

# He that is of God heareth God's words (Quality: Good)

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[ 0 : 00 ] as the Lord helps me, I would like to direct your attention to some thoughts found in the Gospel of John, chapter 8, and the first part of verse 47.

That's in the eighth chapter to the book of John, and the first part of verse 47. He that is of God, heareth God's words. He that is of God, heareth God's words.

Certainly in this chapter, friends, we notice that the Lord Jesus was certainly faithful to the souls of those hearers. It almost appears that for the most part all of those to whom he spoke to in this particular chapter were outside of the secret.

Now the great question can be this, and what is that secret? The secret is when the Lord opens our ears and opens our heart that we might be attentive unto the words of God.

Now you'll notice here these particular, whom the word of God refers to them as Jews, we have to come to this conclusion, friends, that they were totally ignorant of themselves.

[ 1 : 14 ] They were blind to their own state before God, and they were holy solely, as it were, resting upon the fact that they were Abraham's seed. They looked upon to themselves as being righteous in the sight of God.

Now is this something, friends, of which we could only, as it were, attribute here to these Jews? Ah, friend, it is certainly true that it can be of every man who was outside of the work of grace.

I do hope, friend, that you here this evening hour, even if you might be honest with your soul, and to say, I fear, I wish you could say it in this way, that I'm quite destitute of the work of God.

I do not know what grace is. Now it is good when we are honest with our soul, but I'm also going to ask a question. The fact that you are honest with your soul, does it also bring some anxiety?

Does it bring out a prayer, a sigh, and a cry before the Lord that he might have mercy on you? I can't go into detail, but recently speaking to one of our friends, not here, but he went to tell me how that he contacted a certain person and asked, has there anything in any time in your life, ever been anything?

[ 2 : 37 ] Can you trace any time in your life when you may believe you've known something of sweetness, or you might wonder if that was the power of God to the soul? And the person says, No. Friends, when you hear such of these things, you tremble.

And as a minister of the gospel, you begin almost as you, it makes you almost depleted. Think, can it be such a thing? Having a knowledge of the word of God, of knowing what is needed for eternity, and yet to be able to say, I have nothing.

But, oh friend, does it make an anxiety within you? Does it make a cry, a sigh? Remember, he came for empty sinners. He came for the lost. Does it bring you to the pleading before the throne of grace that the Lord might have mercy upon you, and that he might begin a work of grace within you?

Oh, how sad is it were to be found in the last part of the text, of which I don't intend to deal with on it, but it says, Ye therefore hear them not, because ye are not of God.

Now we find in this particular chapter, when the Lord sought to set before them their bondage, they openly say, We're not in bondage to any man. We are Abraham's seed, and we are free.

[ 3 : 56 ] In other words, friends, they never knew nothing of the bondage of sin. They knew nothing of condemnation. They knew nothing of wanting it was to be free from the power of sin.

Oh, what a mercy, friend, to hear this evening hour. You feel the power of sin within you. You feel this condemning power. You find you have no might nor power against it. You find that you are a sinner by birth.

You are a sinner by choice, and a sinner by practice. But there's a cry in your soul against it. Break this power of sin. Take away the love of sin.

Alpha and Omega B. Oh, it is sad, friend, to be a sinner and not be aware of it. Or to know that you're a sinner and to say, Well, we can do nothing about it.

So when the Lord brought out the fact that they were under bondage, under the power and the condemnation of sin, they looked upon to themselves as being Abraham's children. Then he went on to say that if they were Abraham's children, they would do the deeds of Abraham.

[ 5 : 03 ] Now, what was the deeds of Abraham? The deeds of Abraham was this, friends, he believed God. He believed that he was a sinner and he needed a Savior.

And Abraham's deed was he looked forward to the coming of the Messiah. And the nature of Abraham was that he saw the day. And he saw Christ, that is, in the types and the figures.

And he seen him by spirit under the Old Testament dispensation. And he believed. And he was brought out of bondage into the liberty. Oh, he seemed the substitute.

When did Abraham see all these things? I believe in a gradual revelation of truth. Because very early, before he was upon Mount Moriah, we read that he believed God and it was counted unto him for righteousness.

So already there, right in the beginning, he believed God. Ah, when once we become a believer in the Lord Jesus Christ, friends, there's going to be a going on to know the Lord.

[ 6 : 09 ] And the day he came with Abraham, seen it even more clear for his soul. When he was upon Mount Moriah, when he offered Isaac, or sought to offer Isaac, and when he seen the lamb caught in the thicket, a substitute.

Ah, with eager hands he took it and offered it up before the Lord. And he cried out, I can imagine, with a great cry of joy, Jehovah Jireh, in the mount of the Lord it shall be seen.

And then he went on to speak about them, that they could be free. But they knew nothing of that freedom, because they knew nothing of bondage. And then, friend, so solemnly, he brought out that they were nothing more than the children of the devil.

Ah, friend, how sad to be the children of the Satan, the children of the evil one. What are the marks of being the children of the evil ones when we make light of Christ, when we make light of his gospel?

Oh, friend, I can only say, I realize it is a solemn thing that you'd be nothing more than the child of the devil. But yet, what a mercy, there is an adoption.

[ 7 : 24 ] There is those who are going to be brought out, as it were, the seed of Satan, be brought into the seed of Christ. I know it's in eternal counsel. I know it's hidden from the wise and the prudent, and I know it's hidden there in God's sight.

But I realize, also, and I want to be careful here, because there have been some of offense, not here but elsewhere, when one is referred to them as, by nature, they are the children of wrath, even as others.

Oh, friend, to be a child of wrath, to be outside of Christ, to be under the condemnation of God. But what a mercy if we can be found into the truths of our text.

For we read in the words of our text, it is, He that is of God heareth God's words. Now, who are these individuals? He that is of God.

First of all, when we think of that he is of God, there is that eternal counsel, that covenant of grace which was made in the counsels of eternity before the world was made.

[ 8 : 32 ] There was a people whom God, by his love and mercy, had chosen out from all of mankind and has declared them as mine. Now, what are the evidences of those who are then of this, found in this counsel and of those who are of God?

They are those who are quickened into the divine life. They are those who are born again. Ah, let us notice once again of those glorious truths of which are found in the third chapter.

Look, John, when the Lord began to speak there to Nicodemus, and you remember how that Nicodemus came to the Lord and said, Rabbi, we know that thou art a teacher come from God for all man can do us the miracles that thou doest except God be with him.

Nicodemus had a little discernment, but yet he lacked right discernment. Now the Lord Jesus came with a very pointed to a thought here to Nicodemus.

He said to Nicodemus, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of heaven. In other words, he brought before Nicodemus what is needful, and that is the new birth.

[ 9 : 48 ] Now the great question is, what is the new birth? It is that of which is born from above, that is being quickened by God to the Holy Spirit. Because, friends, we're all dead in our trespasses and our sins.

And as you have heard from this place again and again, not only from my voice, but voices other than me, who were pastors here before, they said, there's no substitute for the new birth. But oh, what a mercy.

When we think again in those early chapters there to the book of John, where the Lord says, that he came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.

But who are these individuals who believe? We have the answer, which were born. Not of natural birth. Not of the seed of woman, or man.

Not naturally, because we are born in sin, we are born as sinners into this world, but born of God. And how he said to this forth, which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God.

[ 11 : 02 ] These are these individuals. And remember there in the epistle of Peter how he writes to those who were quickened by the mighty word of God. Not of a corruptible seed, but of an incorruptible.

Let me just dwell upon that for a few moments. Friends, with all due respect toward our parents, I had a godly father and a godly mother.

But yet when I came into this world, friend, I was born of a corruptible seed. The only thing that my parents could pass on to me was sin. They could not give me grace.

Though they stormed the throne of grace, we may believe and pray that the Lord might have mercy upon their children. Yet they couldn't give grace. All they could pass with all due respect, friend, is sin, condemnation, and death.

And I realize it is sweet when we can hold a little babe in our arms and we might well rejoice when the Lord brings it healthy and well into this world. But a sinner, it's a sinner by birth, it's a sinner, and it doesn't take long and they show that they're a sinner by choice.

[ 12 : 12 ] And as I have said, we never have to teach a baby to sin. We don't have to teach a little child to sin. Sin is born within them. It soon comes out. And so we need that quickening power.

Being born again not of a corruptible seed, but of an incorruptible seed, which liveth and abideth forever. That's what we need. And oh, when the Lord implants that divine life in the soul, it is a principle without sight of them.

We sing sometimes that hymn. I can't locate it right now, but it speaks about that last hymn on that song sheet of which we sing.

We need a divine principle within. One just comes from above. And it is that divine principle, friend, which is the quickening power of God the Holy Spirit.

And here is the mercy. The quickening power of God the Holy Spirit never separates it from the Word of God. They are one. As I have said, the incarnate Word and the written Word are one, and the Lord never works outside of His Word.

[ 13 : 22 ] If you have ever had an experience, friend, which is not according to God's Word, forget it. Cast it away, it is nothing. But if you have had an experience, and if you have had something from the Word of God to come with might and power, make much of it and ask the Lord to show you more.

And one thing for sure, friend, if you have ever had the quickening power of God the Holy Spirit upon it, you are going to go over to the throne of grace and say, Lord, give me more. I don't want to be deceived.

And if it is Thy Word, shine upon it and manifest it unto me because I want to be right, to be kept right, and to be made right so that I might die right.

Yes, He that is of God. God. In other words, those that are born of God, those that are quickened into divine life, these are these individuals that are of God.

Now, how do we become part of this glorious family? Our friend, isn't it a mercy that when it comes to the calling of grace and brought into this glorious relationship of God to the Father and to be counted as one who is of God is not according to any goodness?

[ 14 : 42 ] It's not according to any that which is found in the individual? Because here is a mercy. God is no respecter to persons. In other words, He doesn't choose one because of any goodness or any ability, but He chooses on the ground of His free grace.

And oh, how sweetly that Spirit moves! In the third chapter of John, again, we have it. We cannot tell which the Lord Jesus compared it to the wind. The wind bloweth where it listed.

We can't see it, but we can feel it. And oh, when we think of the sovereignty of God, friends, it is remarkable. And let us not, as it were, think of it in the hard way, but He comes, as it were, freely here and there, the calling out of one and the leaving of other.

And if you're left, friend, you're left right where you want. Left in darkness, left to serve the world. Because if you weren't satisfied to be left, there would be a cry in your soul.

And if there was a cry in your soul, it's a marker's grace begun there. Not lifting up, not building anybody upon false foundation. The Lord will rip it all apart. I don't have to worry about that.

[ 15 : 55 ] But it is by the ground of God's free grace. And oh me, I give you an interpretation of grace. It is a divine favor of God without any merit.

The merit of God's free grace. It is that which He freely bestows, not upon merit, not upon any goodness, but by His grace.

Oh, not of flesh, not of the will of man, but by the power of the Spirit. Now, who are these individuals who then are of God?

What are some of these evidences? As I have often said, friends, they feel something of the power of sin. They are brought to realize there is a God.

And there is something which lays between me and my God, and that is sin. And it is a power which I cannot break, I cannot subdue. And it is a power which lays heavily upon my conscience.

[ 16 : 57 ] And if I remain in my state of unconvertedness and stay in the state of my sin, laying between me and my God, I shall eternally perish. But it is the nature of that Spirit of God within you which creates faith, hope, and love.

Because this is all brought about by the work of regeneration. Let us think of those three, faith, hope, and love. Faith is that of which does see the sin.

But also sees one who is able to come with might and power and to remove the sin. Because faith is brought to realize I can't. And it is that faith in which looks again, in spite of the many falls, in spite of the many departing, faith cries again in prayer to the Lord for mercy.

Because it is a mercy, friends, I seem to, as it were, go in circles here, but bear with me. It is such a wonder. Faith begins to see something of the person of God that he is a merciful God.

Ah, friend, now can you take a hope? Have you come to the end of all self? Can now, as a hope, as it were, another blessed grace, a gift of grace which is given to a quickened soul, do you begin to see something of that hope?

[ 18 : 18 ] In other words, this, if God is a merciful God, then I've got a hope. Because this one thing I know, that if he is not a merciful God, I shall eternally perish in the pit of hell.

But I read and I hear, he's a God of mercy, he delights in mercy, he gives it freely and sovereignly. Oh, upon that very ground, do you have a hope now, friend?

Then there is that other blessed grace of which he gives the soul, faith, hope, and love. Ah, you may say, I love this world, but does the love of this world grieve you?

Or you may say, I find no love unto God. Does the fact that you find no love within you make it a grief to you? I would dare say there's a beginning, because the very nature of love to God in your soul will bring tears of your repentance and tears to your eyes and to your soul because of your many sins.

But stand between you and your God. And you sinned against one to whom you would love. And you want to love. And you cry to the Lord that he might take away the love of sinning, the love of this world, and so implant in your heart that you might love him above all other things.

[ 19 : 43 ] Oh, that's the life of God. So we see in the words of our text, he that is of God. What a mercy. One of those chosen individuals, whom God by his infinite love and mercy quickens into divine life.

And as we have often noticed in the second chapter there of Ephesians, quicken together, and rising up together, and sitting together.

Ah, friends, there is a progressive workings of God and the soul, calling that soul out of nature's darkness into his marvelous light. And so he that is of God.

Now what are the further evidences of what we might see in our text? Heareth God's words. Now again, friends, do you notice that there is no separation between God and his word?

You can't go one without the other. Now the great mercy is, what is it to hear God's word? Well, friends, there are so many examples in the word of God, I hardly know where to begin.

[ 20 : 56 ] And when I take some of these examples, friends, I believe some of you know, well, he takes the same examples over and over again. I know I do. And I could only wish that the Lord would enlarge my coast of understanding and the knowledge of the scriptures and these things in my own soul, that I could, as a word, that together, we could grow, as it were, in the things of God.

But there is one that comes to me, and that is Lydia. Now there's no question about it, friends, that Lydia was a godly woman. She was a seeker, but she hadn't heard about the Savior.

She had heard about, without a doubt, some of the old prophecies, that there was going to come one. But she had yet been such bondage. She must have been in darkness.

darkness. There she went by the seaside, or by the riverside, and there came a servant of God, a man called Paul, who had been so marvelous, he called out of nature's darkness, and had been called into the ministry of the word of God, and he went there.

And on that occasion, as they would have a season of prayer, he began to speak about the wonders of the Savior, the seed of the woman, not of a man, who was sinless, who was spotless, and who was truly the Lamb of God.

[ 22 : 21 ] And he is the one who fulfilled all the types and figures in the Old Testament. And he came into this world to die and to redeem sinners. And as Lydia sat there, her heart was opened, and she became attentive unto the words which were spoken by that servant of God.

And she believed. Oh, she believed to the joy of her soul. She heard the word of God. It was that which set her free.

And you can imagine afterwards as she came up to the hall of Tarsus and told her of the great grace, and I see now the fulfillment of the law, the fulfillment of all the prophecy, of all the types and figures are found in this person, Christ.

I see in him all my joys. And now I feel he took my sins and my sorrows and he made them his very own. And upon her glorious confession there before the apostle and the others, Paul took her down to the river, and there as an example and as a type of a union to the Lord Jesus Christ, who was buried and arose again on her behalf, she followed the Lord in the ordinances, and she was baptized.

baptized. Ah, friend, what a mercy when we know what it is to have, hear it, God's word. Now, friends, that was a beautiful example, wasn't it?

[ 23 : 49 ] And yet, friends, we got many examples as I would look again there in the early chapters of the book of Genesis. Now, friend, nothing was written. There, as on the pages, I don't believe, when Abel was born.

But, friends, there were those who did tell Abel, that is, his parents, about that dreadful fall, the terrible sin which was taken, and how their sin brought death upon the whole of their posterity.

And I can imagine that Adam and Eve were very faithful to their children and told Abel and Cain, and says, Cain and Abel, you're a fallen creature. You came out of our own likeness after we have her brought out of the garden.

You are a sinner by birth, but God has made a provision. He has made a way whereby we can escape the fiery sword that is there by the tree of life.

He has provided as a type and a figure a lamb, and therefore Cain and Abel make no other sacrifice. Bring nothing else but that which God hath appointed.

[ 25 : 01 ] And I can imagine Abel and Adam and Eve told them about that one animal there in the garden which the sword of justice came out and slew and covered as Adam and Eve.

And so we read, without a doubt, Abel heard the word of God. It was received by living faith. And therefore, friend, when we come to the hearing of the word of God, it is by faith.

Ah, it is good when we can hear the truth in our ear, and when we can have a right understanding in our minds of what truth in air is, and when you go elsewhere, and they begin to tell you that if you can be saved by the putting up of your hand, or walking to the front, or by your own will, or you are the children of Abraham by some covenant which is not founded upon the scriptures of truth, and that there's something which rebels against it, and says this can't be.

I know it is good naturally to understand what is truth and what is here, but I want you to know what it is by living faith, to hear the gospel, to hear the word of God, and this was the very thing which moved the mind, the mind, the will, and all of that of Abel.

He went to the flock, he took the first thing, a type and a figure of him who was to come, and he offered him upon the sacrifice, and there was some way, somehow, I think by fire coming from heaven, or the sword of justice which is there by the tree of life.

[ 26 : 34 ] I don't know, but it came out if it did, and it slew the animal, and Abel felt in his own heart and his own soul, there's peace with God through a sacrifice, through a substitute, and Abel felt in his own heart and his soul, I have peace with my God upon the ground of another.

And I am persuaded in some measure the Lord showed unto him of that one who was to come, because there's only peace in and through the merit and the worth of the Lord Jesus Christ.

Oh, friend, do you know what a turmoil is? Do you know what a warfare is? Do you know what a conflict is? Do you know what it is to have a burden of sin upon you?

And have you known of a little time of peace? I'm not talking about a carnal peace. I have too much of it, friends. It seems like I have too much calmness in the soul of late.

No exercise. That isn't good. I am speaking about a peace which passeth all understanding when the Lord gives you a little touch, when he visits your soul with a word and shows you something of your acceptance in the person of the Lord Jesus Christ.

[ 27 : 59 ] Oh, it is a mercy, friend, when you can look upon the law with all of its condemning power and feel the thundering has ceased. Its condemning power is gone, because now by God's grace I have been brought to see the sufficiency and the person of the Lord Jesus Christ.

Peace through the precious blood. Peace by this one. To when to the time of the, when the Assyrians, the Assyrians come in the land, then there's this man who is the peace.

Once again, you remember how I often speak about this. Now we have our envoys, children. I think I'm not much on the news a little bit, but just the names go for me, but Baker.

He's going here and there throughout the world trying to make a peace. And sometimes he does a pretty good job. Without a doubt he's doing the best he can, and with all the politics, but we're not getting into that.

But friends, sometimes the peace lasts, and sometimes it don't. But friends, he still isn't the peace. But when the Lord Jesus comes, he doesn't only make the peace, but he is the peace.

[ 29 : 19 ] peace. Can you see the difference? Oh, he not only made peace, but he is peace. And one is brought to see something of the Lord Jesus Christ as a Savior.

They want to know that he is their portion. And if you ever have a little touch of the Lord Jesus and you've ever had a little view, you'll know what peace is. I know, friends, you may say, I had experienced that peace.

I felt it in my soul, but oh, since, ah, friend, there's a going on. And these trials and these temptations and these doubts the Lord brings you is that you might know more of him who is the peace.

Oh, I would love to think of some examples out of the word of God as it were to show you more. Well, let us notice there of Joseph. What is a type in the figure? Oh, when his brethren came before them, I don't believe they had too much guilt.

But when there were some searchings of heart and soul, and when he began to bring them into some short temptations and trials and began to search them out, they said, verily, we are guilty.

[ 30 : 27 ] They felt themselves under condemnation. They seemed to their sin. But then, as Joseph finally said, I am Joseph, your brother. I believe, friend, they were terrified for a minute.

They heard their voice. They knew he spoke in their language. But then, when he says, come near to me, oh, friend, that's what you want.

I do. I know it is sweet when he says, I am Joseph, your brother. When the Lord Jesus says, I am your brother, born of your same flesh, a born man, born for adversity.

I came into this world to seek you out. but, oh, what a mercy when he says, come near unto me. And how does he come near unto the Lord? By the sweet application of his word to the conscience.

When you feel the drawings of your heart and your soul and the drawings of him unto you. And then he went on to speak. And he says, come near unto me.

[ 31 : 30 ] I am Joseph, your brother, who you sold. And, oh, we have sold the Lord. We have sinned grievously against him. We're no different. But when he goes on to say that how it was ordained from all eternity that I should be here as your Savior, then he gave them a kiss.

Oh, that kiss was never forgotten. It is a sweet thing when the Lord gives you a sweet kiss out of his word. I know you want to kiss a pardon, but, friend, if you truthfully want to kiss a pardon, you're going to find it.

The day is going to come. And I realize it is something we long to feel again and again. A sweet token, a sweet application, another word spoken with might and power.

Ah, can you see the beauty of our text? He that is of God. It all starts with God. It's all of God from beginning to end. He that is of God heareth God's word.

Now it is a strange mysterious thing when the Lord begins to work in the soul of his people. I realize they may be drawn to this person or that person, but again they're going to be like that woman with the issue of blood.



[ 32 : 48 ] They're going to find that all these are quacks and even the best of man can never save you. You're going to come to the emptiness of your purse. You're going to find you're getting worse and worse, but you're going to hear of Jesus and so you're going to know what it is by the grace of God and a strange mysterious it's a wonder when you're drawn to his word ah friend you're going to want to know if the minister is according to the word of God or the word or word of man you're going to be drawn to its truth and when you hear air you're going to be drawn away from it I can't help it friends now I hope and trust I've been on the way a little while I look back how the Lord by his mercy power and grace drew me to the word I wanted the word to speak I wanted the word to come with might and power someone can tell you I believe there's grace I believe there's something working in your soul and in my own case I thought oh now I've deceived that person we've got a deceived heart but the living nature of grace he says Lord speak lest I go on to the pit speak and my soul shall live you want the word of God to come with might and power so we find in the words of our text he that is of God heareth God's words well we find it again and again don't we there in the case of Noah sin destruction all around him and I believe he vexed his soul with all the filth and the foulness of sin around about him and he was grieved and he wondered how the Lord is long suffering how can the Lord deal with us any longer and we find that Noah was just we find that he was one who feared God and he walked with God and when the Lord came to him and showed him that he was going to destroy the whole of the human race

I believe he thought in his own soul if the Lord would destroy me with it he would be just but yet I want mercy but we find that Noah was a good man not of any righteousness of his own but by grace by living faith he looked to God and the Lord says I'm going to make a provision for thee Noah though I will destroy the whole of the mankind I want you to build an ark and he gave him the pattern of it and after it was finished the Lord says come thou and all thine household into the ark oh can you see the beauty of it friend a provision has been made on the part of God here we are we're all condemned sinners by nature we're all under the wrath of God every one of us by nature I said but isn't it a mercy there are some who now by God's grace have been made to know what it is by faith to see the sin to see the justice of God and to know what it is by faith to see the ark the ark Christ Jesus which God by his infinite love and mercy hath made a provision and you've gone by living faith you've heard the glorious invitations of the gospel it moved you there to find salvation and yet somewhere outside and yet isn't it a mercy we can say the door of the ark is yet open the day came when it was closed by God there was no more entrance now isn't it a mercy

I hope you can take comfort in this friend isn't it a mercy that I can proclaim yet today the ark of the door of God's mercy is open all day night and day you can cry upon him in the night time you can call upon him in the day it's not far off isn't it a mercy that I can say the door of God's mercy is open all day to the poor and the needy who come by the not by the way it is still the day of grace it is still when mercy can be found God is no respecter to persons no man has ever sinned too great no man has gone beyond his mercy because you're still in the land of the living and it is a mercy I'll ask you a question I'll tell you a fact and then I'll ask you a question the fact is this if we die out of Christ the last breath of mercy will be the last breath here upon the face of the earth then mercy is finished oh friend what is going to be your last breath is your last breath going to be the end of mercy or is your last breath going to be like that man

I told you who said God be merciful to me a sinner oh there was one thief there was one who we read in the word of God who died as it were found salvation on the eleventh hour one to show you that it's never too late but oh that we could see today is the day of salvation it is still when grace can be found he's a God full of mercy full of grace and he saves unto the uttermost all who come unto him by faith ah there is no want or lack on God the want and the lack is upon ourself oh may the Lord put an urgency within each and every one of us that we might be those whom we read in the text he that is of God heareth God's word have you ever heard has it ever moved you now I realize friend you have heard this evening hour whether you paid any attention or not

I don't know I would think you heard something but it's got to be more than that don't it and what a mercy if you are here this evening and says I know these things I know them but oh I've got to know something more I've got to know the might and the power of that word to my soul I've got to feel it in my soul ah pray Lord and friend that the Lord might draw you by his might and by your power and make you one of these individuals like Lydia like many others whom we read in the scriptures whose hearts the Lord turned from the ways of sin from the ways of death and they came and they found and they entered in glorious truth isn't it oh friend there is a mercy that God yet is a merciful God and it is yet day when thou canst find grace well should I go on and occupy a little more time

[ 39 : 57 ] I've covered what I thought I would say and a lot of things I didn't think and I would say I usually come here depending upon the Lord to help and I want the Lord to help you oh when I think of that parable of the sower solemn thought isn't it we read in the word of God there were four hearers friends the first is they heard and Satan came and plucked it away and it was gone I wonder if Satan now was at the door like the birds ready to pluck anything away you have heard or have you had some impressions and you've had as it were some thoughts about these things and you were like that stony ground hearer it had a root in a point but the cares of this world and the pleasures of life or like in the in the thorny ground hearer either one of them oh but what a trial it would bring into my home what a grief it would bring what a lot of trouble it would bring and I really can't quite face it

I'll have to see of another day I'll have to wait some more or are you like the forth hearer who heard the word you believed it you embraced it it found a place in your soul it was a plow of God's holy law which opened up your heart you were brought to see yourself as a sinner and you needed the word of God and by the application of God the Holy Spirit it lodged there it never departed ah see to it friend that you don't go lost see to it that you find grace look to the throne of grace and beseech the God of all mercy that he will save you while you are still in the land of the living ah we do not know how soon one here and there will be taken away but oh to be taken out of this world without hope is sad ah ask the Lord seek the Lord petition him leave him not alone until he gives you peace the peace of God which passeth all understanding the peace of God which comes in and through the word yes he that is of God heareth God's word

I wonder how many are found now in that second part of the text which I don't intend to speak on ye therefore hear them not because ye are not of God oh may the Lord in his love and in his mercy bring you in by his irresistible grace for his name's sake amen shall we then conclude our service by the singing of hymn number 617 hymn number 617 the new man and the old by no means can agree the one in sin is bold from sin the other's free the principle of grace in sin a constant warfare must maintain hymn number 617 hymn number 617

For the kingdom of mercy for the kingdom of mercy for the kingdom of mercy for the kingdom of mercy for the kingdom of mercy for our dwelling of mercy for the kingdom of mercy love and Mat t i participer that Farm her name noses soja georgi can park in the church or deed unto ourous her name excuses I love to watch His way, and love His people's hand.

The altar takes away, and love the road will end. What gives us the new light of Hadshind.

[ 44 : 57 ] The altar leads me on, and his meeting goes.

25 The American flag, the old man we can see.

The American flag, the American flag. The American flag, the American flag.

The American flag, and the American flag. The American flag, the American flag.

The American flag. We love that break the world's right, We'll find your grace, the content superide.

[ 46 : 38 ] symptomatic will guide me help in glorious truth and give and pray with him alone O Lord, again we would seek thee that thou would follow with thy blessing upon thy word that thou would also, Lord let pardoning grace rest upon all that has been said amiss and 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.

day of the love and the LIBble of the earth we things our Anything else?

Any ■■? No one has anything.