

The spirit of grace and supplications (Quality: Very good)

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Date: 09 February 1986

Preacher: Stehouwer, Jay K (1924 - 2019)

[0 : 00] As the Lord helps me, I would like to direct your attention to some thoughts in the prophecy of Zechariah chapter 12 and verse 10. That's the prophecy of Zechariah 12 and verse 10.

And I will pour it upon to the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications. And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn.

That's the prophecy of Zechariah chapter 12 and verse 10. When I read this verse, I cannot help but think, friends, how that this one particular verse was used as a servant of God in the land of Scotland, and how it was that through the ministry of this word there was a revival which broke out.

This is back in the 18th, the year of 1800, the early part. And as we deal with this subject this evening hour and the truth of which is contained in this text, may it be, friends, we might see the necessity of reviving.

Collectively, yes, but individually as well. And that souls who yet are remaining in nature's darkness this evening hour might see the absolute necessity of that blessed gift of God to the Holy Spirit upon us.

[1 : 52] Now, when we look into our text or into this chapter, beginning more or less at verse 9, we see there the prophet is speaking about those enemies which come against Jerusalem.

Now, the enemies of Jerusalem, friends, have always been a perpetual nature. We only have to look back to the early, see how that right there in the Garden of Eden, there was Satan, the vouched enemy of the Church of God.

For in this narrative which lays before us this evening hour, friends, definitely Jerusalem is speaking about the Church of God.

I ought not try to have to explain that, friends, because we read in the New Testament how that Paul in Galatians and in Hebrews, and I believe also in Romans, speaks about Jerusalem, which is heavenly, which is from above.

In the book of Revelation, also Jerusalem is referred to as the Bridegroom of Christ, which is the Church of God. And I hope to deal with this subject a little later.

[3 : 09] But, friends, there's always going to be enemies. And so there are the enemies of the Church of God. Now, each one of us, friends, do have an enemy.

Whether we are quickened into the divine life or not, we still are, by nature, have the enemy, which is sin. Sin, Satan, in this world, is that of which captivates multitudes of souls this evening hour.

And I should say, throughout our life. Oh, when I think sometimes, and let us just think of some, not because we are here this evening hour, does it make us any better than others?

But let us just think, possibly, of generally the world pursuing after its pleasures, its pomp, its show, taking up with laughter and folly and foolishness.

Oh, friends, what are they? Are they not captive by sin, Satan, in this world? And when we think upon them, and if we know something different in our own soul, all we can think of that word of which Paul says to the Church at Corinth, such were some of you.

[4 : 24] But he, oh yes, by the quickening power of that Blessed Spirit, that's what made the difference. Now we find here that in that particular time, when the enemy surrounds Jerusalem, then the Lord is going to pour out the spirit of grace and of supplication upon Jerusalem.

Let us think then of these enemies as the world. There we are, all captive. And we will remain captive under this world, Satan, and the curse of the law until the spirit of the Lord is poured out.

And so we find this is going to make the vast difference. So into the words which lay before us, we might look at three possible thoughts.

To begin with, friends, we see a promised gift where the Lord says, I will pour out upon the house of David and so forth.

Also, let us notice these persons to whom are going to the recipients of this gift. They are, as I already said, friends, the house of David and the inhabitants of Jerusalem.

[5 : 48] And then finally, friends, let us notice something of its effect. The spirit of grace and of supplication, when poured out, friends, will have an effect.

First of all, then notice this promised gift. What is it? The spirit here, friends, is the Holy Spirit of God.

That blessed third person of the Trinity. We often use this in the conclusion of our service, which we call to the benediction.

May the grace of the Savior and the love of the Father. But, friends, the grace of Christ and the love of God to the Father will never be made known unto us but by the communication of God to the Holy Spirit.

So it is God is a spirit and as well as the Son is the spirit. And yet the spirit is a divine person of its own. The grace of the Holy Spirit.

[7 : 00] They each have their blessed work in the Trinity. And what a mercy to be able to trace out the blessed work of the Trinity in our own soul's experience.

Because all the grace which is found in Christ and the love which is found in God and vice versa will never be made known unto us, friends, but by the blessed work of the Spirit.

Now, we find here in the words of our text that it is to be poured out. There's a reason, friends, why it must be poured out.

Oh, we pour something out, friends, when there is an emptiness to be poured into. When there is an absolute need. When a child only has a little dirt on his hands, friends, it takes a little water and it cleans it up.

But if it becomes filth with mire and dirt and corruption, it requires much water and possibly even a change of the bath water. Almost, we would say, let there be poured out as a shower upon him so that it might, as it were, wash away all of its filth.

[8 : 11] I hope, friends, you can see that this blessed promise contains an abundant of mercy. For we read here, And it shall come, and I will pour out upon the house of David the spirit of grace and of supplication.

Now, is there a difference between grace and supplication? I feel, friends, there is. Grace is that of which flows from God as his free favor.

Remember, friends, grace always means a free, unmerited favor under the part of God. What a glorious truth. That's grace.

Grace is that of which flows from God as his free favor. And, friends, to such wretched sinners, as we're going to notice who they are, it needs to be poured out. Where grace then is poured out by God upon that person, then there is going to be a supplication then from their heart.

I don't believe I'm doing any violation to the word of God when I speak of grace and of supplication as a distinct there between regeneration and conversion.

[9 : 36] You remember from time to time I have tried to bring before you the difference between regeneration and conversion. Regeneration is the act of God's free and sovereign gift to a person dead in their trespasses and their sins.

In other words, regeneration is the movement of God to a sinner. Conversion, then, is the movement of a regenerated person unto God.

I did want to state that the conversion is the movement of a regenerated soul because once on an occasion someone didn't understand that well when I didn't include that.

But I'll put it this way. And we're correct. Regeneration is the movement of God to a sinner. Conversion is the movement of a sinner to God.

Grace, then, is God drawing near to a sinner. And supplication is the movement of a sinner drawing near unto God.

[10 : 53] In other words, there will not be any supplication unless there is first grace given. Oh, let us speak a little bit more about this gift before we go on.

Regeneration, or the gift of this blessed spirit. Do not we always contribute to the spirit to quickening a soul into divine life.

The quickening of a soul into divine life, friend, is of grace and of grace alone. There is no merit nor esteem in any man upon the face of the earth that the Holy Spirit should come down and descend and quicken a man into the divine life.

And that way, friend, you can take encouragement if you have a knowledge of yourself. That's grace. Grace is that of which comes down and enlightenings the soul to a knowledge of self and to a knowledge of God.

Grace is that of which brings forth the spirit of repentance. And anyone who has ever repented of their sins, friends, never regrets the fact that God brought them to a true repentance of their sin.

[12 : 04] Because where the spirit brings repentance, he's also going to bring that soul by faith to the Lord Jesus Christ. So we see here, then, that this is a blessed gift.

It is God, the Holy Spirit, communicating to this soul that of which they stand in need of. By that communication, it brings forth that in the heart of supplication before God.

Paul never prayed. I should say Saul never prayed until he was quickened into divine life. Then it is recorded of God speaking to the Ananias and saying, Behold, he prayeth.

There's a wonder. Paul praying. Oh, friend, what a mercy. So we see here, this is the promised gift.

Now, before we go any further, then, let us notice the persons to whom this is poured out upon. I believe this is important that we understand who these persons are.

[13 : 19] When we look quickly upon our text, we read, I will pour it upon to the house of David and upon the inhabitants of Jerusalem. Now, any exercised, condemned soul among us who does not understand the interpretation of this text, friends would say, well, that cuts me on.

If God only pours out his spirit of grace and of supplication upon the house of David and upon the inhabitants of Jerusalem, I am the most wretched and vilest thing upon the face of the earth because David was a man favored of God.

Jerusalem was a place also which was highly favored of God. I can understand why God would pour out his spirit of grace and supplication upon them. But I believe, friends, we have to look at what this prophecy was pointing to.

This prophecy was pointing to the day, when, to the day of Pentecost, that of which took place there in Jerusalem, literally.

But it has a spiritual application. Now let us notice the house of David and the inhabitants of Jerusalem.

[14 : 35] Friend, there were no such vilest and wretched sinners that ever existed upon the face of the earth as the house of David and the inhabitants of Jerusalem because they were the very persons which said about the Savior of sinners, we do not want this man to reign over us.

We do not want him to be our king. We want him crucified and put to death and put out of all remembrance. We do not want him. We hate him.

We despise his teachings. Put him away. Now there is no greater sin ever committed than the sins against the gospel. No greater sin ever committed against God than to despise his gift which he gives as the Savior.

And no greater sin than a sin against the Lord Jesus Christ to despise the gospel and the teachings of which he brings. Now what is this?

Is not this the very thing which exists in every man by nature? Is there anyone here this evening hour, including myself, who hath not so grievously sinned against the means, the grace, the mercies of God?

[15 : 59] Oh, are we not all guilty, friend? But we find to these very guilty persons the Lord in his sovereign love and mercy is to pour out upon them a blessing of which, friends, there is no blessing here upon the whole of the face of the earth of which can compare with it.

Notice again. And I, oh, does it not speak then of God's love and of his mercy and of his grace? And I, at the time when the enemy surrounds Jerusalem, a time when it looks most hopeless, as it were, for self, when we are brought to realize the nature of sin and of Satan and of this world, when we feel that any time we're going to be consumed up in him and shall utterly perish under the hand of our own sin, under the hand of Satan, and under the hand of this wicked, wicked world.

It is at this time the Lord says, I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication.

I hope, friends, you can see a little bit of a hope here. Undeserved sinners. What we also see here, friends, is God is very jealous for his church.

Now the Lord has a church. They are only known unto him. We do not know the elect. But I do know this, that the whole of the church equally fell into the federal head Adam.

[17 : 44] I cannot look upon some person who normally will say is of a good behavior and then say, well, are you converted? And this person, if he's honest, he would say, I'm not converted.

I can't say, well, of that person, well, with your good behavior and how gracious you are, naturally speaking, I'm sure the day is coming you're going to be converted.

Oh, friend, that isn't the case. Isn't it a mercy that we have some descriptions in God's words of some of the most vilest sinners who were brought to salvation?

Now, anybody here this evening, our who knows something of grace, yet in his own soul, he feels himself to be the vilest. I know sometimes it's hard for our young friends to comprehend this.

And sometimes I used to hear some of the older friends speak of what God did and hear them speak of their sins. Some of them could actually speak of some deep sins which they fell into.

[18 : 47] Not that they wanted to describe them. No one wants to expose what they did. But some of them, but every one of them often spoke of themselves as being deep sinners. Maybe not some of them gone into great depths of this world, but yet sinners.

And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication. In other words, this grace is that of which will quicken them into the divine life and of the supplications then is their prayers.

Yes, they will pray. Prayer is the native breath of a quickened child of God. When once quickened into the divine life, they can't cease from prayer.

There may be seasons and signs and times when, friends, it seems as if prayer is gone. The world seems to crowd in onto them. And they allow, as it were, Satan to come in with their unbelief and cares and pleasures of this world.

And prayer is gone, but they won't stay there very long. Prayer will come out. It'll break forth someplace, somehow. We hope not too long of a time, but it can.

[20 : 02] But that we have to leave with the Lord. When he once commences, he carries on. A living child will cry. A living child will desire.

A living child will know what it is to be, want to be caressed and want to be handled. A living child will go to its parent. A dead child knows nothing, nothing at all.

Oh, what a mercy if you feel to be only a child and yet find there is a cry and a sigh in your own soul like the publican that you might have mercy from God.

Oh, those are supplications. Yes, they'll be continual. They'll not let you alone. The Lord will deepen it. And as I already said, friends, it is a mercy to notice these persons who are going to receive it.

Once again, they are the house of David and the inhabitants of Jerusalem. to show you the grace of Christ, before he was taken up into glory, he sent his disciples there to preach the gospel.

[21 : 14] He told them to go into all the world and to preach the gospel. But he says, begin at Jerusalem, then in Judea, then in Samaria, and then to the uttermost parts of the earth.

Why did he bid them to start at Jerusalem? Because there was the greatest of sinners and there was the gospel was most needed.

Oh, the spirit of grace and of supplication. Now then, what is the effect? We find here that the effect is this, and they shall look unto me.

Oh, friends, there is the nature of faith. They will look unto him. I realize, friends, that the law is that which reveals sin and the law has a very important work in the work of salvation, though the law never saves.

But, friends, we need the illumination of our eyes to see the law and to understand it. But when the spirit of grace and of supplication is poured out, and as I said, it needs to be poured out because of the abundance of sins upon these characters, they will not look to the law.

[22 : 35] They may for a time, but they're going to come to this conclusion that salvation is neither by the works nor by the law.

But here's the spirit of grace. It reveals the Savior. I believe one of the greatest convictions of sin to a living child of God is this, of their sins against the gospel.

Think it through. Sins against the law are sad and will condemn us. But I believe the greatest grief that ever causes upon the child of God is his knowledge that I have sinned against the gospel.

I have made light of it. And that, friends, I believe, often brings a person almost, not quite, to despair. Oh, friends, then they will see that it was him whom they have pierced.

In other words, those Jews at the day of Pentecost, they said, men and brethren, what shall we do? they were brought to realize the terrible sin which they had done.

[23 : 49] Oh, I know God is free. I'm not going to try to set up an exact pattern of how the Lord is going to lead you and guide you. But it is a blessed gospel.

And the sins against the gospel are sad, aren't they? And they shall look unto me whom they have pierced.

Then let us also notice, and I hope to come back to that a little later, we have a further description or the effect of the Spirit upon them.

As one, and they shall mourn for him. That is, a thought of Christ and the neglect of the gospel and the abundance of his grace and of his mercy and the fact that he came to save sinners.

And while we were in our unconverted state as sinners, we did not go to him. But now, when the Spirit of grace and the supplication is wrought upon of the person, they do go.

[24 : 57] They begin to see their unworthiness, but they will go. But we also read here that they shall mourn. And they shall mourn for him as one mourneth for his only son and shall be in bitterness for him as one that is in bitterness for his firstborn.

Again, this needs a little explanation. You remember, friends, that in the Jewish family they always made much over their firstborn. And it was their desire that to the firstborn would be a son.

You remember, all of that blessings of which they had naturally were handed down to them and all of their property and the blessings of which they had were to be bestowed primarily to the firstborn and then to the rest of the children.

Now, let us imagine, here is a man like Abraham or like Isaac or one of the others who have great possessions. Actually, I should say, as one who was in the land of Canaan, under the reign of the kings, I'm speaking of a day of prosperity and of goodness.

And he knows that that land of which he is in possession was given to him of God through his family. You can imagine what great joy would be in his heart when he has a son born to him.

[26 : 22] Here is one who will carry on. He's the heir of all things. And then let us, we know, in the word of God to those who had their only son, and when they was taken from them, friends, there was great mourning.

It was bitterness. Because all hope of the carrying on of the name and of the blessings of which the Lord had given now had come to an end.

I believe there's nothing so grievous to anybody than to lose their own child. And I don't want to distract your mind, but I believe we have to say it is. We can lose a loved one and a friend, but when one loses their own child, as it were, one of whom they have their hopes depending upon for a future generation, it is grievous.

Now, the Lord makes a comparison. Now, what is it in spiritually than to mourn as one who mourns for their son, that only son of which they have?

In other words, one mourns as if they have no hope, and yet there is a hope. When one buries a loved one, friends, all hope of that ever having communication or any good from that dead person is gone.

[27 : 41] There's no hope of reliant. So they mourn as a loved one, I'm speaking not now spiritually, they mourn as those because they have no hope for the resurrection or for this person to come back.

Now, if they're a child of God, they can mourn but not as one that has no hope. That's for eternity. I'm speaking naturally. But yet, we find that when it comes to the spiritual mourning over our sins and what we have done despite to the gospel of God's grace, a living child of God will mourn yet, now I know this is a paradox, as if he has no hope and yet he has a hope.

He will mourn in himself realizing there's no hope here. All I see is but my sins, my shortcomings and mine iniquities before the eyes of deity.

I am guilty. I'll never find any goodness or any righteousness to come out of this. Neither by my will nor by my might nor by our power can I save self.

Therefore, they mourn over themselves as no hope. But yet in the midst of the mourning over themselves without a hope, there is a hope in the gospel. And the hope in the gospel is this, that Jesus Christ did come into this world for the salvation of a soul.

[29 : 06] Oh, what a mercy, friend, if you find yourselves a sinner and have come to this place. My only hope is this, that is in the mercies of God, if he doth not show mercy upon this wretched person I am, then I'm a hopeless case.

But we hope in his mercy. So, in this mourning, friends, it is not a hopeless mercy complete, but it is like the mourning of that of which was found in the land of Nineveh.

Who can tell? Who can tell? And what a mercy from time to time to see some blessed truth in the gospel, some blessed promise in the gospel, as it were, shine forth into midst of all of our darkness.

Oh, friends, what a mercy, then we can go back to the opening clause in our text. And I will pour. That shows its abundance because of the abundance which is needed on the part of those who are sinners.

Oh, it is grace which superabounds over the aboundings of sin. I will pour. This can only come from God. I will pour it out.

[30 : 25] And what is it? The Spirit, that blessed Spirit of God, which works mightily, irresistibly, and grants all that we stand in need of, who is every part of the Godhead in power, might, and glory.

I will pour it out. The Spirit of grace, an undeserved merit, a favor of which one does not stand in desert of, but I'm going to pour it out.

And by the pouring out of that grace upon that individual, there's going to be the pouring out of their own soul and supplications before the throne of grace.

there's not much difference that I believe that we can make between supplications and prayer. We sometimes speak about prayers and supplications. Prayers, some believe, some things seem to me they are the audibly or the ordered prayers, though the Spirit.

Supplications, they often think, refer to the sighs, the groans of which are the work of the Spirit as well, of which cannot be uttered. I want to pray in the Spirit when I pray audibly, and I want to pray in an orderly fashion of which will prove to be beneficial to you and profitable to the hearer, but friends, I confess, there's times in my own home that my prayers would not be suitable to be heard in public.

[31 : 55] They are mostly just sighs and groans and petitions and oh Lord, oh Lord, sometimes nothing farther than that. If we want to make a distinction, friends, it could be there, but I'll leave that.

But certainly they are found both, aren't they? Sometimes I believe even silently we can order our prayer. Not that we want to rest in prayers, friends, but I believe there's sometimes we can spread our wants and our needs before the Lord.

And sometimes it's only a sigh and a groan and a heaving out of the breast before God. Well, friends, if sighs and groans is the sign of life, then I'm safe for eternity.

Not that I want to only rest in my sighs and groans, friends, but I want to rest in Christ. There's my rest. But it's not going to be without the sighs and the groans.

Oh, what a mercy, friend, if you know something of sighs and groans in your own soul. Because we read in the word of God that the Lord will hear them. He hears the sighs and the groans of the prisoner.

[33 : 06] And certainly these individuals here in our text were such. They were surrounded with enemy. But, friends, they were consciousness of it. Oh, when I think of my own loved ones and friends and family, when I think of others' friends, they are surrounded with the enemy, but they're not conscious of it.

They love the enemy. They love this world. They love sin. What a mercy to cry out into the bondage of it. We read here that they will look unto me.

Oh, faith always points out the road. They point out to him who hath been pierced. They will mourn after him, after his saving power.

They will mourn after the Lord Jesus. It will bring them there. This is the nature of faith. This is the nature of the pouring out of the spirit of grace. it directs us to the fountain.

And I believe, friends, quickly as we look upon a few expressions here, which is found here in the remaining verses of this chapter, we read here that in that day there shall be, that is in verse 11, a great morning in Jerusalem.

[34 : 21] And the reference there is to that morning of which took place in the valley of Megidon. And you remember, friends, that's where that good and gracious king, Josiah, died.

You remember the Lord promised Josiah that as long as he lived, there would be peace and prosperity in Jerusalem. But he said that as soon as he passed away and died, it would be the end of God's mercy upon Jerusalem.

And then there would be the judgments. Josiah was only a young boy when he began to reign, and he was only eight years of age. The fear of the Lord was made evident in a very early period in his life.

And then we read that when he was 39 years of age, he was slain in battle. Young age of only 39, he reigned for 31 years.

And then Jeremiah knew the word. Jeremiah wept, and we read in the prophecies, excuse me, we read in those chapters there of Corinthians, or Chronicles there, of the weeping.

[35 : 37] I might just read there, and all Judah and Jerusalem mourned for Josiah, and Jeremiah lamented for Josiah, and all the singing men and the singing women spake of Josiah and their lamentations to this day, and made him an ordinance in Israel, and behold, they are written in the lamentations.

In other words, there was a weeping and a wailing there of the children of Judah, and of the godly when they heard Josiah died. Oh, friends, what a mercy when all of our hope and self dies.

I realize, friends, there's going to be some weeping and mourning within self. The Lord compares it to this. Now, in that particular time, friends, there was no hope, but yet there was a hope in the gospel, isn't there?

There is no hopeless persons under the sound of the gospel, because the gospel is that, friends, which tells us about the Savior. We have a description further of the work of repentance here in these verses that the land shall mourn apart, in verse 12, and every family, the house of David and their wives apart, and the house of Nathan apart, and their wives apart.

The house of Nathan, you remember, is one of the sons of David. And out of the line of Nathan, if I'm correct, friends, came forth to the seat of Zerubbabel, and was also found in the lineage of Christ, as well as of Solomon.

[37 : 11] I can't really give you the complete explanation of it now. It's gone from me. But what is the meaning of these verses is this, that each person who was found a member of the Church of Christ will know experimentally in his own soul what it is to be a sinner.

I realize in the day of Pentecost there were many who were wrought upon at one occasion, but yet each one in their own soul felt to themselves to be guilty.

They felt to be those who had pierced the sides of Christ and have crucified him. In other words, it is your own sins which will become a reality. I realize with grace we're going to mourn over the sins of our loved ones, but the mourning over our sins of our loved ones ought to bring us in prayer.

And we may well pray that the Lord might bring them to a humble and a true repentance of their sins before him, but friends, it will never bring salvation of itself to them.

Each one will know what it is, each one apart. Like Hezekiah, he turned his face to the wall. I realize, friends, and it is a mercy when there are those in the family who know something of the workings of these things together, like a husband and a wife, the Lord touching their hearts and bringing them in convictions of their sin to be able to converse one with another.

[38 : 46] A mercy when they come into a place of liberty for themselves. But yet, each one apart. In their own individual experience, and each one is going to be different.

Now, friends, we also read the house of Levi and this house of Shimei. The Shimei was part of the priesthood, not the Shimei that cursed David on one occasion.

If I want to make a spiritual application, friends, it is this. They were the religious persons. They were those who were in charge of the religious worship.

And when we look at it personally in our own soul, how each one is going to find that all of his religion by nature is brought to naught. My church going condemns me.

All of my hearing of the gospel in an unconverted state only brings added sin to me. though it was a great privilege, I despised it. But where there is the spirit of grace, friends, there is a cry for mercy.

[39 : 54] And so they will. And then, friends, in closing, I just want to draw your attention quickly. Because I believe this chapter and what I have yet said thus far, friends, is not complete unless our eyes quickly glance over to the thirteenth chapter in the first words.

in that day. In that appointed day of God. Into the day of the gospel. Now, the gospel is that, friends, of which runs from the day of Christ unto the final end.

Of which I remember, you remember recently, I tried to interpret somewhat of the millennial reign of Christ. That is, the reign of the gospel. And yet, when it comes to the application of the gospel to our own soul, it becomes a very personal thing in that day.

I love that verse of which is found, I believe it's in Psalm 103, where we read this, there is a set time to favor Zion. That set time, friend, is there in the councils of eternity.

And oh, if we could only realize, friend, that every hope, every blessing which has ever come to our soul, is that of which was made in the councils of eternity.

[41 : 13] Oh, if we can have a little glimpse of eternity, and that of which took place even before the creation of the heaven and earth, that the Lord had a favor, a favor of good.

Yes, there in spite of all of our sins and our fall in our federal head, Adam, it was all appointed of God that on that occasion, Jesus must needs pass by.

He must needs go to Samaria. The gospel must needs there find out the eunuch there in the desert. Paul must go there to Athens and to Corinthians and to Rome and to others to preach the gospel that they who were ordained from all eternity shall be sought out.

Oh, sometimes I can imagine things how some of those men steeped in idolatry, sin, darkness, and without hope. And when the gospel came to them and Paul went on to expound unto them how that this is all ordained from eternity, how it must have melted because grace will melt.

It'll bring one low. Nothing brings so low as grace and as a sense of grace. Oh, in that day there shall be a fountain open.

[42 : 35] Now, in one respect, friends, that fountain is open. But we, like there of Hagar, need our eyes to be open to see it. She perished with thirst.

Everything was hopeless. And the Lord opened her eyes and she seen a well. And she went. So spiritually. When the Lord shows you that fountain which is found in Christ, out of the sides of Christ, there's blood to atone, water to cleanse, blood to cleanse all, to make an atonement for our sins, and the water to wash it away.

Friends, we need both. Blood makes an atonement and satisfies justice. But there upon our conscience and upon our being is that stain and water must also flow out of this same well to cleanse us of all of our iniquities.

When I mentioned here, there's a thought comes to me, I ought to have mentioned to before. When there is the spirit of grace, grace is that, friends, which sanctifies.

For without grace, friends, we will not be separated from self. What does sanctified mean? It means two things primarily. It means to cleanse and it means to separate.

[44 : 01] I ought to use the separation first and then to cleanse. And so when the spirit of God comes, that spirit of grace, it separates us from all of this doomed, condemned world.

Think of it. Ode to grace. We need it, don't we? That is that of which makes a separation. That person, when the spirit comes, is not no more as others.

It distinguishes them by the spirit of God. Then further, grace is that which works in the soul to sanctify and to purify us by faith that there is to be found salvation only in one which is Christ.

Christ. Oh, can you see the beauty of that verse? In that day. Yes, the day of the gospel. There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem whom I already described.

And what for? For sin and uncleanness. Yes, to those who are abominable in the sight of God. Now only the blood of Christ can cleanse sin.

[45 : 19] Oh, friends, what a precious thing. The blood of Jesus Christ cleanseth from all sin. Oh, may we know, friend, what it is to go to that fountain and plunge ourselves into it and to be washed of all of our iniquities and all of our sins.

And the wonderful part of it, friend, it is free. It is without merit. It is without price. It is sovereignly given to the vilest of sinner out of hell who's brought to see his need is welcome to the throne of grace, the Savior's name to plead.

Well, there I leave it. And may God himself add his own blessing to his word. For Jesus' sake. Amen. Shall we then conclude our service with the singing of hymn number 158?

158. Sweet to the moments, rich in blessing, which before the cross I spend, life and health and peace possessing from the sinner's dying friend, may I sit forever viewing mercy streams and streams of blood precious drops my soul be doing plead and claim my peace with God.

Hymn number 158. Sweet to the moments, rich in blessing, which before the cross I spend, life and health and peace possessing.

[47 : 33] From the sinner's dying breath, may I sit forever through me, mercy streams and streams of blood precious drops my soul be doing please and place my peace with God.

precious drops my soul be doing clean and clean and clean my peace with God.

truly blessed is this station love before his cross to life.

while I see divine compassion loving action and heal soul be doing I find my heaven, while upon the land I am.

Love I'm much, I'm much forgiven. I'm a miracle of peace.

[49 : 07] Love I'm much, I'm much forgiven. I'm a miracle of peace.

Life can breathe, my heart defining. With my tears, His feet I'll pay.

Constance still in faith abiding. Life deriving from His death.

May I still enjoy this feeling. In all need to Jesus go.

I'm much forgiven. I'll prove His wounds each day more healing. And myself more deeply known.

[50 : 16] Cleaned from His wounds each day more healing. And Himself more deeply known.

May the grace of the Savior, and the love of the Father, and the communion of the Holy Ghost rest upon all.

Now and forevermore. Amen. Please do not lose the sight. Amen.

May the■■■ ailes. Praise and bless the trusty ground.

Praise He the tierra, praise Him King. Praise Him the tierra, praise Him King.

[51 : 22] Amen.