God may not death for the saving me sometimes we say that God doesn't care for us and sometimes we are as near despair as near can be we don't be cursed and right them to our very eyes and then all of a sudden God guides our hand to feel the key of the promise and God gives us a promise and speaks to those promise and we are sure as if we were in heaven that we shall never perish and that no man will plug his out of his hand all how precious the promises of God are even as small sinners how precious it is even if you can only us if we touch it through your thumb and use all angels how precious it is as long as you can grasp it how precious it is as long as you can say my word

[ 35 : 49 ] I didn't know that was in the Bible that's for me that suits me and becomes with the mysterious divine heart and heart and brands your darkness he does the door in which you will have you cheer up then child of God cheer up God taking you into these dungeons God shaping you and forming you and this is one of the ways in which he does it but then he gives you to grasp the promise that you will never perish now there's one word more that I remember another thought here by possession this is love and love now how can I tell you how can I describe this I can say that it wears in your body the Holy Spirit of God the Holy Spirit wears in you if you're a Christian see if what a marvelous thing that is if you're a Christian tonight as sure as you be the

Holy Spirit of God the Lord that the God is dwelling inside you is dwelling in your room and in my heart and in the heart of any Christian oh I wish we could see more working on it I wish we were more than being changed my wish would increase much but he said yes that was mine and that was mine completely he says have you taken note of this my friend every heart that he sees he had not your own he had bought her a price Lord what will me do you will he say this his mind his is everything is nothing happens i do know kto about this command you to protect you to nourish and he

There is no distraction of it that I can tell. I can tell you how I can tell you, there is no distraction of it. I can tell you remember, perhaps, telling you an old story I've read, something that goes back to the days before the First World War.

When Germany was very arrogant, that when Britain was then, when Britannia was rolled out the waves, and some of the American fleet were in the military, and the Germans were there, and the British were there.

And the Germans were out, the fleet was commanded by the brother of the Kaiser, Prince Henry. And to show his arrogance, he began molesting an American man of war.

[ 39 : 08 ] And then a brave man of war, a brave gentleman, hoisted the Union Jack to the top of his mast, and removed the deal and put himself between the German man of war, between Prince Henry and the Alec, among the seats.

And my friend, when these enemies of the United of the Revolution, when they molest you and threaten you, remember that the captain of your salvation would come between you and all of you, and he says, can you hurt him never?

He says, he is the enemy of the hail, of his hail shall perish. I die, father, he is a member of my body, of my bones and of my flesh.

He is mine. I have told him, Mama, who thou art mine. They touch him. Fear not them that heal the body, but that's yours of no power over the soul.

Who shall separate us from the love of Christ? No, I said that I couldn't get an inspiration, and I want just to speak a word to you and have to show you this.

[ 40 : 28 ] There is a little child, your boy and girl. And you cannot say, she is mine or he is mine.



Then call the child to you. You are the father, the mother, he is mine. But what can be nearer than that? Now then, that is intimately decimal in nearerous in relationship in comparison with what God says.

Do you know what I'm saying? Do you know technically whether that child could be killed by accident tomorrow? Do you know technically whether that child could be dead and die before a week tonight?

Do you know that? The reason teaches you that. You are not an example of somebody in the case of that. But the Lord says to his people, Thou art mine.

And then he says, Who has separated you from the love of Christ? From tribulation or famine, or persecution of sword, or life of death. I am persuaded by none of these things that we have separated us from the love of God.

[ 41 : 43 ] The Lord, which is Christ Jesus our Lord. All friends, do we have God say this to us? You are mine. Why?

It means more than a million words to be content. Think of it, friend. You and I. Say, I belong to God.

And God belongs to me. That's what it means. Fear not, thou art mine. And why should you fear them? If you are his. Why should you fear the contradictions of this world?

Why should you fear the choosing of Christ? Why should you fear the friends? Why should you fear they be sent? Did you not say, Thou art mine, you belong to me?

And that he shall pluck you out of his hand. Now, my dear friends, after the cracks, this doesn't belong to you at all. To you and those to whom it belongs.

[ 42 : 45 ] It doesn't belong to you. What have you got? You've got men who will talk about. You've got men who won't keep you. You have nothing that you won't lose.

You are not gods. And God is not you. Oh, how empty you are. How do you sound like when it is sin? With his ill deeds, with his money, with his schools, with his properties, with the joys of the world.

Before not, my friend, ever would be turned into bitterness and deathliness and sorrow. But not so will it be. He may have a night of weeping, and many nights of weeping, but to him joy would be in the morning.

And God would show you. The truth of what is sin, Didn't I tell you from the very beginning, you see, my child? Didn't I tell you that you belonged to me, that you were mine?

Now I have you in my eternal course, to have you and to hold you. and hold forever and ever. Would you not like to be with us?

[ 43 : 54 ] Pray God bless you. Amen. Oh Lord, may that be for the religion is you, in which so does stand among people, for the endowment of the Lord Jesus Christ, for the eternal security, in which thy people have held, in the blessed hand of God.

Grant that we may be on this number. And if tonight we are out in a cold, if tonight we are satisfied with the possessions of the world, grant that we may see the emptiness of the door, and know that one day in thy courts, suspected than a thousand, thou stand for Jesus' sake.