

Grace Abounding

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[0 : 0 0] I'm going to resume our public worship of God by singing to his praise from Psalm 51. Psalm 51, and we're singing from the beginning down to the verse mark 7.

Psalm 51, after thy lovingkindness, Lord have mercy upon me, for thy compassions great, blot out all mine iniquity, may cleanse from sin, and thoroughly wash from mine iniquity.

Of my transgressions I confess my sin I ever seek. Against thee thee only have I sinned, in thy sight done this ill, that when thou speaks thou mayst be just and clear in judging still.

Behold, I in iniquity was formed the womb within. My mother also me conceived in guiltiness and sin. Behold thou in inward parts, with truth delighted art, and wisdom thou shalt make me know within the hidden part.

Do thou with his hips sprinkle me, I shall be cleansed so. Yea, wash thou me, and then I shall be whiter than the snow. And so on.

[1 : 2 2] Let us sing these verses, Psalm 51, from the beginning. After thy lovingkindness, Lord have mercy upon me. After thy lovingkindness, Lord have mercy upon me.

For thy compassion, Lord have mercy upon me. For thy compassion, great blood, child, All mine iniquity, Me cleanse from sin, and thoroughly wash, From my iniquity, For my transgressions, I confess.

My sin I ever see. Can't see thee only have I seen.

In thy sight on this hill, But when thou speakst, I may be just, And clear in judging still, Behold, I iniquity, Was born thou one within.

My mother saw me conceive, And guiltiness and sin.

[3 : 5 7] Behold thou in the inward parts, With truth, delighted heart, And wisdom thou shalt make me know, Within the hidden part.

To thou with his heart, I shall be blessed soul.

Give us the wind, Give us the wind, And then I shall be whiter than the snow.

Let us join together in prayer. Let us pray. O Lord, O God, as we come before you, We give thanks that we can understand something of your word, Something of the experience of yourself and the psalmist, Who knew what it was to receive forgiveness for sin.

And we come confessing our sin, And seeking help, In order to not only confess it, But to do so with an understanding of what sin is.

[5 : 5 9] In order that we know where to take it, Because we cannot just leave it where it is. We cannot just carry it within our heart, Or be the victims of it in our lives, Without acknowledging its effect.

Help us to confess it, In order to forsake it, To seek grace, To embrace the provision made for it, In the person of Jesus Christ.

We pray for your blessing upon the gathered congregation here this evening. We pray for each one present, Thankful for their presence, Remembering those who would desire to be present, But are unable by reason of full health or infirmity.

We pray also for those who are not present, And who have no desire to be present. They are taken up with other things that excite them, Or are interested in more than the thought of attending God's house.

You know what is in man's heart. You know each one of us, where you found us, That each one of us who are here, Were in a similar spiritual condition.

[7 : 38] Your word testifies to the fact, That we were estranged from you, And that we were so much part of this world, That not only did we inhabit the world, But the world inhabited our hearts and minds, And we were so much part and partial of its environment, So much so that it affected our walk in its entirety.

We pray for mercy for past sins, For sins that are ongoing, And we pray for the ability to forsake them. We pray for our walk to be kept, So that we would not fall into sin.

Do not allow us to be presumptuous, In our confession, Thinking that we are able to stand, When it is all too apparent that we cannot.

Without your help we can do nothing. We commit to you, All the cares and concerns that are, In the lives of those who are before you, And those round about us.

We pray for those who are concerned about their, Physical health, For their spiritual health, For all other areas of concern, Their own concerns, And the concern that they have for others.

[9 : 17] Remember those who are unwell, Cared for in their homes, Some cared for in hospital, Or in homes for the elderly.

We give thanks for the provision made for our ailments, And we pray for recovery for those who suffer from them. We give thanks for those whose calling it is, To minister to the needs of those who have such ailments.

Whether it is at home, Or in the places appointed to that end. We ask Lord that you would remember this world that, Is in the shadow of death.

Death speaks to us daily, Reminding us of our fragility, And of the brevity of our human existence. You have spoken to us as a community, In recent days, And you remind us, So clearly, That here we have no continuing city.

We bring before you, Those affected by death. At this time we pray for them, And especially where sudden death is involved.

[10 : 34] And there are others who have to deal with death in all its ugliness, When there are many uncertainties surrounding what may have taken place.

We know that there are all kinds of evils in the world. And sometimes they come near to us, Sometimes they may be far from us, But they are near there nevertheless.

So we do seek your blessing, And that your care, And your ever presence, Would be something that we are mindful of.

You are the God who is omnipresent. A God whose power is far greater than we could ever measure. And you are able to accept it in ways that we could not ever envisage.

In calming troubled hearts, That are so swallowed up with circumstance, That they do not know where to turn. But you are able to speak to them, In their time of need.

[11 : 44] Just as you spoke to the disciples, Who were in the troubled seas, And who thought that their life was soon to be lost.

But all you did was speak into the storm, And the storm was calmed, And that at your will.

And that is how it is for all your people. That is what will be true of them. That whatever troubles they encounter in life, That a time will come when the storm will be calmed, And they will be brought into that safe haven, Prepared for them.

Remember the nation that we form a part of, Those who govern us within the various parliaments. We think of our local council, And the elected representatives serving the community there.

We pray for wisdom to be given to them, Especially when they encounter pressures, From all kinds of directions.

[12 : 55] Especially we think of the pressure that is brought to bear, Upon our young people. Where it takes to do with their welfare, In matters that should not be introduced to them, At such young ages.

We commend to you the teachers that, Have to deal with curriculums that, Are very much lacking in wisdom, In their construction.

And the pressure that is brought to bear, Upon parents and pupils alike. In order to conform to, A sin-seek society that, Has no bounds.

Insofar as the, The moral, Compass of the age is concerned. We pray Lord for wisdom.

For grace to seek your help. For guidance in all matters. And to wait upon you. As the Lord, God of heaven.

[14 : 04] Remember the nations of the earth, Where there are calamities aplenty. Where there is war, bring peace. Where there are natural calamities.

We pray for wisdom to, To be introduced into these situations, That would deal with them, In ways that would astound and astonish.

Because the wisdom of God, Has been applied to. So we pray for all who are in need. Be merciful to us.

Whoever we are and whatever our need may be. Cleanse us from sin. In Jesus name. Amen. I am going to sing now verses from Psalm 119.

Psalm 119 and verse 17. And down to verse 24. Psalm 119. Psalm 119. With me, thy servant, In thy grace deal bountifully Lord, That by thy favour I may live, Unduly keep thy word.

[15 : 15] Open mine eyes, That of thy law the wonders I may see. I am a stranger on this earth, Hide not thy laws from me. My soul within me breaks, And does much fainting still endure, Through longing that it hath all times Unto thy judgments pure.

Thou hast rebuked the cursed proud, Who from thy precepts swear, Reproach and shame remove from me, For I thy laws observe.

Against me princes speak with spite, While they in council sat, But I thy servant, Did upon thy statutes meditate.

My comfort and my heart's delight Thy testimonies be, And they in all my doubts and fears Are counsellors to me.

Let us sing this section of Psalm 119, Verses 17 to 24. With me thy servant, In thy grace deal bountifully Lord.

[16 : 23] With me thy servant, And thy grace deal bountifully Lord, That by thy favor I may live, And duly keep thy word.

Open mine eyes, That of thy love, The wonders I may see.

I am a stranger on this earth, I know thy lost from me.

My soul within me, My soul within me, Grace and death, Much vengeance still in to him, Through longing that it hath long times, Until thy judgment pure.

Thou hast refueled the heart, Thou hasten mine, And I am a stranger on this earth, For thy grace, Thou hasten mine, Hear from thy precepts, Where, Reproach and shim, Remember from me, For I thy lost hope's air.

[18 : 57] Against me, Princess, Speak with spite, While the incursive sun, But I thy serenity upon,
Thy stochers with beauty, My comfort and my heart's delight, Thy testimonies be, And in
all my grunts and fears,

Are considered to me. Let us hear God's word as we have it in the New Testament
scripture, Paul's epistle to the Romans, And chapter 5, Romans chapter 5.

We'll read the whole chapter. Therefore, Being justified by faith, We have peace with God
through our Lord Jesus Christ, By whom also we have access by faith into this grace
wherein we stand, And rejoice in hope of the glory of God.

And not only so we glory, But we glory in tribulations also, Knowing that tribulation
worketh patience, And patience experience, And experience hope, And hope meeketh not
ashamed, Because the love of God is shed abroad in our hearts by the Holy Ghost, Which
is given unto us.

For when we were yet without strength, In due time Christ died for the ungodly, For
scarcely for a righteous man will one die, Yet peradventure for a good man some would
even dare to die.

[21 : 37] But God commendeth his love toward us, In that while we were yet sinners, Christ died for
us. Much more then, Being now justified by his blood, We shall be saved from wrath
through him.

For if when we were enemies, We were reconciled to God by the death of his son, Much
more being reconciled, We shall be saved by his life.

And not only so, But we also joy in God through our Lord Jesus Christ, By whom we have
now received the atonement. Wherefore as by one man sin entered into the world, And
death by sin.

And so death passed upon all men, For that all have sinned. For until the law, Sin was in
the world, But sin is not imputed when there is no law.

Nevertheless, Death reigned from Adam to Moses, Even over them that had not sinned,
After the similitude of Adam's transgression, Who is the figure of him that was to come.

[22 : 50] But not as the offence, So also is the free gift. For if through the offence of one many be
dead, Much more the grace of God, And the gift by grace, Which is by one man, Jesus
Christ, Hath abounded unto many.

And not as it was by one that sinned, So is the gift. For the judgment was by one to
condemnation, But the free gift is of many offences unto justification.

For if by one man's offence, Death reigned by one, Much more they which receive
abundance of grace, And of the gift of righteousness, Shall reign in life by one, Jesus
Christ.

Therefore, as by the offence of one, Judgment came upon all men to condemnation, Even
so, by the righteousness of one, The free gift came upon all men, And to justification of
life.

For as by one man's disobedience, Many were made sinners. So by the obedience of one,
Shall many be made righteous.

[24 : 14] Moreover, the law entered, That the offence might abound. But where sin abounded,
Grace did much more abound. That as sin hath reigned unto death, Even so might grace
reign, Through righteousness unto eternal life, By Jesus Christ our Lord.

Amen, and may the Lord That his blessing to this reading of his word, And to his name be
the praise. Let us sing now some verses from Psalm 79, Psalm 79, And we're singing
from verse 8, Through to the end of the psalm.

Psalm 79, Verse 8, Against us mind not former sins, Thy tender mercies show, Let them
prevent us speedily, For we're brought very low.

For thy name's glory help us, Lord, Who hast our Saviour 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 Have in our sight our throne.

[25 : 42] O let the prisoner's sighs attend, Before thy sight on high. Preserve those in thy mighty power, That are designed to die.

And to our neighbours do some cause, That sevenfold rendered be. Even the reproach wherewith they have, O Lord, I reproach thee. So we thy folk and pasture sheep Shall give thee thanks always, And unto generations all We will show forth thy praise.

Let us sing these verses 8, 3 to 13 of Psalm 79, Against us mind not former sins. Thy tender mercy show.

Let them prevent us steadily, For we're from the Lord, Let us be blessed.

Let them prevent us steadily, For we're from the Lord, For thy name's glory, Help us, Lord, Who hast thou sick and been.

[27 : 16] Deliver us for thy name's sake, O purge thou with her sin.

Why say the heathen worship God, Let him to them be known.

When those who shed thy self's blood, Are in our sight your throne.

O let the prisoner's sight, The same before thy sight on high.

Pre deserve those ending. The ending 3 chill. caund segred me \$2 vimos hai That are designed to die.

[28 : 41] And to our neighbor's person cause its sinful greater be.

In the reproach wherewith they have the Lord reproached thee.

So with thy folk and passion sheep shall give thee thanks always.

And unto generations of we will show forth thy praise.

Amen. Amen.

[30 : 50] Particularly the words there of verse 20.

Moreover the law entered that the offense might abound. Most of you who were present in the morning will remember that we were looking at the words of Psalm 103.

And we considered how David had an extensive or seemed to have an extensive knowledge of sin.

That gave him the ability to appreciate the grace of God to the sinner.

And I hope I managed to convey the significance of that awareness. C.H. Spurgeon in his collection of commentators.

[32 : 10] The treasury of David. He gives his own comments on the Psalms. And gathers together or gleans from the writings of other commentators.

And in his observation of Psalm 103. He records that David is somebody who is mature in years.

At the time that he composes Psalm 103. And the reason that he suggests that is that he feels that David had a greater appreciation of the preciousness of God's pardon.

Arising out of his own keen awareness of sin in the life of the sinner. And that may be a good idea. And that may be a good idea.

I would agree with him there. Or sometimes it's not easy to pin down the time or the place that the Psalms were composed of the significance of what was said.

- [33 : 27] Or where it arose out of. But I think you could argue that David had by the point at which he wrote that Psalm.
- He had a good understanding of what sin was all about. Somebody who was probably guilty of a great many of these sins. I understood that.
- We can't be guilty of many sins without appreciating how sinful our sins are.
- Or ever coming to their point where they are acknowledged before God. But what I want us to understand is this.
- While David did not emphasize the activity of the Holy Spirit of God in his own life in that particular instance. I don't think it was possible for him to speak the way he did without the instrumentality of the Holy Spirit.
- [34 : 36] Without him being taught by the Spirit of God. Because I can say quite easily that just because a person is getting old.
- Just because he's maturing in years doesn't necessarily mean that his understanding about the nature of sin is getting any deeper.
- Or any greater. There are many people in this world and they've achieved an old age. But their knowledge of sin. Not experientially.
- Not experimentally. Has not increased. Yes, they've added to the number of sins that they were guilty of.
- No doubt. Perhaps broadened the expanse of them. But their knowledge of sin. But their knowledge of them has not increased in the sense that they understand what sin is or what it does to them or to others.
- [35 : 46] Well, the reason I mention that is because we're looking at the text here this evening. Or the passage here this evening. Because I think it brings to life for us something that we need to understand.
- Not just about sin. But the need that we have to look beyond ourselves to understand how it is so pervasive in our lives.
- And that we need God's help to appreciate that. And we need to be directed by him to the remedy for it.
- When you look at the context here where Paul has been writing his epistle to the Romans. Speaking as simply as we can put it, he says sin is a problem.
- Sin is a problem. And you would agree with him. Not only does he see it as a problem. He sees it as a never present problem.
- [36 : 55] Don't get away from it. It's always there. It's also something that is powerful and potent in the way that it manifests itself and impacts upon the lives of those who suffer because of it.
- And Paul wants the reader to understand that whatever sin is, it is followed by a penalty.
- So all of these things are acknowledged by Paul in this passage. But he wants us to understand for all the power, for all the magnitude offered, for all the pervasive elements that mark it out.
- It is something that there is an answer for. Paul appreciates the universality of it.
- But he also wants us to understand that notwithstanding that there is a remedy provided by the gospel that enables the sinner to take heart.
- [38 : 13] In chapter 3, Paul writes, verse 23, he says, Then he says, Which believeth in Jesus Christ.

He is able to speak of the nature of sin, the extent of sin. But he is always ready to say, Sin is not going to have the last word with regard to me or regard to you if you believe in the person of the Lord Jesus Christ.

In chapter 5, he says there, Wherefore, For if through the offence, so also is the free gift.

For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one Jesus Christ, hath abounded unto many.

You see the balanced way he is looking at this. He is not in any way diminishing the reality of the problem.

[40 : 18] As we suggested, David in the morning was not either. He wasn't belittling the reality of it, but rather he was emphasizing the remedy that God has provided in the scriptures.

Now he attributes sin and death to the action of one man. So that not only, not just one or two are affected, but all.

And he wants to understand that not just are individuals affected, but every part of the individual is affected. Every faculty of mind and body is affected by it.

And one major effect of that is the capacity that we have to appreciate the devastation brought by sin itself.

That we cannot properly understand it for ourselves. Even though the best of ministers like myself tells you with all erudition what sin has done in the life of the sinner.

[41 : 38] And you're listening with perfect clarity. Nothing hindering how you may hear the message that you have been told.

And yet, for all that, you're not really, without God's help, able to imbibe the truth as a whole, as it applies to you.

Because sin has this effect on us. It affects not only our judgment. It affects our ability to imbibe the truth of God.

It affects the ability that we have to take on board the significance of the truth that we have before us.

So I want us to begin with that emphasis. That's not what I want to end. I want to begin with that emphasis. Understanding just as we try to emphasize the reality of this scourge on the earth.

[42 : 51] The scourge on humankind that is sin. That it is not the last word. But we cannot address the situation that it confronts us with without at the same time realizing that it needs to be addressed.

And only by way of God's provision can we do so properly. I've got many books on the Holy Spirit in my study.

And probably one of the reasons why there are so many books on the Holy Spirit is that it is a topic that you can't really get enough of.

It's not something that you can easily get to grips with. Because he is at work in our world. He's at work in the lives of the church.

To all who form part of it. He is a central figure. And his activity is something that we should take on board. One of the authors that is commended to us.

[43 : 58] An author by the name of George Smeaton. And George Smeaton, just to cut, to take a shortcut, I'm going to quote some of the things that he describes to us.

That is true of every individual because of sin. And this is what he says. In other words, he's saying, when God created us, He created us with the ability to commune with himself.

To receive from him, directly and indirectly, by way of the Spirit, all the truths necessary to live in perfect conformity with his revealed will.

And the moment man fell into sin, that ability was lost. And this is what Smeaton says. He produces a list.

And it's just an abbreviated list. I'm not going to expound the things that he identifies. But he says this of every person who is without understanding, without the ability to appreciate what the Word of God is telling us.

[45 : 51] Because of the effect of sin. He says, We cannot know the things of the Spirit of God. We cannot be subject to the law of God.

Because of our unwillingness. We cannot call Jesus Lord in worship. Because he's not our Lord. We cannot bear fruit.

Because the fruit that God would look for is of himself by the Spirit. Without the Spirit, we are incapable of producing such fruit.

We cannot please God. We may think that we're pleasing God when we do something that God wants us to do. But without faith, we cannot please God.

We cannot receive the Spirit of Truth. Now, it's not a complete list. But it's a list of things that Smeaton recognizes that we, by nature, have fallen prey to.

[46 : 59] Without the help of the Spirit, this is where we are. This is what has overtaken us. And what we are to appreciate is that where we are, by nature, has not only hindered us.

That is, using the word hindered, prevented us from making progress. It has hindered us completely.

There is absolutely no forward momentum on our part. And the loss of the Holy Spirit has resulted in that.

And the implications of our natural spiritual condition are extreme, to say the very least. Something has to happen in order for that to change.

And that is what Paul is bringing to the attention of those who are recipients of this letter. He is telling them that by virtue of the grace of God in Christ Jesus, that the sin that hinders them is no longer a hindrance.

[48 : 22] And that is, with the Spirit's help, all of these things that were incapable of doing, they are now able to do. Now, while it may be possible for a person with a tender conscience to listen to the word of God and to in some way respond to it.

Because I think that would be the natural instinct for a person who is confronted with their inability. Confronted with their impotence to be offended by that.

And say, well, that's not true. I've often listened to God's word. And I've sought to put into practice what God's word is saying to me.

And it may well be the case that at some point in your life that God's word has come to you and you've been sufficiently challenged by it so as to endeavor in your own strength to do something about what you've discovered is wrong.

Or to put right something that you've found out needed to be put right. The conscience is God's word.

[50 : 18] He's not preached, could he not? And he was stimulated by the gospel that he heard preached. He trembled. He trembled when he heard God's word.

His conscience was disturbed because he was confronted by the reality of his own sinful behavior. But did it produce any significant or lasting effect upon him?

Not as far as we know. Now that's something you can answer for yourself. Have you ever been in a situation where God's word has spoken to you and you've been moved by it?

But that motion soon turned into stagnation. It's as if when we were children.

We used to make trolleys. Make little bogies that we would put wheels on and we would ride down a hill.

[51 : 22] The hill was steep. It would carry on around to the bottom. But at some point it would lose momentum. It would run out of energy. Because it wasn't powered.

And it would come to a halt. And you would have to get off and start pushing if somebody was sitting in it. Or pulling it if somebody wasn't. But that's the way some people respond to the gospel.

There's a bit of initial momentum. But then because the spirit of the Lord is not really in it. It loses impetus. It loses direction. It doesn't really get anywhere.

Now that's not what Paul is commending to us here. He wants us to understand that the role of the spirit, as you see him brought to our attention here, is using the law of God.

The law enters. It's just not the bare law. I hesitate to use that word. The law in the sense of God's word.

[52 : 31] Coming into our experience. And that in order to condemn us. That in order to convict us. That in order to enlighten us. To make us aware of what needs to be brought on to us. In order to stimulate action. Not just action, but action of the proper sort.

Action that he himself is. He's responsible for. One of the older ministers used to describe to the congregation that he ministered to.

The work of the spirit. He said it has two parts to it. One part, he said, is like the work of a needle. And the needle.

And the needle has to pierce the material. In order for it to work. But it has to be attached to it.

[53 : 33] But it has to be attached to a thread. Or a thread has to be attached to it. So where the needle pierces. The thread. Peels the rift that the needle has made.

It means. Where the needle has pierced. And he said. And he said. When it comes to the work of the Holy Spirit. The word of God in the hand of the spirit.

Pierces. In the first instance. But only in order. That healing may take place. And the bringing home to us.

Of the exceeding sinfulness of sin. Is part of the Holy Spirit's work. Which then brings us to the person of the Lord Jesus Christ.

Who is the answer and the remedy. To our predicament because of sin. We go forward to the next chapter. Chapter 7.

[54 : 40] We see the apostle there speaking again. Of the work of the law. Wherefore he says. The law is holy.

And the commandment holy. And just and good. Was then that which is good. May death unto me. God forbid. He says. But sin. That it might appear sin.

Worketh death in me. By that which is good. That sin by the commandment. Might become exceeding sinful. For we know that the law is spiritual. But I am carnal.

And sold under sin. For that which I do not allow. For that. What I would. That I do not. But what I hate. That I do. And so on. Familiar words. I think to some of you.

But the point. The point that I would make. Concerning. What the apostle is. Bringing to our attention. Is this. We need to be awakened.

[55 : 36] To a sense of our sin. In order for that remedy. For sin. To be made meaningful to us. You know. Being awakened.

To a sense of sin. Is one thing. But it is not. It is not meant to stop there. If you are unconverted.

The word of God. Means to make you. Sense or understand. Your unconverted state. But what good is that.

To you. To know that you are unconverted. What good is it to you. To know that you are unconverted. Unless. There is something. That.

Makes it. Possible. For you. To experience. Conversion. Or that. Incites you. To desire. Conversion. For yourself. Because we can't.

[56 : 34] Convert ourselves. Look at how Paul puts it. It must stretch out. To the abounding grace. That meets the demands.

That are placed upon it. Grace is one of these words. That is most frequently. In the vocabulary. Or used by the Christian.

They use it very often. Because it is one of these words. It is very handy. Because you can use it. And people know. It is a spiritual word. And it must mean.

Something spiritual. But exactly. What it means. When it is used. It is not always. That clear. But as we stated.

This morning. It is of the nature. Of grace. That it is. Entirely undeserved. Unmerited. It is not something. That we can.

[57 : 35] Persuade God. To supply us with. It is not something. That we can. Provoke God. To bring to us.

Although you might think. That from some people. It is. Undeserved. Entirely so. Jim Parker.

In one of his books. Makes this observation. And I think. I would agree with him. That. Grace. Can only be. Fully understood.

As it is connected. With the passion. Of the Lord Jesus Christ. The passion. Of the Lord Jesus Christ. As he is crucified. And as he is.

Written from the dead. And that. By reason of. The atoning work. That he has. Completed. There you find.

[58 : 28] The true explanation. Of what grace is. And it is. Faith in Christ. Belief in this. Gospel. Of. Of his. That speaks. Of his work.

Speaks of his work. Finished. Speaks of the. The. The end product. If you like. The redemption. Of sinners. Sinners. That's where you find.

Grace. Abounding. Even to the chief of sinners. Which Paul knew all about. You can only. Be saved. By grace.

Through faith. That's what the scripture. Says to you. And that. We are told. Is a gift of God. Going back to. How it often.

Happens. Or. Trying to explain it. In a way that. That we can. Place it inside. Our. Experience. We need to.

[59 : 27] Understand. Something. Of how. The Holy Spirit. Works. In the life. Of a believer. And sometimes. He works. Differently. To the. Other times.

That he works. Sometimes. He works. And he brings. The. The gross. Nature. Of sin. To our attention. Sometimes.

He brings. The beauty. Of Christ. To our attention. Depending. On who we are. And what we are. Depending. On the kind. Of mentality. We have. Depending.

On the spiritual. Condition. That the spirit. Is dealing with. It may vary. From time. To time.

It may vary. From person. To person. Indeed. One person. Who needs. To be confronted. With the. The heinous. Nature. Of their sinfulness. Might at another time. Need to be confronted.

[60 : 22] With the. Loving. Nature. Of the Lord. Jesus Christ. And vice versa. You might be.

In a situation. Where. You need to hear. About your sin. And you need to be. Confronted. By the nature. Of your sin. And you need to be. Reminded about. The effect of it. On your life.

And on the lives. Of others. In order. To make you. Feel. Your need. Of Christ. And your need. Of grace. I was reading.

In one of. Murdoch Campbell's. Many books. He was talking. About a man. Called Donald. Duff. And I don't know. When you read. About these. Old saints.

From a past generation. You wonder. What kind of people. They were. And sometimes. You're told. That they were. Terrible people. That they were. You know. Vile sinners. And that they did.

[61 : 22] All kinds of wrong things. And God. In his mercy. Came to them. And saved them. Now Donald Duff. Was not somebody. Like that.

He came. Came to know God. Through reading. A Christian book. The book. Was a book. By. That was.

Often. On the shelves. Of many Christians. In the highlands. And islands. A book. That. Was.

By. A man called. Thomas Boston. The fourfold state. I don't know. How many of you. You have read. Thomas Boston's. Fourfold state.

It's not an easy read. And it certainly. Wouldn't be an easy read. For a person. Who wasn't. A professing Christian. But this was. This man's diet. He was reading.

[62 : 16] This book. And. I don't know. What spiritual state. He was in. When he read the book. But as a result. Of his reading the book. He was convinced.

That he needed. A new heart. That was the conviction. That he had. As he read the book. That drove him. Into the darkness. Of despair. Because.

He saw. His sinful heart. In a way. That he hadn't seen it before. And as a result. Of that. He would go out. And pray to God. And what. His prayer was.

Essentially. It made up. Of one thing. He wanted. God. To do. What David wanted. Lord. Create in me. A clean heart.

A new heart. He wanted. A new heart. And. He was praying. That prayer. For. I don't know. How long. But on one occasion.

[63 : 10] When he was down. On his knees. Praying. This prayer. It was as if. A voice came to him. And asked him. What are you going to do.

With your new heart. When you get it. What is your new heart. Going to do. For you. And that was. Followed by another voice. Saying to him. God.

You need. It's not just. A new heart. You need. To see. The person. Of the Lord. Jesus Christ. High. And lifted up. Sitting at the right hand.

Of God. In heaven. And that was the way. That God. Persuaded him. That there was. Salvation. To be found. In Jesus Christ.

Christ. Now that was. Something quite. Unusual. I would imagine. Certainly unusual. In our day. But.

[64 : 03] It was the work. Of the spirit. It was the work. Of God's spirit. Telling this person. You know. Sin has left you. In a bad way.

And you. Are not going to. Change. That. By your own. Devices. You are not going to do it. But I direct you. To one.

Who can. Change you. And change your life. And address you. Need. As a sinner. Now. Having done that.

What happens. Do you fold your hands. Converted Christian. Having come to know. That you are a sinner.

Saved by grace. Having come to appreciate. Appreciate. The provision. That God has made. In Christ Jesus. What have you done. Since that happened. In your life.

[64 : 58] Well. Paul says. Where sin abounded. Grace did much more abound. That as sin. Has reigned unto death.

Even so. Might grace reign. Through righteousness. Unto eternal life. By Jesus Christ. Our Lord. That word. To reign.

It's all important. Grace. Becomes. The rolling. Factor. In your experience. Not your own.

Endeavors. Not your own. Abilities. To thwart sin. In all its shapes. And forms. But. You're. You're. You're. Constant. Seeking.

God's. Help. To deal with. What you are. By nature. God's grace. For every situation. That find. Finds you. Or that.

[65 : 54] You find yourself in. Not just. Sin itself. But. All the. The effects. Of living. In a sinful world.

All the challenges. That you meet. All the trials. And testings. That you have to. Overcome. How do you do it? With the grace. Of God.

That will enable you. To achieve. The end. That he has in view. For all sinners. Saved by grace. The fullness. Of eternal life. By Christ Jesus.

Well. May you understand. Something of that. And know that. The blood of Jesus Christ. Cleanses. The sinner. Of all sin. And that is.

Our hope. Let us pray. Ever. Blessed God. We give thanks. For the. Truth that said. Sin before us. Not as something.

[66 : 48] That will. Have the last word. With regard to all men. But something. That Christ Jesus. The Lord. Has entered into the world.

To deal with. On behalf of his soul. We give thanks. That he has secured. The victory. Over sin. And the grave. May we look to him. And trust in him. For a salvation.

Of our soul. Forgive us in him. Amen. The closing psalm. Is Psalm 130. I'm going to sing. The whole of the psalm.

Psalm 130. Lord. From the depths. To thee I cried. My voice. Lord. Do thou hear. And to my supplications voice. Give an attentive ear.

In the last version. Plenteous redemption. Is ever found with him. And from all his. Iniquities. He is filled. Shall redeem. Lord. From the depths.

[67 : 44] To thee I cried. Lord. From the depths. To thee.

I cried. My voice. Lord. Do thou hear.

One cheer. To thee. Lord. Lord.

Lord, who shall stand in love? O Lord, just mark iniquity, But yet with thee forgiveness is not fair, The mayest be.

I wait for God my soul, Could we?

[69 : 17] My hope is in this word, More than it is, For warning watch, My soul is for the Lord.

I sing for the name of God, The morning light to see, Let Israel hold in the Lord, For with the mercy's feet, And plenteous His kingdom is ever right, With Him and from all His iniquities,

He is real, And shall redeemed.

Now may grace, mercy, and peace from God the Father, the Son, and the Holy Spirit rest and abide with you all, never and always. Amen.