

# The Gospel - Salvation. Quality: Average

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- [ 0 : 00 ] If you all may help, we turn to the Gospel according to Luke, the 19th chapter, verses 9 and 10.
- And Jesus said unto him, And this day his salvation come to this house, for so much as he also is the son of Abraham.
- For the Son of Man is come to see and to save that which was lost. The Gospel according to Luke, 19th chapter, verses 9 and 10.
- Jesus said unto him, This day his salvation come to this house, for so much as he also is the son of Abraham.
- For the Son of Man is come to see and to save that which was lost. The glorious truth, as the whole of the Gospel sets forth, is contained in these words that we read by way of death.
- [ 1 : 33 ] The purpose of the Lord Jesus Christ, coming into this world, to secure salvation for every spiritual son of Abraham.
- The Lord Jesus here, in the chapter opens, enter and pass through Jericho.
- There is a word that lives in the latter half of Isaiah's prophecy, where Isaiah speaks, and he says in the latter half of his prophecy, where he came to live very sweetly concerning the coming of Christ and his offerings.
- And he speaks a word like this, of his coming up and travelling in the greatness of his strength. And this, my dear, is that which is brought before us, even in this, that the Lord Jesus now is travelling towards Jerusalem in the greatness of his strength.
- And just reflect for a moment upon that which is before him, as now he is journeying to Jerusalem.
- [ 3 : 03 ] And of all that shall there be accomplished. And yet, while he travels thus in his strength, here is a case.
- Here is a soul, with love and eternal love. And one who is to be called. And I deploy the man over to see, the word of God speaks to us, that Jesus entered and passed through Jericho.
- But this, one was dealing with his, even with this dear saint, did not take place in Jericho. Now I do not read of any miracle or of any great work that the Lord performed in Jericho.
- Jericho was a city that was cursed to God. And even to the extent that cursed me, that man who's detected the rebuilding of that city.
- If you go back to the book of the Kings, you'll see that there fulfilled. As the one that kept and rebuilt that city. The curse of God falling upon that man. Oh, what a terrible place, my dear.
- [ 4 : 21 ] What a terrible spot that is. Where the Lord will do no mighty works. But he entered and he passed through Jericho.

And there was a man named Zacchaeus. You just want to observe a thought or two of the context before coming to the word of the text. There was a man named Zacchaeus, which was the chief among the public others.

And he was rich. What a terrible character this man was. He was a chief among the publicans.

We well know in a gentle way of what the word of God tells us concerning those publicans. And the way in which they extorted the people.

And here was a chief publican. And one who was rich. And no doubt that paid much of his wealth through unfair means. And yet the Lord so fit to deal with me.

[ 5 : 34 ] And to have mercy upon me. He sought to see Jesus who he was. And he could not fall oppressed.

Because he was little of stature. And he ran before and he climbed up into a sickle tree to see him. But he was the past that way.

I don't know what that was, literally. That moved Zacchaeus to have this desire to see Jesus. It would appear that it was more of curiosity.

The bull came to come this way to climb up into this tree. What he had heard of Jesus. That gave him this desire to see this man.

And I don't feel that at that time. He thought a little more of him than that. He ran before and he climbed up into a sickle tree to see him.

[ 6 : 39 ] But he was to pass that way. But from that age he had to come down.

The thoughts seems this my dear.

That it is possible to have as it were a sickle tree religion but that which is not real.

That he would come to this high place, up into this tree, is doesn't to speak humility. We read about them in the word of God who desire to see Jesus and see where they came.

We read about them who came through the breath, who came behind them, who said, if I may, but trust the hem of his garment. That which speaks humility. But here, Zacchaeus would seek some high place to be above the heads of the people.

[ 7 : 56 ] My dear, do you ever question this? With your soul? Do you ever feel with your soul upon your back? Do you ever question this before God?

After the reality of your religion? Here it may well make you tremble.

Your guilt, the death, the seed of yours, the fall pit, leads me to no fast forward to heaven, my dear.

For how many there are that will rely upon our good show and upon some good works?

Good works are to be commended, as they are the fruit of faith. Faith without works is dead.

[ 9 : 07 ] James says, Show me my faith without thy works, and I will show thee my faith without thy works. Now, James is a very practical I might ask for you myself, the holy boy.

Remember one dear servant of God who once said that Then we went back into a strange home And they gave him Bible He gaved to read a portion He rarely turned, not necessary to read But he rarely sent the book of James And to see how good that was compared with other parts of the Bible, my God, that's that again. How often do you read the book of James? How often do we hear it read from?

How often do we hear it read in a public way? How often do we measure our life according to that part of God's Word? I would in a wrong sense, singly doubt, for the rest of the Word of God. But then, my dear, it is not to be led separate from the rest of the Word of God.

You will find that epistle was, and it is, a very searching epistle. My dear, are we relying on our good works for our salvation? That's a sick of all three religions. You might have the smile of men, you might have the smile of the church, you might have the smile of the world, but what is that compared to the brown girl?

There were those things of the Lord that in recorded throughout the Gospels mildly observed. There were some things which he spoke concerning. There was a time when he sat in the temple on a sea by the treasury, and he walked one and another casting their portions into the treasury. He didn't condemn it, and that is good, my dear. But that which the Lord has given us, we give unto the Lord.

[ 11 : 31 ] For whilst there were those who gave of their abundance, the Lord laughed, although he lived, and the elders said, Come in on it. But when that dear and that poor widow woman came and cast in those two nights, he called the disciples over. Now look, he said of this, which this dear woman has done. These others, they have cast in their abundance, but she's in her Lord. What did she cast into that treasury? Two nights. Oh, my dear, you know what that is? He used that figure to cast in two nights. Your two nights might be this.

Your life. Your life. Your soul. You say, well, those things aren't nights, and one says they're not, my dear, but compared to the infinity of Christ and the infinity of God, they are the nights. But he had cast them into the treasury, then?

And what is the christian's treasury? That is Christ. And you cast all in his dear hands, your life and your soul. To be nothing, but yet possessing all things, my soul into thy arms I I trust. I trust. I trust. I shall be saved at last.

For my dear, my dear, as I hold. The salvation will not be picked upon out of the works.

to give that which Christ has done to know then why say what this is to cast it all there to leave the matter in his hand and if you perish to perish at his dear feet to perish at that treasury seat my dear to perish at the feet of Christ find me one in the world who was brought to that place to do perish and Zacchaeus had to come down to the sea of ordinary that was a place he got to himself to use his own needs if I might say he could use his own initiative to get to that place but that which was of itself he got to the need my dear if there are those needs in your profession that are to self you've got to come away from that but how about Jesus coming to the place he looked up and he saw him and he said up to him

[ 14 : 41 ] Zacchaeus make haste and come down for today I must abide to thy house what that must have been to Zacchaeus for the Lord should call it my name but he knows his sheep by name I know thy sheep and the blood of thine he says let us see sweetness as we read the word to that which the Lord said to him when he said make haste and come down I do love those columns of gospel invitation reflect for a moment the vast difference between come and go the Lord never said his angry girl there he said come now a come will bring one to him a girl will save one from him and he said come down come from me come down come right out and he had to come down he had to come down to this point where we ultimately find it he came down to the feet of Christ he had to leave this sycamore tree the high valley tree he had to come down to the feet of Christ and my dear so will you and so will I this is a blessed posture for God's dear children oh you know what this means to be found at the feet of Christ now says the Lord come down for today

I must abide at thy house he made faith he came down and he received it joyfully and when they saw it they all murmured saying that he was God that he gets with a man that is a sinner when Zacchaeus was examining that office that he had as a publican and extorted the people and gaining his riches no man murmured against him and the world did not murmur against his own but as soon as this man is brought to the feet of Christ and brought into the company and into the presence of Jesus then they began to murmur and you through and so of your lips and your heart is yours a religion where the world will leave you alone where the world is not murmured where the world is not taught said the Lord

Jesus in his teaching in the world he is to have tribulation you know there are many today who speak of a so called religion they don't want to know anything of triumph difficulties tribulation in these things but you'll see this according to the teaching of God that as soon as a soul is brought to Christ brought to his dearly and seeks to be able to walk according to his ways and according to his command then that one is subjected to the torts of the murderings of the world in some call or another I have no authority for the word of God to lay out the manner of the path of tribulation that is in the hand of my God of the Lord but so it is proved tribulation more or less we must and shall in the eye the world never taught me it saw the pastors when he worked without persecuting the saints they were given morning to our evening but all my hearers laughed at after his call by grace and his hour to life what he passed through the evening stride stone at one time left again shed rain how his life was sought after the Lord was given some precious promises in his work of how his presence shall be found shall abide with his dear children in those various paths my hearers the promises of God not in vain cannot be in vain no word of God is in vain and as he gives such a promise as this when thou passest through the waters

I will be with thee and through the fire thou shalt not be burned you will know something of the waters and you will know something of the fire you will know something of the path of 10 pages one and on at it or this is the way that the Lord himself passed through you're not going to be called to walk at any time the Lord himself has not gone that way before you but all this precious work come now you know that I say what that is that comes to the feet of Christ Zacchaeus stood and said unto the Lord behold Lord that half of my goods I give to the poor and if I have taken anything from any man by false accusation I restore him for all you see what a knowledge Zacchaeus handed to the Lord the reveal will of God has brought before us in the Lord but now he's made to delight in it and to walk as enabled no being has told us and Jesus said unto him this day his salvation come to this house for so much as he also is a son of

Abraham for the son of man is come to see to save that which was lost so we have the setting of the world and let us observe this passage the Lord's purpose here for Zacchaeus towards Zacchaeus the way that he dealt with him by Zacchaeus was unsought for now you say what the word said he sought to see Jesus he did my dear in a different way he sought to see Jesus to satisfy some curious thought but how Jesus sought him and all beginnings in a work of grace with God not with man one of our third sweetly scenes Jesus sought me when a stranger wandering from the fold of God oh my dear as you look at the characters in the world who

[ 22 : 48 ] Jesus saw whom Jesus found for those who he seeks after he will find the son of man is come to seek and to save that which was lost is joined together in God's word and what he has joined together let not man put a son down man there is there is not one idea that Jesus will seek after about whom he cannot find he may be in some part of place in some part of condition you look at sorrowful conditions that are spoken of in the word of God you look at that one that is generally termed as a man gathering what a character he was and look where he dwelt he dwelt among the tools man tried to take him but they couldn't he broke the chain and when he broke the chain where did he go he went back to his tools amongst the dead that was where he was our mind here is in that way we are by nature dead in presences and in sin and left for ourselves here we dwelt until we were through hell to be our just and deserve eternal love but all amazed to see that man that stopped me in my career a miracle of grace

I stand the Lord has taught my heart to me and Jesus as I said was here traveling in the greatness of his strength the greatness of his strength was to flood Zacchaeus and the branch of the earth he knew the very tree and he knew the very branch where this lost sheep of the house of Israel was sitting and here he came and stood beneath that tree and called him by his name as far as Zacchaeus was concerned it was unsolved shaking through oil to our life when you have no desire for the things of God you may have come into the house of God, being brought up into Christ's house.

No one that was to be well gathered at the family altar, to come into the house of God on his day. These things are good, and let them not be wrongly used or even described.

But I say those things in themselves will not be so good. And yet, my dear, some of us, I know not your individual cases we gathered here tonight.

We knew what that was. We brought up in these things. And yet underneath, what was there? A determination to gather in the night. If only we could leave, hold, rent, or restrain, we'd finish with the things of God.

[ 25 : 58 ] Inwardly, how we score, in some measure, hate the people of God.

What a peculiar lot we sometimes thought they were. But now, my dear, as we prove this, how we start together.

Isn't this great? Isn't this the Lord's goodness? He's brought you to save that dear handmaid of all. This people should be my people.

May God, my God. Worry not for the grace of God when you live where your crown is mine. In his earthly cause and there's an open Bible for you.

No, my God. Amazing grace. How sweet was that that saved a wrecked right there.

[ 27 : 06 ] I once was mine, but now I'm found with a glory, but now I'm saved. With Zacchaeus, this was unsolved.

Further than that, with Zacchaeus, it was unheard of him. You look at his past night and his conduct.

In that despicable place that he was in as a public, and extortionated the people, seeing the game his own name for the character.

But here you look again at some of those characters in the Word of God. Just ready to read the cost of the mountain and the mountain and the soil of the cross. Would you have looked at them and said, the best of the mercy?

Would you have looked at them in some of their heart and they walked in and said, oh, there are some of God's dear children. And so it was.

[ 28 : 25 ] And I believe so it is today. There are those who the Lord falls out and those who the Lord brings in. Do you pray some evidence of the work of grace in your heart tonight?

Is it good? But, is you merit it? Nothing in me to merit this thing or give my Creator divine. No, my dear, it is unmerited.

Lord, do you pray today? Have this meaning this call. When the Lord will call, he'll leave the sinner in no doubt that the whole is wise to be indirected to.

I don't know for all that we do know and may have been others who have climbed over trees in the farm. It's only a thought, friend, I'm not saying it was so, but there's no reason to see that he should love these out, but it was to Zach, as it were, as I make.

When the Lord went to the grave where Lazarus was buried, he stood with a loud voice and cried, Lazarus, come forth. And Lazarus came forth.

[ 30 : 00 ] There was the power and the voice of the Lord that had no entity directed that word that could have come, and he called one by name. The Lord will make that work of grace distinct into the soul of those to whom he has a purpose of love to walk.

There will be no doubt, there will be no mistake in work or in words. and as this word is so distinct so might you separate.

But whatever that is, the Lord will speak. He will mark this on it that that word is effectual. What a power there is in the voice of Christ.

You can see it in creation's work. He spake, it was done. He commanded it stood fast. You can see that in the word of God's new creation. He spake, it is done.

You turn to the 29th Psalm I believe it is where the Psalm is there speaking of the power of the voice of the Lord.

[ 31 : 32 ] It's upon the waters. What a power in the Psalm is to go through that Psalm speaking of the voice of the Lord.

And that voice calls out his down from this sycamore tree. He said, make haste and come now for today I must abide the light house.

Now unsoughtful, unmemory, and effectually. Now what is the ground? What is the ground? Jesus said, this day his salvation come to this house for so much as he also is the son of Abraham.

This was the ground of Abraham. That he was a son of Abraham. Not merely a Jew. He may well have been a Jew.

But he wasn't merely a Jew. That wasn't the ground of his salvation. but he was a son of Abraham. One of the lost sheep of the house of Israel.

[ 32 : 53 ] We remember how that we have that brought before us in the word. The early part of it where the Lord called Abraham out and separated him. And as it was in Abraham today, so it still is today.

The Lord got called that the Lord will separate. And he said unto Abraham, Get thee out of thy country and from thy kingery and from thy father's house unto a land that I will show.

And I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing. And I will bless them that bless thee and curse him that curses thee.

And in thee shall bearers of the earthly bless. So Abraham departed as the Lord has spoken unto him.

And there you can see it began the distinct call directed to Abraham and the effectual working out of it that Abraham arose and departed.

[ 33 : 59 ] And dear Joshua as he comes near to the end of his earthly course, he speaks to the tribe and the children of Israel then and he says unto them, Thus saith the Lord God of Israel, Your fathers were well on the other side of the club in all time, even Tear the father of Abraham and the father of Napol and they served other gods and that's where Abraham was.

I hope you read of him, Blessed is true as the father of the faithful but you look at the idolatry that Abraham lived among and the gods that he served and yet the Lord sing with him out.

He said, I took your father Abraham to do God's work. I took your father Abraham from the outside of the club and led him throughout all the land of Cain and multiplied his seed and gave him to Isa, that one in whom all his seed should be called.

I gave unto him Isaac, Jacob and Esau. I gave unto Esau Mount Seir to possess him, but Jacob and his children went down to Egypt.

He got back promise, you remember when Jacob went down there, fear not to go down, he said, I will go with them. And I sent Moses and Aaron and I paid Egypt and I brought your fathers out.

[ 35 : 27 ] God's right name. Now he says here, unto Zacchaeus, he is also a son of Abraham.

Now I say not only as a Jew, but he was in the spiritual seed of Abraham. Paul, in his epistle to the Galatians, dwells very sweetly on this.

You read that through in your legend, moments, in the third chapter of his epistle to the Galatians and see there how he speaks of they which be of faith are blessed with faithful Abraham.

And throughout the chapter he speaks of those things concerning those who are the sons of Abraham. And he concludes with this, he said, if ye be Christ, then are ye Abraham seen and heirs according to the promise.

Abraham seen they are of Christ and they are heirs according to the promise. Now here was the ground of the Lord dealing thus with Zacchaeus for so much as he also is a son of Abraham and as a son of Abraham he was savingly united to Christ.

[ 36 : 53 ] If he beat Christ this was foreknown I hear we've never found and we'll never understand the foreknowledge of God but this was foreknown and according to God what we're foreknown so here is a lost sheep of the house of Israel this son of Abraham and he is savingly united to Christ he must be found he must be found and Jesus drowning in the grave of his strength felt his soul pulled him down brought him in for so much as he also is a son of Abraham and Mark is Abraham is spelled on so I just need to tell you as the father of the faithful in

Zachary's heart was found this faith toward God and now as this great light had shone this faith in his heart was discovered what it created light won't create light natural light won't create you come into a place of pitch black darkness and then bring that into lighting and that which could not be seen because of the darkness is then revealed that the light is created in it that object may be it is now seen it wasn't created by the light it was revealed by the light and my dear that which is given in the heart which is not seen which is not deceptive whether the light shines in Christ the light of the world or what a discovery there is of that which was there before and here is faith in the heart of that yes why because he had grant the

Lord Jesus Christ is Lord and whosoever shall call on the name of the Lord shall be sunny and there is holy Lord oh my dear have you ever come to the before you give arms a joy have you ever said my Lord and my God and that is here something to this for he stood and he said on Lord behold Lord the heart of my good I give him forth if I have taken anything from any man by false accusation I restore him for false now part his obedience here do that according to the law of God not the salvation is of the

Lord but where the work of grace is made manifest in the soul I believe that soul will desire to walk according to the reveal will of God and that is his word in the sixth chapter of course epistle to the Romans he comes upon this very sweetly now seventh chapter he says I delighted the Lord of God after the human man these are things he is speaking after his call by grace the Lord's grace is with us and in these things he says I delighted the Lord of God after the Lord of my members and bringing me to captivity to the Lord of sin which is in my members oh wretched man that

I am who shall deliver me from the body of this death I thank God through Jesus Christ our Lord so then with the mind I myself serve the Lord of God but with the flesh the Lord of sin and this good work being begun being made manifest in the heart of Zacchaeus now he desires to do that which is according to the Lord of God and be restored according to the law of restitution I say that wasn't his salvation but he was a fruit of the effect of grace his heart my dear he said find you live in this delight to do the Lord of God by their fruit we shall know Jesus said unto him this day his salvation come to this house for his mother he also is a son of

[ 42 : 05 ] Abraham where there is faith my here will be repentant those two races go out in hand through life journey you cannot possess true faith and know nothing of repentance and you cannot know repentance true saving repentance which is a gift of the spirit unless you are a possessor of faith and a son of Abraham you might man God has joined these together in his word and I come back to it what he has joined together let not man put a son of Abraham for these things were seen in his actions because for so much as he also is a son of Abraham for the son of man is come to see and to say that which was lost there we have another blessed aspect of the word time to be so we continue with it this evening may the

Lord give us still to wonder a time the son of man is come Christ is come the son of man is come to see and to say that which was lost and in all things there he was my hearers about his father's business and what the glorious truth is brought before us here even in these words the son of man is come to see and to save that which was lost my hearing can you go even from the house of God with that thought with that exercise even tonight Jesus saw me when a stranger wandering from the fold of God he to save my soul from an angel into his precious heart the

Lord give us upon her the plan of salvation and the work he gave that wonderful man that god like the man and it was perfectly worked out our salvation is perfectly secured all the fullness of those three words the Lord Jesus Christ gave up to at Calvary when he cried in the midst of his agonies and his sufferings on that cross it is finished and there was over that felt it for all sin and all happiness and today my dear the power of the evangious power of that precious blood is still safe what a fall is my friend what a sufficient sin in one sentence there is a sufficient sin in the blood of the

Christ for the sins of the whole world but the efficiency of that precious blood is reserved to the election of Christ and you and I don't do that God therefore my dear you may have the son of man is going to see and say that which is ours amen will so even we get you so you