

# The way of Salvation (Quality: Very good)

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Date: 03 January 1988

Preacher: Stehouwer, Jay K (1924 - 2019)

[ 0 : 0 0 ] As the Lord helps me, I would like once again to direct your attention to a text found in the second book of Acts, chapter 2, and verses 41 and 42.

That's the second chapter in the book of Acts, and verses 41 and 42. Then they that gladly received his word were baptized.

And the same day, there were added unto them about 3,000 souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers.

My intention this evening, our friends, is to try to speak to you the way and manner how the Lord saves a soul from the pit of destruction.

I tried to deal with the doctrine of baptism this morning hour. And I hope and pray that it was not dealt with just in some dry, typical doctrine.

[ 1 : 1 0 ] But it is something which sets forth the glorious death and resurrection of the Lord Jesus Christ. Now this evening hour, I would like to trace out the way that the Lord saved these particular souls.

As with their friends, the Lord has laid down a precise pattern in the word of God, how that he deals with such souls. Whether you have studied the book of the Lord, how that he deals with such souls. Whether you studied the book of these particular Jews on this occasion, or follow those to whom we read recently there of that group that Cornelius spoke to, or even Philip to the eunuch, or the conversion of Paul of Tarsus.

Each and every one, friends, have a different pattern of which are laid out. Now I realize these individuals, friends, in one respect we would say were the sinners above all sinners.

Beginning of chapter 2, friends, we read of the Pentecost, that day of Pentecost, and how that the Holy Spirit came down in an unusual manner, and there blessed the church of God.

We notice there, too, friends, how there were multitudes which came, hearing all this commotion, and it came down, as it were, with a great noise. And then Peter on that occasion began to speak that notable sermon of which we often think of there at the day of Pentecost, when we notice here in the words of our text or in our narrative that there were 3,000 souls who were wrought upon by God the Holy Spirit.

[ 3 : 0 3 ] Oh, when we read to these narratives, friends, may it be that we can realize that what a mighty, powerful God we've got to do with. There is His power, friends, of which we might well look at when we think of His judgment and His justice.

But what a mercy when we know something of the power of sin and begin to be brought to see something of the value of our never-dying soul. Then we are also brought to see the mercy that there is a powerful work which is needed for the salvation of our soul.

We find that these particular persons, friends, are those who were guilty of the crucifying of the Lord Jesus.

Then we notice there that Peter began to speak and expounded unto them out of the Scriptures, out of the Old Testament prophecies, primarily out of the sounds, that this very person whom they had put to death was the Savior of sinners.

We also notice there, friends, that He began to speak unto them not only out of the sounds, but as it were, out of their own reasonings.

[ 4 : 24 ] In other words, He brought their sins before them. Maybe some of you, friends, have read that remarkable writing of John Bunyan, The Jerusalem Sinner Save.

You remember, friends, how that the Lord said unto the Jews, unto the apostles, begin first in Jerusalem, Judea, Samaria, and then to the uttermost parts of the world.

In other words, begin at Jerusalem, whose hands are the most filthiest, there with the greatest of sinners, because there I'm going to magnify and to show the wonders of my grace.

I realize if the Lord hath touched your soul and brought you unto the true conviction of sin and hath worked effectually within your own soul, you in your own mind will say, I feel to be the vilest of sinners and feel to be, as it were, the greatest monument of God's grace.

And the reason that is, friends, because we each know our own pollution and our own vileness before the Lord. But yet, friends, there we can say, there were no greater sinners that ever existed upon the face of the earth than these Jerusalem sinners.

[ 5 : 44 ] And so we see in this narrative, friends, the aboundings of grace over the aboundings of sin. If we look carefully at this narrative, friends, you can see there is no hopeless case under the gospel.

There is nothing too hard for our God when it comes to the saving of us all. Now, when we notice there that he began to speak about, true, this was all the determinate counsel of God.

It was fault for it ordained. But that, friends, never left them, their souls without excuse. They looked upon to their own hands and they looked upon to their own wicked heart.

And then they began to realize that to this very person whom they had despised and said, let his blood be upon us and upon our children, was now raised up of God in heaven and hath ascended after the right hand of God to the Father.

True, there in one respect is a judge. But possibly their eyes had not yet been opened that he was there the intercessor also for sinners. Or it might be that they were brought to see the glory of that person as the intercessor for the church of God.

[ 7 : 05 ] But certainly in their own soul they could not believe that they was part of the church of God. You know, friend, it is a mercy. And when we look back to some of the early workings of God in the soul, what a mercy then when faith begins to point out something of the suitability of Christ.

how that we may see him truly as that one who did pay the price for the church and who has ascended into glory at the right hand as the representative of the church and then with holy jealousy might desire but all that he could have done all of this for me.

I realize faith is that, friends, in the beginning sees the suitability of Christ, the glory of Christ, and yet there is not that approbation or the receiving of faith in the soul.

In a measure it is a receiving of it, friends, but there is not that comfort yet to that soul. And this is what a living soul wants. I want to know it was for me.

But all I believe these Jews after this particular time could only see their guilt and their sin. And so we find that therefore he went on to them and speak on to them and says that this same Jesus whom ye crucified both whom ye have crucified both Lord and Christ now we find something, friends, of which is now the work of grace in the soul.

[ 8 : 46 ] Not that what I have already said in a measure is not of the work. Oh, it is a mercy friends when the word of God is received into our conscience as truth.

Truth. Like the woman there, that Sir Phoenician woman, true. As much as to say I recognize that I have no right to this crumbs which fall from the master, from the loaf or from the bread which is there found at the table of the master.

True. I am a sinner. But we find here that after there was that comprehension of truth, as I said, truly in a measure by faith, but not with its comfort, yet we find that these men now were pricked or cut in their heart.

And when they heard this, they were pricked in the heart. what did they hear? The same thing, friend, that every one of us must hear if we are ever to be saved.

Maybe not in the same effect that these men, that we could look upon our hands as crucifying the Lord of glory. And yet, friends, when we stop to think of it, the slighting of the gospel, the despising of the means of grace, and putting it not to the glorious invitations and the gospel, it is as if, friends, we have set it aside and despised it and cast it off as not needful in our own case.

[ 10 : 28 ] I am sure of this. When the Lord begins into the soul, one is brought to feel to himself to be the guiltiest of all sinners. We find here, then, they heard this.

In other words, what they had done. Oh, friend, have you heard from God's holy word something of yourself? Has your ears ever been opened to something of your state and your condition before the Lord?

Have you heard the thunders of God's holy law? And when I say this, friends, I want to be careful. I remember when I was a youth and when the Lord first began, when they spoke of the deep things and the deep thundering and deep convictions, I cut me off.

Now I realize, friends, the Lord is sovereign. Some are brought to see the depths of their depravity early and sometimes later. So I do not want as it were, but you're going to know certain, know what, what, every pattern or lay down a pattern and yet there is some things you're going to know and that is, I have sinned.

A sense of your sin and as I have said again and again and let me repeat it, I believe the greatest sins to a one who sits under the sound of the gospel and who has a comprehension of truth.

[ 11 : 54 ] The greatest sins to their own conscience, I realize, is the sins against God's holy law, against God's mercies and goodness providentially, but to those sins which are against the gospel.

How that you have heard the glorious truths of salvation and yet, as it were, you despised them or at least you set them at naught.

You turned a deaf ear. You followed the course of this world in some measure or another and possibly like that poor man who says, I will hear that again some other day or maybe some presumptuous way as much as to say, well, maybe someday something might happen.

Oh, friend, what a mercy to be cut to the heart or as in the verse in the narrative and the prick to the heart. Now, the very nature when one is cut or pricked in his heart and when do they begin to see something of the corruptions of their own self before God be brought to see something of their own sin?

The very cry which is found in these men is going to be automatically the cry of a living soul. Here we see something again of the glories of faith.

[ 13 : 22 ] Faith is that which recognizes the law and me guilty. Faith is something which recognizes the truth of the gospel and I am guilty. But faith is also that of which is going to know what it is to cry to the Lord.

There was one prayer that I feel in my own soul as a universal prayer of all the elect children of God and that is this. God, be merciful to me, a sinner.

And so these men and brethren they said unto Peter and to the apostles what shall we do? In other words like the jailer what shall we do?

I am guilty. I have sinned. I realize some might say right away they wanted to set themselves to works.

For myself friends I do not want to quite look upon it in that way and if you do we won't be make any great argument about it. And as the fall of Tarsus says Lord what shall I do?

[ 14 : 32 ] It isn't that they had been brought to see that now they wanted salvation by some works of themselves. But to me I believe they wanted to know what is the way of escape.

Like the manslayer who finds as it were to this one pursuing after him he might turn to this one and that one. I feel the pursuing of one at my heels.

Where should I go? What should I do? Want as it were to hear as it were some way of escape. To me friends this is the language of faith.

If it was the language of despondency they would be like unto Judas and others to go out and finish their life. Or as much as to say well I'm guilty.

I'll have to make the best of it. I guess I'm going to be lost someday and there I'll just have to let it go. But oh what a mercy friends when we are brought to see there is mercy.

[ 15 : 38 ] Or that we desire mercy. I realize to see mercy is a great mercy in itself. But oh friends can I say again do ask for mercy.

Make it your constant plea. Make it your constant petition before the Lord that he might have mercy upon your never dying soul. And if you have cried for mercy and have not yet found it remember the door of God's mercy is open all day to the poor and the needy who knock by the way.

And how often I haven't tried to describe the wonders of God's mercy. His mercies are great. His mercies are wonderful. His mercies are abundant.

His mercies are free. And to sum it up like I have on so many occasions we read the prophet saying this and he delighteth in mercy.

Oh the very cry of the publican when he asked for mercy he hit the string as it were of God upon the harp and when God heard that beautiful melodious sound the Lord rejoiced to give it as much as to say this is what I do love to do.

[ 17 : 02 ] Remember friends we read of two delights on the part of God referring to God. The one is he does not delight into the death of the wicked but he delighteth in mercy.

Put those two in your own mind friend. He does not delight in the death of the wicked but he delighteth in mercy. Men and brethren what shall we do?

Now isn't it a mercy that Peter under this occasion could give this glorious truth of salvation. Then Peter said unto them repent and be baptized.

Well friends I wish I had more time but we're creatures of time. Repent then is may there be the change of mind. May there be the confession of your sin because friends there is repentance is granted that there might be that grace to be to be bestowed.

What a mercy friend even in this hour day we can say repent because friends it is the gospel day. By being baptized then is to identify yourself to that blessed work of the Lord Jesus Christ by his suffering by his death and by his being buried and by his being resurrected.

[ 18 : 45 ] Show unto them the badge of discipleship that you are identified with the Savior. Now friends I must immediately enter into the words of my text.

And then we read in verse 41 those seven thoughts of which I tried to bring this morning or only touched upon of which I hope just to bring a few more thoughts to this evening hour.

The first is I you remember friends is and they that gladly receive the word one. The second was baptized. The third is that they added themselves into the church.

fourthly they continued steadfastly in the apostles doctrine. Fifthly there was that fellowship. Sixthly there was the breaking of bread and lastly there was a continuance in prayer.

Here we have the seven steps of a New Testament church. We have the seven steps of the work of grace in the soul. they that gladly receive the word.

[ 19 : 55 ] I realize friends this is that when the Lord finally appears to an exercised soul and shows unto them the truths of the gospel.

Not that they then presume upon it but the application of the truths of the gospel then come into the soul. There's a gladly receiving the door of hope.

There's a gladly receiving the living man which comes down to the starving soul. There is a gladly coming to the fountain which is made open for sin and uncleanness.

It is received with joy because the Lord hath come as it like the bomb upon a wounded soul. When the man there was wounded by the wayside from Jerusalem to Jericho what a soothing thought that was when the Samaritan poured in that oil and wine by all the wounds which had been made by those thieves.

And when the Lord wounds the soul by the holy law then the gospel is that which is most suitable to the soul. And it is this and Jesus came into this world to save sinners.

[ 21 : 15 ] what a glorious proclamation. And this is what I want every one of you by friends to experience for your own soul to gladly receive the glorious truths of the gospel that Jesus come into this world to save lost sinners.

There's blood to atone. There's a righteousness to cover. And we could go on and on and speak about these glad things which are now received by living faith.

By the receiving of this and I won't deal long upon this because I dealt with it this morning hour. Then they were baptized to show their identification with the Lord Jesus.

I'm sure they were buried and there in those waters. Now let us not argue about was there sufficient water. There was the pool of Siloam and Bethsaida.

There was as it were gallons of water and all of these and history has proven there were steps on the side and hundreds of souls could have been baptized on one occasion and there were many disciples being added to the church.

[ 22 : 27 ] Let us leave that. The word of God is clear. They were baptized. Now I want you to notice then that of which follows in number three added on to them about three thousand souls.

the very nature of life in the soul friend I realize there's a right adding yourself to the professed church upon the face of the earth which I believe is here the meaning but the very nature of life in your soul will draw you there to other people of God and I believe it is right to there make a confession and there join the church there upon the face of the earth.

Oh I love to see that. I believe in a measure I can put it like in the case of Ruth. Thy people shall be my people and thy God shall be my God.

We find it in others throughout the scriptures especially in the early acts how Paul went there here and there in establishing the churches of God the very truth of the gospel the very foundation of truth friends is that of which brings souls together.

Then I want you to notice the fourth step and there was continued steadfastly in the apostles doctrine. Here again we come again another mark of grace continued steadfastly now I realize friends we read in the word of God of departings and we see them here.

[ 24 : 10 ] We know the grief and the sorrows they bring but I want to say a word to you who know something of being amongst those who can say continued steadfastly in the apostles doctrine.

When the Lord brings a soul into salvation here is one thing friends for sure he's going to find he's got an enemy that he never realized before and that is Satan.

I realize the beginning that soul knows there's the enemy of sin but it is by the attacks of Satan and by the assaults of air and also the temptations of this life which often are used in the hand of God to establish one in the truth.

Oh the spirit of unbelief oh the spirit of air which prevails amongst us today what happens when they heard these things it brought them again and again to the knees and to beseeching of the Lord that there might be a further teachings of these things in their own soul and like I would say the one of the spirit and now the illustration that best comes to me is like in the case I realized this was before this particular era in the church but yet I believe it is the experience yet of the living church of God today that of there of Peter and the apostles when the Lord came with that discriminating doctrine and begin to cut off all of that which is of the flesh and begin to bring things which were hard for them to understand of which they could not understand at that occasion and he spoke of knowing these things experimentally and coming into knowing you've got to know what it is to eat his flesh and to drink his blood and to know these things in your own soul the very truths which sometimes have proved to be too much for those of a professing and turn aside are often the very things of which the soul is brought in exercise and searchings before the

Lord and upon these very things they are going to say like Peter did of old Lord to whom else can I go but it is the trials it is the temptations oh how steadfast they were when it came against persecution how they could not keep their mouth shut when it come to seek of those things of which the Lord has showed and manifested on to them so we find there is a continuing steadfast oh friends what are some of these things of which I'm going to be very simple upon what some of our souls are steadfast I can truthfully say there's one thing I know friend that man is a fallen creature I stand fast on that I stand fast on this thing that there is salvation only to be found in Jesus and that he is the only way of salvation to a lost and an undone sinner and when we see this air and lightness coming in among us what a mercy to say there's one thing

[ 27 : 43 ] I know I have not found it to be in that easy flimsy way of which I see sometimes around us because in our own soul we have found it is a narrow pathway and that no flesh and blood can enter into that way oh to be steadfast upon the truth unmovable and to be found mainly built upon the rock which is Christ Jesus we read here of the apostles doctrines but friends what were the apostles doctrines it was the pure unaltered truth of which we find here before us according to the word and according to his own testimony then we find that after this continued steadfast which is a lifelong experience and often brought about by trials and temptations there is fellowship fellowship friends amongst the people of God is a blessed thing oh friend to you who know something of grace if one of your children would come to you and say father mother

I've accepted the Lord last night and I'm saved if you got grace you might examine it a little while and if it found a little bit on the flimsy side I think your heart would sink but if they would come to you with tears and say father and mother you don't know what a sinner I am oh my sins they mount up before me what fellowship what sweet music that would be to your ear and as they went on and told you of a little hope and when they could come and speak of hope in Christ and a manifestation of the Lord Jesus Christ to the soul how your heart would rejoice oh I realize sometimes folly foolishness and I'm one sometimes if anybody in the family seems to have a bit of prosperity in this world oh we can talk and be quite glad but well

I can't tell you what went through my mind this last few weeks something happened and all I could do is pray that those particular persons would have a miserable time not that unhappy time but they would come I can't go into detail maybe someday I'll find out my prayer was answered I said it for the good of their never dying soul but nevertheless friends fellowship the communion of the saints oh how the hearts rejoiced in the early church how they rejoiced when they begin to hear the glorious truths of the conversion of the Gentiles now hath God also granted unto the Gentiles repentance unto life and when we find that Paul there also and I might say here is a good thought you remember recently friends that

I spoke about Philemon and also Onesimus there was something in Onesimus heart and he found out Paul and there they begin to converse upon the things of eternity and Paul said he was profitable to me a slave ignorant man profitable to the greatest of all the theologians that ever lived upon the face of the earth oh friends that's fellowship that's humiliation fellowship now when it comes to the breaking of the bread friends I believe that indicates the Lord's supper and there they gather together I would believe some of those early Lord's suppers were a glorious thing to them glorious thing as they rehearsed how that the Lord Jesus on that night broke bread and passed the cup amongst them and told them and how they rehearsed what ignorant things they were at the time and now they begin to see the fellowship gathering around the table rejoicing over what the

Lord has showed to them it was a blessed time it was the Lord's supper now you remember friends when I mentioned there in verse 46 and they continue daily with one accord in the temple and breaking of bread from house to house I do not believe that that was the breaking of the Lord's supper from house to house I realize where there is no means of grace and there is no established church whereby they might meet together there is nothing particular wrong if a company of God's people would gather in someone's house to commemorate the Lord's supper but friends I do believe it is a church institution it is a church order and I hope with God's grace we might remember it this evening hour breaking a bread oh what a blessed time that must abandon those early churches but friends remember it is the same God of yesterday today and forever we may well look to the

[ 33 : 15 ] Lord for some of those blessed times of reviving as we gather round to the table but it sums up and prayers oh the prayers which are always needed prayer is the natural breath of a living child of God one can imagine how those prayers were poured out of their soul from time to time you remember when the Lord when Paul described that armor there in the book of Ephesians he describes there and if you will notice friends there are seven parts of the armor I can't quote them in order but we know there's the sword there's the helmet there's the breastplate and there's the shoes and so forth and the last part of that armor is declared as said to be all prayer as much as to say all of this is good but it is also going to be followed with all prayer now I believe here is one of the true marks of the nature of those who are truly part of the living church of

God prayer prayer for themselves prayer for the expanding of the Zion prayer for the expanding of the gospel prayer that there might be an establishment of truth prayer that to the Lord might keep them from the evil one and from departing because I believe as a child of God goes on more and more they're brought to realize how fearful they are to self I believe I think it was on Wednesday evening when I tried to speak out of the prophecy of Isaiah and about when the enemy cometh in as a flood and how the Lord set up a standard you remember I said what is your greatest enemy is it this world well you say that's true but it is myself I know that I'll never overcome this world but it is myself which loves this world but friends when the

Lord is so precious to the soul what happens to this world I often quote it and the things of this earth will grow strangely dim in the light of his glory and grace in other words there are the attractions of this world but when the Lord by his infinite love and mercy makes himself very attractive to the soul then all this world will fade away and then I believe it is essential friends that we know what it is to be constant prayer that the Lord might keep us from our falls and from our slips now friends it's about last month it was thirty years ago when I also was baptized here in this place and I look back I have nothing to boast of I look at my slips and I look at my fall but I can also look upon

God's grace how in times it brought me again into convictions of my sin not into that terrible hopeless case that I was before the Lord delivered my soul but often to realize what backsliders we are and to look how that the Lord brought again that blessed spirit of prayer and the supplication pouring out to the confessions of our sins and again to the restoration of our soul into his presence oh prayer is the vital part of a living child of God and it is that of which will follow them right to the very end and I wonder friend what our last prayer is going to be well I think I can tell you what your last prayer is going to be when your breath as it were expires it may not be the very words but it's going to be similar to it and that is God be merciful to me a sinner not I'm saying in a most hopeless case like we did in the early days when the Lord first opened up our minds to see the corruptions of our heart but depending and casting ourselves as we always must and always shall be upon the mercies of God oh we need grace we need grace in the conviction we need grace as it were to hear the word of God we need grace to follow the

Lord in the waters of baptism we need grace to add ourselves to the church of God we need grace to enable us to continue steadfastly in the things of the doctrines of truth we need grace to manifest and to live that sweet fellowship amongst the children of God we need grace to come to the table and to partake of these elements and we need grace to be found continuance in prayer now we might read a little later and I want to notice in verse 47 in closing praising God and having fellowship favor with all the people and I want you to notice those words and the Lord added to the church daily such as should be saved this is what I pray for our little Zion that the

[ 39 : 02 ] Lord will add to our numbers those to whom are to be saved that alone friend is the true body of the body of Christ those who are in union to him by a saving experience and that by grace and grace alone may the Lord bless these few remarks and bless these things for our own good for his name's sake amen we will conclude this part of our service then with the singing of hymn number 429 429 we will remain seated and the members of this church will take their place during the singing of the fourth verse and then of course our two persons which are now going to unite to the church of God this evening or to our church here here this evening hour will also take their place at the table with us hymn 429 and remain seated dear Lord and will thy pardoning love embrace a wretch so vile wilt thou my load of guilt remove and bless me with thy smile hymn number 429 dear Lord and will thy pardoning love in grace a breath so vile who will thou my

Lord of every room and bless me with thy smile as thou the front for me in who and all is shame is one then shall I be a praise o Lord with thee to make that heart covet thee and thou tune to have the■■■

Thank you.

Thank you.

Thank you.

[ 44 : 05 ] Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. and with all of its blessings.



And may we prove a blessing to you, and may you prove a blessing to us. And I would like to also to give you a word, which I trust again, I hope that the Lord might have given in some way.

- [ 45 : 53 ] Psalm 121, beginning with verse 3. Job, he will not suffer thy foot to be moved. He that keepeth thee will not suffer.

Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy people. The Lord is thy shame upon thy right hand.

So as the after the church and its members, we welcome our two friends into the membership of this church. Shall we then commence this service, then, with the singing of hymn number 1122.

Hymn 1122. This is the feast of heavenly wine, and God invites to suck. The juices of the living vine were pressed to fill the cup.

Hymn 1122. This is the feast of heavenly wine, and God invites to suck.

- [ 47 : 14 ] The juices of the living vine, were pressed to fill the cup.

O lest the Savior need that he with loyalty be fair.

Not heaven affords a pasture tree, For Jesus is the bread.

The fire of the lost he calls to them. He gives rambling souls of fear.

The righteous in their ownest need Have no acceptance here.

- [ 48 : 37 ] The grace of the Lord is the Lord. Approaching for the Lord, very few. The bank would spread for you.

Dear Savior, if it's welcome new, Then I'm ill-entured to If it's been accord of me And may I play a place Surely the Lord will welcome me And I shall see his face I actually, friends, only want to read one verse to us this evening hour before we turn across to the portion of word found in the

Corinthians. But the word that I would like to draw your attention to is found in Hebrews 11 and verse 29 or 28.

That's the 11th chapter in the book of Hebrews and verse 28. Through a certain friend, a true conversation, we begin to speak one to another about this particular verse.

My mind didn't seem to go away from it. In the immediate life, I thought it would be a good verse to read here on this occasion. Hebrews 11 verse 28 Through faith He kept the Passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

- [ 50 : 48 ] I realize, friends, this is primarily spoken about the faith of a course of which was found in Moses. But we may believe also there was another little remnant in that occasion besides Moses.

There was Aaron, godly Joshua, and that warrior of faith, Cain, another little remnant friend who's seen something in the Passover which many of the others did not see.

Now we find here that he says through faith he kept the Passover, lest he that destroyed the firstborn should touch them.

To me, by that very expression, Moses was brought also to see that he was guilty of death. That he too, by being a sinner, come under the sentence of death.

Israel. But what a mercy to the Israelites. And again, we can say to the true living church of God because, friend, if we are in possession of divine faith and life, we are the true Israel of God.

- [ 52 : 04 ] For all Israel was not Israel, but they who had the same faith of Abraham, whose eyes was open to see something beyond a hopeless case found for them.

Lest he that destroyed the firstborn should touch them. In other words, as I said, he was brought to see himself guilty.

Oh, friend, we are no different than the perishing world around above us except for grace. There is the sword of justice which lays upon every one of us.

And as I have said, that sword of justice was first displayed in the darkness. Where do we be to the seraphims? Where do we be to the angels without a sword, friends?

There upon the mercy seat. Why? Because justice had already gone forth and blood and blood was sprinkled upon the mercy seat and the law was covered thereby the mercy seat and by the blood of the Lord Jesus Christ or by the blood of the substituent.

[ 53 : 20 ] Now when we can say, most, or when they who are of a godly nature are brought to see, I too come under that righteous hand of God and I see it must touch me.

But what a mercy went in through the gospel we find there is hope and it is by that sacrifice, that substitutional lamb which was there slaughtered there in Egypt, whose blood was sprinkled upon the door closed and there to be entered into that house shutting the door and thereby came knowing not the door itself alone could keep the angel, the death angel out but thereby the blood as the death angel passed through he was brought to see already blood has been shed only once life is to be given not a double life when the life is shed there it is final so when they seen the blood upon the door closed to that house the angel passed over oh friend can we see the vital importance of the death of the Lord

Jesus Christ can we see the vital importance of that blood to be applied upon the conscience of our own heart and then to be able to take this Passover or we will say the Lord's Supper really by faith faith is a precious gift can you see then without faith impossible to please God now faith is something friends we don't earn it is a gift now let me read the verse and I'll leave the Lord alone to make the application through faith he kept the Passover and the sprinkling of blood lest he that destroyed the firstborn could touch that let's read that portion of which we often read on this occasion which is found in 1 Corinthians chapter 11 and beginning with verse 23 1 Corinthians chapter 11 and verse 23 verse 29 for I have received of the Lord that which also

I delivered unto you that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks he brake and said take ye this is my body which is broken for you this do in remembrance of me after the same manner also he took the cup when he ends up saying to this cup this is the New Testament in my blood this do ye as often ye drink it in remembrance of me for as often as ye eat to this bread and drink this cup ye do show the Lord's death till he come wherefore whosoever shall eat to this bread and drink this cup of the Lord unworthily shall be guilty of the body and the blood of the Lord but let a man examine himself so let him eat of that bread and drink of that cup for he that eateth and drinketh unworthily eateth and drinketh damnation to himself not discerning the Lord's body

I realize in that text those verses friends that something which is very solemn and yet I've hopefully thought that something which is very comforting when we read those last portions we may often wonder and I would say what are some of the indications friends that you are not found amongst those who eat and eat the blood like tartarly elements and only drinking and eating damnation for your own soul the answer friends is those of that verse of which is found near the end not discerning the Lord's body what is it to discern the Lord's body first of all I would say you have discerned yourself to be unworthy of the cross mercies you have discerned to see the blessedness of the life and the death of the Lord Jesus Christ I want you and I want myself to know more and more of embracing these things for myself and my own comfort but yet to discern

[ 58 : 07 ] I would dare say friend if you have been brought to realize it is no like thing to take to these things but I hope there is another thing you have seen it is no like thing to forsake the assembly of God's sake and no like thing if I am in possession of the divine hope for eternity to forsake the ordinances of God's house I remember on one occasion and I am sorry that this woman she did not say it in the right way when there were some people being baptized she said it is a solemn thing and another godly woman said it is a solemn thing if we neglect it oh what a mercy when we even look back and even now how that the Lord made us in will and we look back and we look back at this hour nothing's at fault but it was all a grace Thank you.