

1 Thessalonians

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[0 : 00] Let us now continue by singing hymn number 789, hymn 789, tune St. B's, number 494.

O ye sons of men, be wise, trust no longer dreams and lies, out of Christ almighty power can do nothing but devour.

God, you say, is good, tis true, but he's pure and holy too, just and jealous in his ire, burning with vindictive fire, hymn number 789.

O ye sons of men, be wise, trust no longer dreams and lies, out of Christ almighty power can do nothing but devour.

And to the faint of hope. God, you say, is good, tis true, but his ire, burning with vindictive fire, just and jealous in his ire, burning with vindictive fire, God, you say, is good, tis true, but his ire, burning with vindictive fire, just and jealous in his ire, burning with vindictive fire, God, you say, is good, tis true, but his ire, burning with vindictive fire, just and jealous in his ire, burning with vindictive fire.

[1 : 37] The End The End The End

The End The End The End Think not that He will O'er The End The End The End The End The End The End The End

The End The End

The End As the Lord As the Lord my help I will direct your attention to the first chapter of Thessalonians that we read together and reading the fifth verse. The Epistle of Paul to the Thessalonians chapter 1 and verse 5.

Verse 5. For our gospel came not unto you in word only but also in power and in the Holy Ghost and in much assurance as ye know what manner of men we were among you for your sake.

[6 : 44] Though the Apostle Paul appears to have had a great attachment to all the things that we have had been in the Holy Ghost and in the Holy Ghost.

Though the Apostle Paul appears to have had a great attachment to all the churches to whom he wrote an epistle yet nevertheless there seems to be something particularly wonderful and great in his epistle to the Thessalonians.

We give thanks to God always for you all making mention of you in our prayers. What a wonderful consideration. Do we ever come to that spot in our own prayers when we give thanks to God for this person, that person, this church, that church and so on.

Well this is what the Apostle says before us. We give thanks to God always for you all. So therefore it was not just an afterthought but it was so constantly upon the Apostle's spirit that he remembered these Thessalonians and there was a reason why he remembered.

It was not just a question of him thinking of them in a general way but he remembered them in his prayers because in a way of speaking he was forced to do so.

[8 : 26] And that is given in the third verse. And that is given in the third verse. Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father.

Knowing brethren beloved your election of God. The Apostle therefore gives a reason as to why he felt compelled to give thanks unto God always for you all.

And I venture to say this. That if we meet the people of God and are persuaded of the same thing. We too shall give thanks unto God that he has brought us to know the children of God who have demonstrated humbly before us their work of faith and labor of love and patience of hope.

And that is given in the Lord Jesus Christ in the sight of God and our Father. And going one step farther knowing brethren beloved your election of God.

As we read in the Acts of the Apostles. And as we read through these two letters to the Thessalonians.

[9 : 49] It is very very clear that these people were greatly tried troubled and persecuted. And true it is to say that the closer we live to the Lord Jesus Christ the more we are likely to attract a persecution.

Now this does not necessarily mean that we are going to come into a situation which was a very sad part of our history.

When so many were burned at the stake at Tyburn and other places. The word of the Psalmist himself says. The enemy has persecuted my soul.

Now you see dear friends. It may appear on the outside. That we are not persecuted at all. And of course there are many.

That perhaps give thanks to God that. We do not live in a persecuting age. Nevertheless. The words of the hymn still remains true.

[10 : 53] Whene'er they meet the public eye. They feel the public scorn. And it may be with many of us. That the world hasn't said anything.

But they've looked at us. And that look has penetrated. Has penetrated. And we have virtually been cast off. And questioned.

And perhaps they even thought that we were out of our mind. So whene'er they meet the public's eye. They feel the public scorn.

For men their fairest claims deny. And count them basely born. And this is not an easy thing to endure. And as we have.

Or have to mix with the world. So we shall find that. We shall be distinct from the world.

[11 : 49] And we shall feel it. And the world will feel it. Do we feel. As we have. By reason of our. Our call. To our various business occupations.

That the world. Is not our. Our companionship. But they are against us. They are. They are pursuing. A life which.

To us. Used to be. Perhaps. Happy. But now. It is different. Now. We desire. To live unto the Lord. And. To.

Pray. That he might be with us. During the day. To preserve us. From all evil. One of the points. That is. That may be said. And is discovered by.

God's children. Is that God. Is round about them. Having done all. To stand. And it is a wonderful thing. If God.

[12 : 48] Enables you. To stand. To stand. You. That are younger. And have more to do. With the. World at large. Than I do. In my age. Now.

But nevertheless. I can remember. Those. Earlier days. In my life. When it was a question. Sometimes. Of having to make a stand. And. How do we make a stand.

Well. Our stand. Is sometimes. Made. In a way. So differently. From what the world. At large. Judges. Is often. Depending upon God.

Praying unto God. And. As we are. Praying unto God. So. In a most remarkable way. God has appeared for us. And delivered us. From our enemies.

For those. That. Thought. Thought. Thought. In certain. In certain. In certain. Situations. So. Well.

[13 : 43] Now. It was. It is very clear. That these people. At Thessalonica. Were. Demonstrative. Not demonstrative. By. Their natural ability. But demonstrative.

Because. The. Grace of God. Was in them. Now. In a. In this. Later point. We. It will be. The result.

Of glory. To God. And not to ourselves. Are we. Demonstrative. In the defense. Of our religion. Well. Is it. Ourselves.

Or is it God. If it is ourselves. Then we should take. Take. Some pleasure. In what we have done. And sing the praises. To ourselves. Of ourselves. But if.

We have. Been. In a situation. Similar to. Done. To Daniel. Daniel. In the lion's den. When. The king.

[14 : 39] Came to him. And said. Is thy God. Able to deliver thee. Out of the mouth. Of the lions. And he said. God. Hath sent his angel. And closed them. The lions mouths.

And it may be. That in your prayers. Unto God. That you might be. Delivered from the persecution. Of men. To your astonishment. Perhaps. They have been. In a such a.

They have been. Unable to do. What they intended to do. Oh. It is wonderful. If we are the people. Of God. And if we are the people. Of God. It will be wonderful.

And we shall see it. That is the manner. In which God. Delivers the needy. When he cried. The poor also. And him that hath no helper. So then. These. Thessalonians.

Thessalonians. Were obviously. A gracious people. And they were not. A gracious people. A result of their own ability. Or their natural. Leaning to religion.

[15 : 36] They were. Wonderful people. Because God was in them. And God was in them. The hope of glory. And if we are the people. Of God. In this way.

If God take. If people take knowledge. Of us. That we have been with Jesus. And learned of him. Then. Truly. It will be a case. Of giving glory. Glory to God.

Yes. Giving glory to God. And worshiping God. Perhaps coming through the day. And apparently. Even to our own feelings.

Sometimes. We've been demolished. And we've been. Such a failure. About this. Will. Give. It will. Cause us. To feel.

In our hearts. That God has gained the victory. Because though we have been a failure. Yet God has been a conqueror. So. There are three points.

[16 : 31] That. The apostle. Raises. The work of faith. The labor of love. And the patience of hope. Hope. All these three particulars. Must be found in the hearts.

And experiences. Of every one of God's people. But. These. These three points. Are. Not in ourselves. But in our Lord Jesus Christ.

And. In the sight of God. And our Father. A further. An important point. That. We.

Would. I would. Disconsider. Showing. Brethren. Beloved. Your election. Of God. So. What. We need.

To consider. This point. Are. We. Chosen. Of God. Now. If you speak. To some people. It always seems. To be followed.

[17 : 27] By a big question mark. But. If you are. Chosen. Of God. If you are. Elected. Under salvation. Then. Surely. The election.

Is a truth. Small comfort. There. I see. Till I am told. By God's own mouth. That he has chosen me. And. Sometimes. God speaks. By a word.

But. Sometimes. He speaks. By an action. And. That. To these. The Thessalonians. Evidently. Were. Chosen.

Of God. In the eyes. Of. Of. The apostle Paul. Because. Of the. Great changes. That had taken place. In their lives. As is noted.

Later on. In the. The letter itself. Now. Knowing. Brethren. Beloved. Your election. Of God. Let us come.

[18 : 22] To consider. For our. Gospel. Came. Not unto you. In word. Only. In writing. To the Corinthians. The apostle Paul. Said.

The kingdom. Of God. Is not in word. But in power. How many. People's. Religion. Is denominated. By power.

By. Word. Well. We. We leave. We can leave. All that kind of thing. Because. The great thing. Is to. Know.

How it affects us. How has. The word. Of the gospel. Come to us. Has it come in power. Now. Because. If it doesn't come in power. Then. We may have.

A big question mark. Against. Our own. Confess. Profession. As to. Whether it is. Real. Not. So. Then.

[19 : 17] Our. Gospel. Came. Not. Unto you. In word. Only. Now. In a way. Of. Of.

Of. To the effect. Of. We. We. Can. To. To. To. To. The effect.

Of. On. To. The. From. To. to this person and that person I can see that you're a believer because you've got to look at what they do what they say and the things that they've left and the things they've come into and it will be very indicative of the life of God in their soul if perhaps we take the words of Martin Luther when he nailed his thesis to the door of a church and he said I can do no other now real religion is I can do no other it's not a question of shall I or shall I let me toss up toss up in my mind and a few the pros and cons and come to some conclusion we do not come to our own conclusion God makes it so powerful in our soul that it is our conclusion it's God's conclusion impressed upon our hearts and we can do no other it is a great blessing if we have a religion that brings us to this point again and again here I stand

I can do no other now oh bless it be God since these Thessalonians you know they came to that spot which we can read about in the Corinthians in the Acts of the Apostles they could do no other but how is it they could do no other because they were going to be persecuted they were going to be afflicted they were going to be threatened they were going to be thrashed oh could they do no other yes it is a great thing if we have a religion wherein we could do no other perhaps we have been doing differently for a long long time but then we came to the point and it is a good thing if in our religion we come to points it is good indeed it is essential that we should come to points and if we are led by the Spirit of God if our gospel has come unto into us and unto us then it's going to bring us to points and the word of God is forceful the word of God is true and

I think we just sung in our hymn just now that there were certain points that were incontrovertible they had to be remembered so we read this O ye sons of God be wise trust no longer dreams or lies and how many people in religious circles are believing dreams and lies and maybe that you were in that spot at one time about God by his great power and the exercise of that power in the preaching of the gospel and the experience of the gospel brings us out of to this point out of Christ almighty power can do nothing but devour God is you say is good it is true but he is pure and holy too just and jealous is his eye burning with vindictive fire it is true yes let us not be lopsided or one sided in what we believe you see there are those people that say oh God is love and then they'll go and say

[23 : 21] I can't understand what's happening in the world because if God is a God of love then why does he allow this and that to happen God is love but he is pure and holy too just and jealous this is fire we burn it with vindictive fire our gospel now the gospel does not come to everybody we can perhaps remember ourselves when though we sat in the pew with other people the gospel didn't come to us some of us may go back to the early days in our youthful days the gospel didn't come to us where our minds were occupied with all sorts of things what happened last night what was going to happen tomorrow but not to listen to the gospel so what a blessing it was a wonderful blessing when the gospel came to us our gospel came to to these thessalonians but it says for our gospel came not unto you in word only not just an interesting story not just supporting that which our intellectual ability had sought out by reading and reading up perhaps books and commentaries and so we formed a good religion but it didn't stop it didn't do us any good and why didn't it do us any good because it did not change our lives or you may say but I can believe

I would be very interested in religious theology and therefore it has changed my life ah has it right good if it has then what kind of change has been made has it turned you into a person that absolutely depends upon the salvation which is through Christ Jesus or has it produced you into a self-righteous Pharisee so yes you have certainly heard the gospel and to some extent it has affected you but you're a Pharisee you were not saved by grace so how many people in the day in which we live would fall into that category our gospel came not unto you in word only word only will never smite our conscience word only will never do us much harm at all word only will not attract the attention of the devil word only there will be a deceiver to us all the time we shall think we are saved and we are not saved at all because it's only word only oh how solemn it is to consider these things but cannot each and all of us go back and remember a time when it was word only we went to the house of God we heard the preaching of the gospel and it was word only it didn't have an effect upon us if we went into the chapel we came out just the same as when we went in now have you got a religion that you have been to the house of God even on one occasion where you went in word only and came out under the power of God almighty of the almighty

God then it will be a time you will not forget for our gospel our gospel came not unto you in word only now would you remember this that Paul himself was preaching what he had proved he was not preaching what he had read about but the word of God when he came to him on the Damascus road was certainly not in word only but it was in power it was not a time of debate or discussion it was a time when the apostle or rather Saul of Tarsus was stopped in his tracks then he couldn't make any more progress he stood still oh how wonderful it is if you can speak of an occasion or two in your lives when you stood still I can when you stood still because it was the voice of God it was the voice of God not the voice of men

Paul or rather Saul of Tarsus as you know had been a great persecutor and he had done a great deal of damage to those disciples of Jesus Christ and now oh how wonderful it is and perhaps we have been in that place perhaps we haven't got to the same extent of hailing men and women to prison about how have you looked upon the children of God have you looked just can't sat them have you thought poor things poor things you wouldn't be the first one if you thought they were poor things only because the gospel come to you no more than in word only but when the gospel came into you unto you in power then it made a difference because you became the person to whom God was speaking if we turn to the well known history of Paul in the

Acts of the Apostles we shall find that he was affected greatly by what happened on that particular day and as he journeyed he came near Damascus and suddenly there shined round about him a light from heaven now you see that was something he couldn't stop it was not his imagination there was a light from heaven there were many lights no doubt in the heavens but this light was a penetrating light it was light that not only penetrated on the outside of him but penetrated inside and suddenly there shined round about him a light from heaven and it had a result it had a result and he fell to the earth and heard a voice saying unto him Saul Saul why why persecute me there was no question with Saul at that time who is speaking to me oh is he really speaking to me is he somebody else he's speaking to but not to me the apostle heard this word

[30 : 26] Saul of Tarsus he heard this word and perhaps you've had the experience when you've come to the house of God and you've heard this word and it's spoken to you you might say that well God spoke these words Saul Saul but I'm I would still escape there because my name isn't in the scriptures well Samuel's name wasn't in the scriptures when God spoke to him it wasn't in the scriptures no Samuel Samuel the word came very powerfully to Samuel and he thought it was Eli calling him but subsequently Eli perceived what was happening and it may be in the early calling of your own soul you may be mystified you think it must be somebody else it can't be God you've never heard God's voice before but Eli he knew that God had spoken by thy servant heareth speak

Lord for thy servant heareth and we may notice in respect to that that when it came to it Samuel said speak thy servant heareth he didn't venture to go a step ahead of himself and say speak Lord for thy servant heareth no we have to go step by step and God spoke to Samuel in a remarkable way and spoke to him about terrible things in righteousness but to come back to here to the word here concerning Saul of Tarsus and he said who art thou Lord one remarkable thing about this is who art thou Lord so by the light and the power of it as distinct from just the word of it he was aware that God had begun can you remember a time in your life when God has begun and that though you have come to a point where you've been quite ready to persecute the people of

God if not outwardly yet inwardly yet nevertheless who art thou Lord and the Lord said I'm Jesus whom thou persecutest it is hard for thee to kick against the bricks now do remember dear friends Saul was a religious man he wasn't an out and out wicked man like the dying thief for example or thieves on the cross no he was a religious man everybody respected him and he was a Pharisee and he was able to boast in his uprightness and what he had done and what possessions he held in relation to his relationship with the Jewish faith but but you'll see he says now who art thou Lord the Lord said I'm Jesus whom thou persecutest now unless we are blessed of

God with a need of Jesus Christ we should be among the persecutors we should be amongst the persecutors how many people in the world today have a religion have a lot of religion but they persecute Jesus Christ and if we should be in a place or feel that yes salvation salvation not by grace no I can make my contribution we are persecuting Jesus Christ and certainly the apostle himself says I thought that I was doing God's service so therefore he was astonished when the Lord should come to him and should say to him I am Jesus whom thou persecutest in your religion how many people will fall into that category and of course I just speak in general terms now but it may be that you would say yes

I had a religion once and I was persecuting Jesus Christ I didn't want him I didn't need him I could save myself well some of you might be in that place now I do not know but God knows and the apostle or rather shall I say Saul of Tarsus was in a position and he couldn't hide it from God and if there were any godly people with him he wouldn't have hidden it from them and he trembling and astonished said Lord what will thou have me to do trembling and astonishment is something that cannot be hidden so then this was the effect of the first words of the gospel you may not think this is the beginning of the gospel but it can well be I am and the Lord said and he I'm sorry and the Lord said I am

[35 : 49] Jesus whom thou persecutest it is hard for thee to kick against the pricks and obviously this word this first word of the gospel came right into the heart of Saul of Tarsus and it became a different man a different man so then because he had this experience in the past he himself was able to go and preach of a gospel that he had felt you see dear friends there are many men that are raised up and they go about and they call themselves ministers of Jesus Christ but in actual fact they are ministers of Satan they are not ministers of Jesus Christ at all because they have not had that preparation which is necessary to make a minister one of God's servants who will preach the gospel to poor perishing sinners so then for our gospel our gospel a gospel which the apostle

Paul claimed to it was absolutely necessary to him in preaching the gospel in hearing the gospel is it something that is absolutely necessary to you it is not something that would be an interesting point of discussion when you got home about once a sinner ne'er despair sought thy mercy seat thy prayer mercy saw and set me free and that mercy came to me now it may be that some of you have would know the experience some of you and it would be a wonderful thing even if one of you went home from the house of God today and had this prayer in your heart what shall I do what must I do to be saved we have an account in the second chapter of the apostles of the Lord Jesus Christ himself I'm sorry in the apostles of the preaching of the gospel and in the preaching of the gospel by

Peter and others of the apostles lips the people were affected and there was no question in regard to the point the truth was being hammered home shall I say put forth in love to those whom God had called with an everlasting salvation Peter comes to this point therefore that all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified no argument no argument you can't look around and say well that's the person or that's the person but you and when God says you he comes home to you as Ezekiel said the word of the Lord came expressly to me and you can't turn aside from it and blessed it is if we have such a religion where

God has spoken and we know that God hasn't spoken to anybody else he may have done but as far as we are concerned there was only one person and that one person was ourselves although of course in the account here many were affected by what the apostle Peter said now when they heard this they were pricked in their heart and said unto Peter to the rest of the apostles men and brethren what shall we do these are momentous times in Christian experience and God in these things will make your Christian experience the same and you will certainly rejoice the people of God who have gone this way before and are desiring that perhaps you might know the power of gospel truth that you're pricked in your heart you're saying you're saying

I'm verily guilty is it possible that the gospel can ever reach me is it possible that the Lord Jesus Christ can look upon such a wretch as I am now I denied the Lord of life and glory I've been walking in life which has been entirely against the Lord Jesus Christ I might have been regular attendant to the house of God and I've had a apparently a good religion and so on I've always regarded myself as a Christian but in actual fact in my heart I haven't been a Christian at all I have been persecuting Jesus Christ and perhaps there are cases where the people of God are the rather the congregations are divided there are those that come to hear for their souls and get benefit to their souls and encouragement for their souls and strength of their faith but there are others who have come to criticize now some of you may remember a time and it may be so now that you come to criticize you haven't come to

[41 : 13] I hear the gospel but you have come to see the weaknesses of the preacher and so on well this certainly would have been the case with the apostle with Saul of Tarsus but our gospel came not unto you in word only but also in power and it made all the difference it made all the difference the word of God is a word of power great power yes a great power power to alter your course of life entirely and do make this do bear this point in mind dear friends if you if you got the grace of God if you are born again of the spirit you're not going to continue as you did you can't because God has put a new spirit in you and he has taken out of your heart the stone and given you a heart of flesh not a fleshly heart but a fleshy that is a heart that can feel and respond and come to the house of

God well sometimes well no despair but our gospel came not unto you what joy this must have given to Paul to write to these people when he could see the effects of his preaching not his preaching but God's preaching through the man for our gospel came not unto you in word only well what a wonderful thing if we could say ourselves that no that's true it didn't come to me in word only it did for a time but it doesn't now it has come in the power of the almighty God power that is able to convince poor souls that what they're hearing is truth what they're hearing is truth yes and this is one of the distinguishing features of God's people they are seekers after truth they want to know what the truth is they want to know who this

Jesus is not as a not as a character in history but they want to know whether it is true that he's able to save unto the uttermost all that come unto God through Jesus Christ and how do they come to this knowledge of the truth it is because that God has sent the word in power but not only not only in power but in the Holy Ghost and the Holy Ghost is very effectual here it is that convinces of sin and and does that which no one else can do we read in the Gospel of John about the work of the Holy Ghost nevertheless I tell you the truth it is expedient for you that I go away for if I go not away the covener will not come unto me but if I depart I will send him unto you and when he is come so there's no if or but there's no sitting down and numbering yourselves among the don't knows you are in a great trap if you are amongst the don't knows and God will you say if you don't know then how do you know that

God has begun at all when he is come he will come prove the world of sin and of righteousness and of judgment of sin because they believe not on me of righteousness because I go to my father and ye see me no more of judgment because the prince of this world is judged I have yet many things to say unto you but ye cannot bear them now help it when he the spirit of truth is come he will guide you and you'll need guiding into all truth for he shall not speak of himself whatsoever he shall hear that shall he speak and he will show you things to come he shall glorify me for he shall receive of mine and shall show it unto you all things that the father hath are mine therefore said I that he shall take of mine and shall show it unto you now how are we going to know these great truths without the power of the holy ghost coming into our lives and into our hearts this is not me to say that we shall gather together in a congregation or spiritual discussion but the word came as it did to Saul later on directly directly good it is if our religion can speak of direct communications but you see when he has come he will reprove the world of sin this is all part of the gospel he will reprove the world of sin now as he reprov'd you it may be that you've had a few pricks sometimes but has he reprove you you know even the reproof of father or mother or the minister well so far but it won't have the effect because it's in word only and therefore it is necessary to be more than in word only and the only way in which it can be more than word only is that it must be in power and in the holy ghost and he will reprove the world of sin and of righteousness and of judgment of sin because they believe not on me here you see dear friends people are very very much troubled about this that and the other and they say oh

I've sinned here and I've sinned there but there are many sinners many many sins which are indeed quite terrible but this is the great sin which will condemn everybody in the end if they don't believe I've sinned because they believe not on me now this is sin itself they believe not on me people may be very evil sinners in so many ways they may be in the world's eyes circumcised and upright but if they do not believe on the son of God who came to save the sinners from their sins then they will find themselves in hell at last a very simple point this is but a point which is very little understood or referred to of sin because they believe not on me and he has come that is the Holy Ghost he will approve the world of sin and as you read through the gospels gospel accounts of the Lord's teaching this was one of the main points yes while he did mention other sins but he did mention this sin as I've just read in John's gospel in regard to the great sin the great sin of all we find in the last chapter in

[48 : 59] Mark's gospel words of a similar kind and he said unto them go ye into all the world and preach the gospel to every creature he that believeth and is baptized shall be saved but he that believeth not shall be damned so everything hinges on believing now do we believe do we believe that Jesus died for me do we believe that my only hope of salvation is in him do we believe if ever my poor soul be saved as Christ must be the way then how good it is if we can say yes I do believe we may have to come of course in the spirit of the poor man who came to the Lord Jesus and he said if thou canst do anything have compassion upon us and the

Lord wasn't going to have that if I may speak with all reverence he said all things are possible to him that believeth and the poor man with tears he said I believe help thou my unbelief I believe and the Lord did great things for him after that confession so the Holy Ghost and power joined together in the case of the man that I've just referred to and they made him feel that he had to believe it was not a question well I'd like to but he had to believe now how are we feeling this morning do we think it's an optional extra do we think that well I shall get to heaven somewhere or other no you must believe and what must you believe you must believe that the Lord Jesus came into this world to save sinners yes and of righteousness because I go to my father and he see me no more of judgment because the prince of this world is judged for our gospel came not unto you in word only but also in power and in the

Holy Ghost what a blessing it is to have what we sometimes refer to as a Holy Ghost religion how much religion is without the Holy Ghost God knows and it will be sad when everybody that has not the Holy Ghost religion will only find out the sad lack too late too late but to hear the gospel the apostle preached with certainty he preached from his heart he knew what God was able to do who of mercy need despair since I have mercy found and our gospel came not unto you in word only all blessed be God if the preachers of the gospel in reviewing their preaching in regard to their congregation may be able to say for our gospel came not unto you in word only but also in power and in the

Holy Ghost and it will be our mercy if we can take this line up within these walls and say there are a number of you which the gospel came to you it didn't come in word only it came truly in power and in the Holy Ghost because it brought you to believe and it brought you to give the outcome of believing to walk in the way of God's commandments and to seek to be identified with the people of God with them numbered may I be now and through eternity so all because the gospel has entered the heart the gospel in word remains outside of the heart but the gospel is apparent it enters apparent of the Holy Ghost it enters into the heart and you feel that there's something moving and you feel an effect and it may bring you sometimes to tears when you think about it you do not be surprised if you've had the experience or will have the experience perhaps of waking up in the night and being so distressed oh what shall I do with a flee to escape the justice due to me oh then is it true that

God has given you a new heart that you are troubled about your sins and that you look to the future and you wonder what you're going to do and then you might think about the day you're going to die and then when you die where will you spend eternity will it be in heaven or will it be in hell you never bothered about it before but now the appointed time has come not to propose but call by grace so then for our gospel came not unto you in word only but also in power and in the Holy Ghost and therefore when it came into your heart if this has been the case with you it has come to you in truth it has come to you in truth with a witness may the God of all grace be gracious to us and grant to us the great favour of hearing the gospel of Jesus Christ I will leave the subject for this morning let us close by singing hymn 1086 hymn 1086 tune

[55 : 09] Leicester number 171 peace my complaining doubting heart ye busy cares be still adore the just the sovereign lord nor murmur at his will an erring wisdom guides his hand nor dares my guilty fear amidst the sharpest pains I feel pronounce his hand severe hymn number 1086 pah sun five million ve Super and peace hereaj■c to the faith chewing noticing the don't that have

Hermes is Mm Can ZANG EN MUZIEK as his■■■ that the levantes with heart when heul I have no place. Don't let me fall.

I sing this day. Now release me by my face.

Yes, Lord, I am a sovereign hand.

[58 : 12] That just and wise as I. The every anxious loss of rest.

That I am proud of my son. I am a sovereign hand. But I will not be saved.

I am a sovereign hand. I am a sovereign hand.

I am a sovereign hand. I am a sovereign hand.

I am a sovereign hand. I am a sovereign hand. Amen. Amen. Amen. Amen.

[59 : 58] Amen. Amen. Amen. Amen. Thank you.

Thank you.

Thank you.

Thank you.

To the tune, Gerontius 150. Hymn 31. Hymn 31.