

The Son of Man seeking and saving the lost (Quality: Good)

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Date: 21 July 1991

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[0 : 00] as the Lord helps me this evening hour I would like to direct your attention to some thoughts found in the 19th chapter of Luke and I will announce my text as verse 10 for the Son of Man has come to seek and to save that which was lost that's Luke chapter 19 and verse 10 certainly friends I realize this is one particular text which I often quote from the pulpit and I'm fully aware of it friends that I've often spoken from this narrative on previous occasions but I must confess friends I had great difficulty in this last week in finding my text in fact I had a far different text this morning hour and yet it couldn't get into it and I thought well it must be then this evening hour and then of course that went and so this afternoon I felt as if I had nothing to come with and more or less some of these thoughts friends from this particular narrative came to me and I thought well who knows there might be a purpose and what a mercy friends we can come with the same glorious truth which is found in this text and in our narrative that the Lord Jesus did come into this world to seek and to save lost souls for if this divine truth of which is found here in our narrative and in our text did not exist today we would have no object of worship there would be no gospel to preach and every one of us friends would be as it were a hopeless case but isn't it a mercy that the divine truths of God's word are eternal in its nature we never can say that they have a beginning because they had no beginning we never can say that they have an end because they will have no end and so this glorious truth this experience which was here found in this particular man called Zacchaeus is that same glorious truth today that day as it is today actually the text of course is the last of the narrative of this particular case and it more or less was given as a comfort and a consolation to this particular man called Zacchaeus now when we look upon our text we see one glorious truth and that is the Son of Man has come to seek and to save that which was lost the Son of Man

I trust every one of us know who that Son of Man is it is the Lord Jesus Christ but could it always be said that he was the Son of Man the answer is no he was always the Son of God he was the eternal Son of God he never ever did exist and therefore he has no beginning and has no end but friends by the infinite love and mercy of God he did become the Son of Man and he became the Son of Man friends when the Lord quickened to the womb there of Mary and there became the form of this glorious person who now as we call Emmanuel God with us so by becoming the Son of Man not by the seed of man but by the seed of God the Holy Spirit he is what we call that glorious union between God and man now the Lord uses this blessed and this blessed exhortation and this blessed truth for the comfort of Zacchaeus the Son of Man now these divine truths

Lord of which were brought here to Zacchaeus were those truths friends which were as were of nothing importance they were nothing at all as it were to the to the ungodly to the lost and the undone that is to those who were outside but to this glorious truth friend was something which was joy and comfort to those who knew something of themselves as lost and undone sinners when we look upon to this narrative friends we see that Jesus entered and passed through Jericho now friend here is the Son of Man truly the Son of God and truly the Son of Man but when we stop to think of it friends that all that Jesus ever did upon the face of the earth there was a divine purpose from the very beginning to the very end he was always about his father's business for he came to glorify his father he came to glorify the law and therefore every step friends was not something which was taken haphazardly or out of some guesswork but it was predetermined and foreordained of God from all eternity oh when we think friends sometimes of our wayward steps and many movements we have made of which we could well wish that we could retract and can't do it but friends to think of it yet there was one upon the face of the earth friend that every step and every movement he had he had but one thing in mind and that was for the good of lost and undone sinners we find in our narrative he must pass through come through Jericho and as he came to

Jericho he find the blind man and as he passed through Jericho he found this man called Zacchaeus we may believe that Bartimaeus in the other chapter friends was a secret he was longing for the day no doubt praying someday that that glorious person might come and pass his way and when he heard about it friends you can imagine his heart rejoiced ah what a mercy friend if you are here this evening hour and long for the day when the Lord might pass your way and that he might come and speak a word to your soul and cause you to live and friends it is a mercy if you have such living desires what a mercy to come to the house of God with always that certain amount of anticipation who can tell I wondered if this will be the day when the Lord will visit me and speak in power to my soul ah friend if such is the living desire within you the Lord will hear the Lord will come because all of those who truly seek him shall find him and yet we find here is

Saccus one who the Lord sought out is there contradictory in scriptures ah friend of that Bartimaeus would have never sought the Lord and desired that he might pass his way if the Lord had never so inclined his heart I'm sure there were many blind persons in the land of Israel and elsewhere who never were healed and if they did hear about to the Son of God they never had any desire nor seen any or never knew what it was to have a living faith that he could do what he said he could do ah it is a mercy when we can look upon the eternal Son of God and realize he's able to do exceedingly above all that I can even ask or think but he entered he passed through Jericho was a place of the curse and friends when the eternal Son of God came upon the face of the earth he came to the place where the curse was found because those to whom he was to redeem friends were under the curse and under the condemnation of the law and what a mercy he entered in oh but when he entered into this world friend he veiled that glorious deity by flesh and therefore friends they could not behold him except by living faith oh immediately friend can you see the glory of faith it was that living faith which made

[7 : 54] Simeon never to stumble over the infancy of Christ nor his frailties nor his weakness but he gloried in it and so was the living faith which enabled the disciples at time to see something of the glory of the Son of God in that glorious humanity and you remember often I have said what is the most glorious his deity or his manhood I can't give you the answer there's times that I see the glory of his deity the wonder of his power but there's times friends when I'm overwhelmed with his humiliation how he humbled himself and his glorious humanity when that was without sin without spot and the glorious humanity was that friends in which he wove out a glorious garment for sinners and he bestows it upon them freely and sovereignly without money and without price our friend I can't tell you which is the greatest and what a mercy from time to time when the Holy Spirit leads us into the glorious truth of that great God man

Emmanuel God with us he entered he passed through but all friends what a mercy when he entered into this world and veiled his glory that he also passed through with the divine purpose and it is a mercy as we trace out the whole of the life of Christ how here and there he went he did good all he must be needs by pass through Samaria he must go there by the sea of Galilee and find the disciples he must go there by the tree and find Nathaniel and so not only in the New Testament also in the Old as well as in the book of Acts now friend it is that same glorious person which is still passing through how does he pass through so that we might behold him by the natural eye not at all but he does pass through by the gospel he passes through the application of his word to the soul all when we think upon the compassionate nature to the

Lord Jesus Christ and the wonders which he did here upon the face of the earth remember he's the same God of yesterday today and forever and if you know something of yourself as a sinner oh you can take great comfort to the fact that he still saves sinners today I know they're far in between and I don't say this in way of discouragement but he still can there is no limit there is no power to him the fault lies at our own door and what a mercy when the Lord brings us to see that we are the guilty one the fault lies with us and we're too much like those miserable men in the parable we will say we will not have this man to reign over us well friend someone's going to reign over us now it would be well if we looked into our own soul who reigns over you friend is the world your God is it your sins is the world that dominion over you and that stands between you and your soul and

God ah friend what a mercy if we are brought to see yes the world does reign over me but to know that by my might nor by our power I cannot break its power but there is one who can all the strong men armed friends there who stayed in his palace was at peace until the stronger one came and that is Christ and so we need a mighty God therefore when we think of the powers of sin the powers of this world the powers of our wretched nature we need a mighty God therefore we can look upon his glorious deity and therefore as man he can be touched for the feelings of our infirmities as man we can approach him but as God he is able to save unto the uttermost he is a mighty savior and therefore when we look upon to this glorious person neither his deity nor his manhood is ever divided but he is there in heaven there at the right hand of God to the father oh friend if we would only could see it more clear how we would rush as it were and as it were strive to as it were to find him to seek him and to call upon him yes he entered he passed through Jericho there was a purpose ah there was a man who was called Zacchaeus and we notice there it says behold there was a man when every time we come across the word behold friends is a great wonder behold a virgin shall conceive behold what manner of man I mean behold what manner of love the father hath bestowed upon us now I find here behold there was a man his name was Zacchaeus and everything we find against him I find him in nature friends there's nothing to be commendable he was a publican he was rich and not only friends but he was known to be a sinner but friends as yet I don't believe he knew himself as a sinner but remember the

Lord comes to save sinners and though all men are sinners by birth and sinners by choice not all men realize themselves as sinners oh can you see the glorious truth of that statement of one of our hymns a sinner is a sacred thing the Holy Ghost hath made him so oh will you bear with me when I tell you again a little story when I was a little boy I was with my father and I had a godly father and a godly grandfather some of you heard this several times but I hope it bears repeating and I was with him when we went to visit my grandfather and my grandfather told my father about a certain woman who goes around the house saying I'm lost I'm lost I'm lost and my father turned to my grandfather and he said blessed character I couldn't understand it then oh friend I realized I don't know the outcome of the woman I don't know nothing about it but friends I realize herself she thought oh what a wretched character

[14 : 28] I am but if her convictions were the true convictions of God the Holy Spirit the Lord was going to empty that woman so that he might in due course reveal his blessed son to the soul oh what a mercy then to be a sinner what a mercy to know what it is to smite upon your breast and say I'm lost I'm lost I'm lost I know at the time friend you'll take no comfort and one who is brought upon by the Holy Spirit to know themselves as lost will not believe it is a work of grace but afterwards when the Lord smiles upon them and gives them a blessed hope in his mercy they'll look to those days and they will say oh what blessed days when the Lord brought me to see my lost and undone state and stripped me of all of this world a publican rich in the things of this world but he was a sinner why he ran against and dumped climbed up to this tree so he might see the Lord I don't know when the

Lord quickened that soul into divine life I cannot say but I'm of the opinion it was nothing more than curiosity ah it is a mercy when the Lord so directs our path we are so ignorant of what we are going on but the Lord directs us somehow some way that we might be in a place where the Lord will say thus far and no further yes the Lord will meet his own whether it's in the sycamore tree or whether it's in that palace there or that prison in Babylon where Manasseh was or whether it's on the road to Damascus ah what a mercy he meets the sinners upon the broad way to destruction who are prone to wander and prone and willing to destroy their own soul he'll find them out and so friends we find that the time came when the Lord would come here to this man oh he was one appointed of God from all eternity the set time had come ah we think of that one hymn which says glory to

God they ne'er shall roll beyond the limits of my love and so the Lord where the time came now let us see something more to the condescension of this glorious God man whom we see in the words of our text is the son of man we read that how that Sikaius ran ahead and went up into the tree because he was to pass that way never thinking that he would ever go farther than that tree and back to his home and would have lived as it were without Christ and without hope and without to the pardon of his sin if the Lord had not come for we read and Jesus came to the place ah friend there was so much in this expression I hardly know where to begin or end he came to the place he came as a word and humbled himself he made him lower than the angels he suffered here upon the face of the earth and there was no man whose riches were so marred as this man he came to the place and when we look upon to that place in which the Lord Jesus comes friends he came to the place of Mary's womb he came to the place there of the manger he came to the place of Jordan River he came to the place to be tempted and tried of Satan 40 days and 40 nights he came to the place of Galilee he came to the place here and there seeking out souls performing all that his father had commanded him to do and here was one who was there that we will call the bride of the church to whom the son of man must seek and to save but in order to come and seek and to save him friends he's got to come to the place not only of performing and answering all the demands of the law honoring and glorifying by his perfect life but he also had to come to the place which is called Calvary this man was a sinner he either must die in his sin or one must die for him he either must not know what it is to have a substitute or he shall eternally perish but to the nature of

Christ's love to his own was this they shall not perish I have not lost one Satan will never take one out of my hands not one that was given to him of my father from all eternity glorious truth friend and so we find that he came to the place to the place called Calvary and he died there and he suffered in the place of a sinner I know the actual fulfillment of the calling of Christ there to die for Zacchaeus wasn't there but it was ordained from all eternity and to the father knowing that the son willingly there in the councils of eternity says I will go already the father looked upon it as a finished work and even the saints in the Old Testament looked forward upon the sure promises of God and they believed that he would come and they believed by faith and were saved by the same faith as those in the New Testament no difference all because he came to the place he came to the place called Calvary and there he accomplished redemption for the good for the righteous for the holy oh friend there is nothing in the word of God to discourage a sinner we read that he came there to die for sinners

I know it is a mercy when we can come to this assurance and say and Christ died for my sin I realize some of our young folks and maybe some of others have gone and can see some of these billboards along the wall along the highway Christ died for our sin what a misapplication it can be it's a mercy if we can say he died for my sin but they look upon it as some universal redemption they take it out of its contents remember friends that particular verse is spoken there to the Romans to the church of God but what a mercy when we can find ourselves among this lot and he came to the place further to look upon to the condescension of the eternal son of God we find that he looked up and he saw him and said unto him oh the work of Christ is glorious isn't it friend it's complete he came to the place he looked up and he saw what a mercy friends we can never hide from that all seen eye of a mighty God

[21 : 31] I realize some have gone to great lengths as following the course of this world like the case of the prodigal son he went into a far country but friends he was seen by the almighty hand of the Lord he saw him ah friend I know I have quoted this text but it came to so sweet to me in the early workings of God in my soul it was this that hymn number nine he saw me ruined in the fall and loved me notwithstanding all friend I can't comprehend it but it's a glorious truth the love of Christ who has all never changed it never faltered he seen them and loved them in the councils of eternity yes friend to you who know something of grace he loved you then when you followed the course of this world when you were to intend to live without Christ and without hope it was no greater love manifested when he come and called you by grace and revealed himself to you the love never changed

I know in your own soul's experience you was brought to see the glorious love of Christ manifested to you and you long to feel it up breath shed abroad in your soul but he loved and so he saw him in the councils of eternity he saw him in the tree he saw him as a wound and a lost sinner but yet he seen him as one who was given to him of his father a love gift his inheritance and therefore he could not allow the soul to go on in his lost and undone state oh we need an irresistible grace don't we friend to those who know something of the irresistible nature of sin will want an irresistible grace he looked up he saw him and said come down make haste and come down for today I must abide at thy house ah friend when the Lord speaks he speaks with power you remember recently when I was speaking about some of those blessed invitations where we read come on to me all ye that are labored and heavy laden and I will give you rest when he says and friends there's power there's a soul laden with his sin there he's under the grief of his sin and under the bondage of the law there's sighing and groaning under it and the Lord says come on to me and he comes because there's drawing and might in the power of the gospel and in his invitations

I can assure you friend I'm talking for my own soul if it ever was my will I would have never been saved the Lord ripped me of all of that religion and thank God for it but he said make haste I realize in one respect I would say to all and sundry make haste judgment is upon you the death angel is there make haste and flee to the Lord Jesus Christ as your only savior make haste and plead with him and yet I know that no one will ever do it unless the Lord compels and so the Lord does it in the soul but oh friend be careful death is on the road think and tremble and so we read that the Lord says make haste come down for today I must abide in thine mouth oh what blessed news haste come down well friends we have to come down we have to come down with our come down from our own intentions of how we are to be saved my friends

I had a lot of thoughts of how I was to be saved I thought the Lord would have to do this and have to do that but he did it in his own way and we like in the hymn we were singing he empties whom he fills he takes away from all of us our preconceived ideas of what salvation is and he brings you as a lost and a wretched sinner and you'll know what it is to come down you'll come down as it were begging for mercy coming down from all of these things of this world and the things of time and sense oh what a mercy when he says come down but what I must abide at thy house ah friend that's what we want we want him to abide oh the sweet fellowship then that those two in the road to Emmaus felt when they says abide with us it is towards evening oh they loved that fellowship they loved that communion they wanted more of it now I'm going to ask you a question did those two in the road to Emmaus lose the fellowship of the Lord

Jesus Christ when he finally vanished out of their sight no they didn't they knew more than by living faith than they did while they walked upon the road they had a revelation of him now they had seen him and now faith fed upon to the person of the Lord Jesus Christ abide you remember the two disciples when Jesus stood upon by the river Jordan and says behold the Lamb of God and when they heard that those two disciples began to follow him and they turned to them and finally they said where dwellest thou oh do you know what it is to say Lord where dwellest thou you know what it is to be like the bride in the songs of psalm which says tell me oh thou my soul lovest where thou lodgest where thou feedest thy flock oh I want to lie down in those pastures I want to be amongst thy sheep I want thee to abide with me ah friend we want to they abide in comfort the abiding presence of the Lord

[27 : 30] Jesus Christ upon us do we not to those who know something of them sins and something of the want of Christ now the Lord Jesus says I must oh friend here we see something of his sovereignty I must there are two must friends which comes to my mind immediately one is found in both found in John 3 the first one ye must be born again has it ever come to you friend has it hit you ye must in other words there is no substitution for it further in that chapter we read and so must the son of man be lifted up oh the must of regeneration oh the must of the son of man be lifted up oh the must upon the part of the son of God here I must abide at thy house oh he makes a personal entrance he makes a personal application

I must does it give you a hope sinner does it give you some encouragement that his work is that which is accomplished by himself it is all of grace I must abide at thy house and yet the sinner says Lord abide in my house come and take up thy dominion in my soul and so we see friends what happened when the Lord says make haste and when the Lord says come down and when the Lord says I must abide at thine house there is something which is ready and willing to receive he makes his people willing in the day of his power and so we see the truth of the truth of Isaiah I have loved thee I realize Zacchaeus didn't know this right then but later I wondered if he looked upon the prophecy of Isaiah where the Lord says I have loved thee with an everlasting love and therefore with loving kindness have I drawn thee notice the everlasting love is there first that took place in the consuls of eternity and therefore the loving kindness of

God drawing the souls unto himself is that of which takes in this life ah friend do you know something of yourself a sinner and do you know something of the some of you who know something of a hope in his mercy what a joyful day it was when the word of the Lord was made sweet therefore friend make much of every promise and every sweetness and every goodness the Lord has ever given to your soul you took it joyfully you felt you felt it was from above and remember friend it all flowed through the mediator it all came upon the ground of the atonement it all came upon the ground of pardoning grace ah he received him joyfully now we find that there's the obstacles but the Lord is always ready you remembered our first hymn if unto Jesus thou art bound a crowd around thee shall be found there were those who murmured my personal feeling friends is not only did the

Lord hear this murmuring but I believe Zacchaeus heard it and it was one of those testings of faith but where there is the testings of faith friends the Lord will always come quickly to the comfort and to the help of his people I know sometimes we might be tested and tried and you might say but it doesn't seem like he does come but the Lord is faithful there's always a purpose I say this kindly God is not in a hurry and yet he's always in a hurry I can't give you the answer to that but the Lord does come in according to his divine will oh we've got to be emptied we got to lose all of that of which is of self and so there was a crowd they saw it they murmured they said he's gone to be a guest with a man that is a sinner I realize in some respects this could be a comfort but maybe Zacchaeus here says yes I am a sinner but I can't believe he'll come and be my guest and I wondered if he stood there for a few moments in hesitation but the

Lord is always with an answer oh friend we find it and it didn't take long when Zacchaeus made his confession now what are some of the workings of grace in the soul friend first of all we see here there was restoration now the fact that he says if I have taken I realize I'm not going to get into it sometimes the word if is almost translated as since as I mentioned to you recently if you be risen with Christ is not so much of a question it means since you have been risen with Christ seek those things which are about enough as if this be the case let it be now whether some argue whether he taken anything by false accusations but he was declared as a sinner by the multitude so apparently friends there were far things that were not right and I don't think we got any stones to throw at Zacchaeus but when the Lord shines in our own soul we'll find plenty of sin we'll find plenty of misgivings if they haven't been committed openly friends they certainly have been committed inwardly and you tell me one sin you tell me one thing inwardly which you haven't committed and if you can think of one

[33 : 09] I'll have to say you're nothing but a liar you don't know your own heart I hope none of us have been a murderer but yet I wonder how much hatred and malice sometimes in our own soul I wonder sometimes how we would wish this one was out of the way for our own progress and for our own good in this world ah friend we're all sinners but we find that the Lord Jesus came with an answer he's gone to be a guest oh friend does this as it were whet your appetite do you long that he might be your guest do you long that he might come into your home do you long that he might occupy the throne of your heart do you long that he might occupy the nature of living faith do you long that he might become all of the desires of your soul oh friend what a mercy when we can make honest and open confessions he's seen the emptiness and the vanity of time things what are these riches with my soul at hand but as he had found the pearl of great price he was willing as it were to part with all that he had that he might win

Christ not that we can ever buy him but certainly friend of the things of this earth shall grow strangely dim in the light of his glory and grace and so we see here he was willing to part with that part of goods and then also to make restitution not to justification of his soul but to this is all of that of which is the fruit speaking to one of our beloved ministers there you remember in Sheboygan my good dear friend there last night we were talking a little bit about the book of James and he says there was a minister in England and he just died recently he says when he would visit his congregation he always used to say I want to see your Bible and he had always turned to the book of James and when he found that that portion of that book was neglected that he didn't see the pages very ruffled up he used to admonish them in other words James brings forth that which is a practical religion by faith because James says let me see your works by your faith and your faith by your works and let it be proven away with all of your language of faith unless there is not the right works to show that there is living faith well I suppose friends he might reprove me if he came and seen my Bible it's quite used in the book of

James and possibly not like it should I thought how true oh friend there's going to be the practical part of godliness the things of this earth will become dim they'll not have his attraction when the love of Christ is shed abroad in the soul or when the Lord begins to appear on the scene and when he becomes your guest do you know something of grace when the Lord was your guest when he sweetly blessed you in your own soul oh friend could you not have parted with all had you often wondered like I did I wonder how I did my daily work my daily employment when I felt such that love and such sweetness in my soul oh friend a guest I wish he would return in the power and the beloved it like he did we need it don't we he was a guest and we find that there was that confession and then he says this day all for the comfort of

Zacchaeus this day is salvation come to thine house what is this salvation it's Jesus himself but if we have him we got everything I know I could go on and speak about what this is incorporated in this salvation there's the pardon of sin there's a glorious righteousness there's a glorious union an adoption into the kingdom of God oh salvation what a joyful sound like one of our hymn writers says salvation oh the joyful sound tis pleasure to our ears a sovereign balm for every wound a cordial to our fears and I like this buried in sorrow and in sin at hell's dark door we lay but we arise by grace divine to see a heavenly day salvation let the echo fly oh salvation is that what you want friend it's all found in the person of the

Lord Jesus Christ this day that's the day we want don't we friend do you feel your sin do you feel yourself lost and long for the Savior to appear oh salvation has come for when the Lord comes he comes with it that is unto his own I realize there were some places the Lord Jesus entered in like Simon and friends he left nothing there in Simon's house but to the woman who came at his feet she found something she found the sealed the pardon applied with might and power to her conscience but Zacchaeus dead for he is a son of Abraham what does this mean ah he has that faith of Abraham because Abraham looked to the day have you the faith of Abraham are you a son of Abraham by faith forget all that other foolishness to know what it is by living faith to desire to see the day when you might behold him here in your own soul under the means of the gospel that he came into this world glorious truth for he is a son of

[38 : 58] Abraham now were not all the Jews round about them sons of Abraham yes in the flesh but it did them no good all to open up there in the early chapters of the book of Romans where Paul makes a distinction he says whether we are Jew or whether we are Gentile by one sweep of all sinned and all have come short to the glory of God that settles it all and therefore the Jew had nothing to boast of and now he takes the vilest of sinners one that was despised and cast off as a sinner here amongst these Jews they hated Zacchaeus but Jesus loved him the time came there was a time when Zacchaeus loved himself but the time came when Zacchaeus hated self he hated his sins but he knew what it was to love the Savior that little curiosity he had of wanting to see the Savior turned into a good thing but it was all by grace and

I'm sure that afterwards Zacchaeus looked back upon to that day it was strange but all the marvelous predestination of that pathway the Lord brought me into he brought me to the place where I should want to see him I must confess I had no desire as it were to see him as my Savior who was this man what a mercy when we can look upon how God so predestinated my pathway and friends I never we never can cease as it were rightly praising God for the wonders which he hath done oh why was I made to hear thy voice and interwilder's room while others made a wretched choice would rather starve than come so we see the Lord Jesus passing by the self esteemed those who were publicans and public the Pharisees and the scribes I realize there were some without a doubt who were called by grace like the

Saul of Tarsus but the Lord came and ripped him of all of his Pharisee pride he brought him to see the reality of God's law he went around establishing a righteousness of his own so he thought and he was thought he could be ready to meet his creator but when the Lord met him he found he wasn't ready he found that he wasn't right odd is a mercy friend if you find yourself not right if you can know in your own soul I'm not ready I realize there's such things as people knowing they're not ready but it don't bring an anxiety within them I believe we've all known these characters they'll admit they're lost but they don't make an anxiety it makes nothing in their soul but what a mercy that makes an anxiety and the Lord will come to us in that way oh the son of man can we ever cease to praise him can we ever cease to look at his wonder the son of man truly the son of God but now he condescended to make himself of no reputation he was born of a woman born into the law that he might redeem those that were under the law friend are you under the law that is experimentally do you feel your condemnation oh friend what a mercy there's a one to look to who came to redeem such wretched souls and so he was a sinner now we find the truth of our text the son of man is come to seek and to save that which was lost now friends here we have something which sets forth the absolute fall of man in his humanity if man was not a depraved lost and undone then he could quite seek and save himself but he come to seek no one else could find him no one else could seek them and no one else could save them oh what a glorious truth does this text whet your appetite does it give you a hope does it incline your heart to plead and to look to the Lord that he might come and to seek and to save you knowing I cannot seek and save self but there's one who can well friends may it be that the Lord might use these few stammering words to his honor and to his glory amen shall we then conclude our service by the singing of hymn number 514 514 oh what matchless condescension the eternal God displays claiming our supreme attention to his boundless works and ways his own glory he reveals in gospel days then I like the fourth verse in the highest work redemption see his glory in a blaze nor can angels ever mention ought that none of God displays grace and justice here unites to endless days hymn number 514 p-laughing p- ■■■ jest on his hand grant on his hand p- trying not to me to affirm is upon home p- z pis j-p- montnor p- s-d often p- e p- p-

The greatest wish to be in the glory in the glory He Kate A Royale A Royale Where the crown and where the glory

Every night in His name But where His right glory Here is the night to be the day To be in heaven and praise Him for the day How He's made and saved by faith And in heaven and in heaven In the day He gives Him praise Give His light, He'll send me to you The age of glory in the day

[47 : 07] And the saviour of heaven And the Word of heaven And the answer to all His cit ..." It is the angels that bright can't dance In the night and the day We'll sing that star With the glory God will hear His right Son.

Hear the fire, the fire forever. May our soul be a neighbor in awe.

Praise the Lamb, Savior, praise the Lamb for Him. And His wonders spread upon.

O Lord, again we would seek of Thee that Thou would forgive all that Thou hast heard and seen among us this day. But Lord, we do pray of Thee that Thou would follow with Thy blessing upon Thy word.

Use it, O Lord, to Thine honor and to Thy glory. 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.

[48 : 51] Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen.

Amen.