

Flesh and blood hath not revealed this unto thee (Quality: Very good)

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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 Matthew 16 and verse 17.

That's the 16th chapter in the book of Matthew and verse 17. Jesus answered and said unto him, Blessed art thou, Simon Barjona.

For flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Jesus answered and said unto him, Blessed art thou, Simon Barjona.

For flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Once again, friends, it is a mercy when the Lord speaks to our own heart through his word.

When the Lord speaks to us through his word, friends, then we are brought to realize that the word of God is of no private interpretation. But it is that of which becomes the part of all of those who truly believe in Christ.

[1 : 09] And certainly I have often said that when we come to certain portions of scriptures, I have often said that are certain that I portions, I am sure, that becomes the language of all of those who are in possession of grace.

Such as the publican's prayer that is God be merciful to me a sinner. And yet, friends, there are also other portions. Maybe not in that same measure that was revealed unto them, those which we read about, especially in this chapter or in our text.

But yet what a mercy when the Lord comes and seals to our own heart and to our own soul his calling. The marks and the evidences of grace upon us.

To begin with, we find that Jesus came to this particular area, Caesarea Philippi. And on that occasion, he put this question to these disciples.

Whom do men say that I, the Son of Man, am? Now we find that later, the Apostle Peter. And I do not believe he only spoke upon his own part, but I believe he spoke at least upon the other disciples, that is the eleven.

[2 : 22] Not including Judas. But nevertheless, he spoke upon his behalf as well as all of those. Because I believe in that same answer which he gave to Jesus on that one occasion in John 6.

When he says, Lord, to whom else can we go? Thou alone hast the words of eternal life. But yet when we find when it comes to these certain questions and to these certain answers, isn't it a mercy to look back?

There is that blessed agreement upon all of those who are taught of God. Oh, sometimes I take great comfort, friends, in reading some of those daily portions of these old writers such as Mason or Hawker or others, who would say we'd lived even two to three hundred years ago.

And to read their exercises, their troubles, their toils, their conflicts, which they felt in their own soul, and the want and the desires of Christ. Well, then I find that my religion isn't something of my own making.

Sometimes I take a great comfort to know that they also know something of the sighs and the groan and the manifestations and the revelations, which I also know in some measure. And so when we come across this question of which when he asked the disciples, whom do men say that I am?

[3 : 42] We find there was a host of answers. One said this, another said that. And then finally, when he turned on to Peter or to the disciples, whether he said, but whom say ye that I am?

And then we know there that Peter gave this glorious answer. And then when Peter gave this glorious answer, the Lord Jesus assured it and reassured it and sealed it to his own conscience that that answer to which he gave was not from man.

It was not brought by flesh and blood, but it was a revelation of which God, by his free and sovereign grace, had given from heaven. It was the Father's gift. It was the Father's will that Peter should be brought in to see this great truth.

Now, when we look upon this text, I love that word, blessed. Oh, we find that the world does not know truthfully what people are who are the blessed people of God.

For my part, I believe one of the first works of the early work of God in the soul, and we've often spoke this way, spoke about these things, and we quite often have spoken how that we are in quite agreement over this, that one of the first inklings or one of the first workings of God in the soul is something about a person is drawn to others who are the children of God.

[5 : 05] Sometimes even living in the world, sometimes as it being quite careless about their own soul in eternity, but yet when they look upon those who are in possession of real grace and hear them speak, there's something about them we have great respect.

We begin to love them. We begin to honor them. And then later, as the Lord draws us out of this world and leads us further into the truth, it is their friendship, their fellowship of which we want.

And amazing how the grace of God brings a soul out of air, out of misleadings, and brings them unto the sound of the truth. Isn't it a mercy then to be amongst those who are the blessed characters?

Oh, when we think of those blessed characters, how Jesus again and again in the Beatitudes tried to set who those individuals were. He said they were those who mourned.

Blessed are the pure in heart. Blessed are they who hunger and thirst after righteousness. And I also already mentioned, blessed are they that mourn.

[6 : 15] I know the blessing in this really, in that they mourn, but the final reward of that blessing, friend, is when the Lord comforts them and feeds them and gives them and clothes them with his glorious righteousness.

But yet, the Lord Jesus did say they were blessed in the fact that they mourn. Oh, it is a mercy, friend, if you know what it is to mourn over your sin and mourn over your state and mourn after Christ.

That's the marks of life. That's the work of grace. I know that in due course, the Lord always brings that soul into a comfortable place of believing from time to time.

Brings them down so that, again, there might be further manifestations to the soul. Strips them again, not of what they've got, but to give them more so that they might go from resting place to resting place, from well to well, from the waters of life, from waters to life, to another little token.

And so we find here, the Lord says on to Peter that he was a blessed character. Oh, isn't it amazing in the word of God how what we may call blessed naturally, that is carnally, is so vastly different from those of which the Lord calls blessed.

[7 : 34] On one occasion, he says, blessed is the man whom thou choosest and causes to approach unto thee. The proof of our being chosen, friend, is because the Lord causes us.

Oh, it is a mercy when we are caused by the Lord to approach unto him in prayer, approach unto him with a confession of our sin, approach unto him because we want him, we desired him.

That is that blessed character. Another time, the Lord says in the Psalms, blessed is the man whom the Lord chastens and teaches him out of his law. In other words, he chastens him.

He brings him under the rod of chastising. To do what is to correct him. To bring him into trials and to bring him into temptations, to good spiritual doubts so that there might be some further manifestation that he might teach him out of his law.

That means the whole of the revelation of truth, the law of the gospel, the law of faith. And so we could go on and speak about many things in the word of God which speaks about those individuals who are termed by God to be blessed.

[8 : 44] I wonder how often we don't look after the blessedness and the favors which God showed upon godly Hezekiah. And then we can trace back from whence that blessing flowed, didn't it?

It was when the Lord put the sentence of death within him and death stared him into the face. Eternity, his sins, his shortcomings, and so many things that were yet not answered in his prayers.

And he turned his face to the wall and he wept sore. So there we have a case, friend, who was sick. But it was a blessed time, it was a blessed time of manifestation and revelation to his soul.

Far more blessed when he brought that man from Babylon and showed him his gold, his silver, and his armor. Oh, all we can say when we come to these cases, godly Hezekiah.

when we think even of Abraham and his denying his wife. And when we think of Jacob with all of his shortcomings, what can we say for him?

[9 : 51] Ah, what is man? What is man? He's only something friends of which we might all well be ashamed of and that is ourselves. But we find that when the Lord did turn and answer this question, we read that Peter gave an answer.

And as I said, friends, I feel in my own mind it wasn't only the answer to Peter, it was the answer of the other apostles, the other disciples. Do you notice here something, friends, then?

Without the Spirit's teaching, we have all types of answers. One says this and another says that. But where there is the Spirit's teachings, friends, then there is of one accord.

Because it is one faith, one hope, it is one Holy Spirit which teaches. And therefore, friend, we see the absolute necessity of that Holy Spirit to teach us.

And then we are found amongst those who are truly the blessed. Just quickly going upon my text, friends, as I do intend more to speak about what was this that Peter possessed or professed.

[10 : 59] What was his statement? So that we also, Lord, what a friend, that we also might know what it is to find that, well, Peter, if thou was pronounced blessed by thy God and by thy Savior with such a profession as that, then I may believe I'm also one of those who are those blessed characters because I too believe in my own soul I can make that same profession of which thou hast in truth and in sincerity.

But before Peter leaving there, the Lord quickly wanted to correct Peter. And I believe Peter immediately had to say, Amen, Lord. I know this is one thing.

Flesh and blood did not reveal this to me. He reminded him of Simon Bar-Jonas. He reminded him of his nativity. And friend, isn't it a marvel when the Lord abundantly blesses the soul and brings that person to a blessed state of believing?

As I have said countless times, there's nothing that humbles a soul than grace itself. Once again, bear with me when we read of those sweetest manifestations of those saints in the word of God.

Isaiah being lifted up, seeing the glories of heaven, Daniel there by the riverside, having the visitation as the word of the Son of God, and John upon the Isle of Patmos, they were in a departing state, they was in a time of prayer, they was in a time of sweet visitation.

[12 : 35] But in the midst of their great visitation, the great revelation they had, they said that they were vile, they said that they were corrupted, all their comeliness had faded away within themselves. Isaiah says, woe is me.

Oh, the glory of Christ's reign brings us very low in self, but puts him in his right place. It exalts the Savior. That's true religion. And so we have to be reminded of this again and again.

If we know something of the revelation of Christ, something of the glory of Christ, we have to say, flesh and blood have not revealed the Saint Denis, but my Father, which is in heaven.

Oh, friend, what would that do to your soul if such words would be spoken to you? But my Father, all those glorious buts in the word of God, it makes all of the difference, doesn't it?

But my Father, which is in heaven, heavenly truth, heavenly blessing, heavenly visitation, they come from heaven.

[13 : 44] How does any blessing come to the soul? Think of it, friend, and if you know something of what I'm speaking about, may your heart rejoice over the Lord has had mercy upon you, it flows through that ladder, which is Christ.

It flows through his blessed atoning sacrifice. It flows through his mediating work. Yes, it all flows through Christ. Every blessing, every favor is to be found through Christ, into our soul.

Oh, make much of every little token the Lord has ever given you, friend. Don't let it go. Remember, heaven is in it, eternity is in it. Christ is in it, a favor from God to your soul, through the glorious work of the mediator.

Now let us notice a little bit of what this was, which Peter did profess, and which came out of the Spirit. It came from God himself, it was not coming from flesh.

Be careful, friend, you never contribute anything which God gave to you from the flesh. And yet I don't want you to build upon nothing short than upon the sure and work of God in your own soul.

[14 : 55] Have the Lord beg the Lord to clear it up and make the evidence clear so that you might know what it is to rejoice in this glorious salvation. So we find here Simon Peter answered and said, I love this expression, thou art the Christ.

I love the first few words, thou art. all we find here is something of the nature, of the purifying nature of faith. Because we see that faith is that which purifies the soul.

It was very emphatic here on the part of Peter. There was no hesitation, there was no reason for unbelief here. I know it was tempted and tried. I know he lost the sweetness and the view of it.

Because he would have never have said the things that he said if he had stayed here. I realized that the full revelation of these things was not yet.

As I would say if they had not yet come over, as it were, Jordan, into the promised land that is into the promised rest of the gospel. That was revealed to them on Pentecost. And I may believe from that day forth these disciples stood firm and went to they believe.

[16 : 09] Thou art. And friend, this is what faith does. As I've already said, it singles out, all other hope, all other channels of any expectation of my soul ever to be saved.

What a mercy to come to the end of flesh, come to the end of all of self, and know that by the deeds of the flesh, nor by the works of the law, ye shall never be justified.

Remember how some time back I spoke there on those words found there in Galatians, knowing that a man is not justified, by the deeds of the law, knowing, oh, that's something that's worked out, isn't it?

We've come to the end of all hope and self, and then to come to this one place. If ever my poor soul is saved, it is Christ must be the way. It is Jesus only, and it is him whom I want alone, to be my hope for time and for eternity, to be my savior.

Oh, this is the experience. I realize this come to a great pinnacle in Peter's experience. And yet, friends, we may, as it were, come to some of these pinnacles and yet not fully realize what we have come to.

[17 : 29] I'm sure, friends, when those Greeks came there to Jerusalem and said, Sirs, we would see Jesus. Friend, this is the same thought. For Peter says, Thou art the Christ.

Oh, there's the answer, isn't it? We would see Jesus. Oh, it is the same in blind Barthimaeus when he heard it was Jesus of Nazareth passing by.

In his own heart and his own soul, he says, Thou art the one. Thou art that one which my soul desires. Thou art the Christ. Again, this is what faith does.

It points out to the road. It centers upon him and upon him only because there's everything in Christ that in needy souls stands in need of. He has a righteousness.

He has pardon for sin. He has a blood to atone. He is the great and glorious high priest at the right hand of God to the Father. Oh, friend, we need no other Savior, no other guide, no other help but this lovely person.

[18 : 39] Notice what his profession was. Thou art the Christ. What is the word Christ? It is that same word we write in the Old Testament of the Anointed One.

That's what Christ means. Now we find more and more the purifying of living faith here in the heart of Peter. Thou art the Christ. Thou art that promised one.

Thou art that anointed one which was promised from all eternity. Now it is without a doubt, friends, that all of the remnant of God's people, from Adam's day right down to this present day, I know in the Old Testament it was not yet fully revealed.

But sometimes I think those Old Testament saints know more than I do. And I think they do. But yet, friends, we've got to the whole revelation of truth. But, friends, right from the beginning, from the first concern in the soul of Adam and Eve and Abel, they were looking towards that anointed one.

That one which was placed out from God from all others. And what a mercy in your own, Paul, you say, yes, I place him out and I separate him from all others as my only hope of salvation.

[19 : 54] Now when we truthfully want to this place and come to say, Jesus, all may, I desire him. And he alone can save my soul. That is when a true soul knows what it is to anoint Christ.

I know he was the anointed of the Father. But do you know some of his teaching? Some of his application to your own heart and to your own soul? Oh, friend, has not that been to the anointing?

The Lord teaches through his word. Now you remember from time to time I always like to speak about those three glorious offices of Christ. And every one of those offices, you'll notice through the word of God, were often, not in every case we cannot trace as exactly, but at least it was anointed by God to the Holy Spirit for their work.

But they were anointed for that calling. When Elijah's time came, when he must depart out of this world, and when he must pass, as it were, that office of that prophet to another, the Lord told him to go and anoint Elisha to be prophet in his stead.

We don't read it too many prophets being anointed, but at least they were anointed of God. But Elisha comes to my mind. But we know that every high priest, when he came to the office, was anointed.

[21 : 10] Nobody else was anointed for the high priest, he only. There was only to be one high priest at all times in the work of the tabernacle. There were many priests but one high priest.

And they was anointed. commanded by God, at least to begin with, and I'm afraid that afterwards they were anointed by man and never proved to be any more than what man made them. Because some of the high priests were not good men.

But I'm speaking about those who were anointed and anointed of God. But then there were those who were also anointed to be king by God. And David was anointed.

And you remember the Lord says to Samuel, take thy horn. anointed oil from the tabernacle. And then he went with that oil.

And then he anointed David to be king over Israel. Now what I'm getting is this, friends. Do you know what it is to anoint the Lord Jesus Christ in your own heart and in your own soul?

[22 : 13] And I've singled him out for that great office because you see the necessity that he fulfilled that office on your behalf. what a mercy when you come under his teachings.

And then to know in your own heart and your own soul, it was the Lord who taught me this. It wasn't flesh and blood. You know, flesh and blood, friends, may feed the mind, may feed the heart, but when the Lord teaches, friends, it feeds the soul.

It brings forth humiliation and yet the exaltation of God. It brings the glory of Christ. It brings out a true thanksgiving with great tears because, friends, there's nothing like the teachings of Christ when we can rightly anoint him.

So what a mercy this evening hour you can look upon your soul's experience and say, thou art the Christ. Thou art that anointed great prophet. But oh, when we think how we need a mediator, how we need one to stand in between, how we need one to make a great reconciliation for us, how we need one to stand in our place to sacrifice himself, to offer himself there unto the wrath of God for our sake, so that we might escape the wrath of God.

How we need a high priest to bring us near unto God, to speak on our behalf, to plead our case before God to the Father. Oh, to me, friends, one of the most glorious offices that Christ fulfilled, and I can't put one ahead of the other.

[23 : 49] But yet sometimes we do in our souls' experience because one office seems to, as it were, manifest itself more to us than another. Maybe you and your own soul can seem to see one of the offices standing up more so than the other.

But for some reason, friends, I can see more to the office of Christ. As the great high priest over the house of God, I don't belittle the others. I need to have my eyes open more and more to see the rest.

But oh, that anointed high priest, how glorious when he stands there with that glorious robe, there with the names upon his breast, presenting them before his father, coming with his blood, pleading his name, and presenting the names.

And what a mercy when you anoint him as it were in your own heart and your own soul, and to plead his precious name before God the father, knowing you have no merit, knowing you have no claim, but then to plead for Jesus' sake.

Oh, isn't there a mercy when we think of him, the sinners drawing near to him. One can imagine the sinner there in the wilderness, feeling his own guilt, feeling his own shame.

[25 : 06] He takes his lamb and he goes to the sacral, he goes to the altar, he goes to where the pine priest is, and he presents his case, his want. I know the priest said it is all help in the sacrifices, but yet, friends, when it comes to them, entering in before God and presenting it there to ponder the mercy seat, that was the work of the high priest alone.

so to see that great sacrifice, can you anoint Christ? Can you say, thou art the anointed one?

Thou art the great high priest at the right hand of God, my father. There's where I stand, that's what I want. His sacrifice, his blood, his finished work, his glorious intercession, his glorious ascension into the right hand of God the father.

So we see, thou art the Christ, thou art the anointed one. Then to think of humans, that great king.

Oh, the rule and the dominion of Satan has been terrible. What a struggle. Do you come like Jehoshaphag? And I say it so often, Lord, I have no might nor power against this great might, this power to these enemies, those enemies of sin within me, those enemies of temptation, those enemies of carnality.

[26 : 35] Oh, sin is a wretch. The dominion in trying to break the powers of sin, friends, we can't because of that strong man who was armed, who seems as if he wants to bring us down and keep us there under the bondage of sin, under the bondage of this world.

But what a mercy when, as it were, feeling the bonds of sin, the bondage of a broken law, the bondage of condemnation upon our own conscience, then to be able to say by grace, thou art the Christ.

Thou art anointed king, who came into this world to subdue the powers of darkness, to bring light here to pin my own heart into my own soul, to shine upon me and give me hope, to subdue the monstrous sin nature of sin within me and set me free.

Oh, when he pronounces free, friend, you're going to know it in your own soul, and ye shall be free indeed, because the Son sets you free. glory of Christ, the great king.

Oh, can you come in some measure? I know we all want to come to that blessed assurance when we can, as it were, by grace I'm speaking, not carnality, but shout out, the Lord is mine.

[28 : 04] He is my prophet, he is my priest, and he is my king. Yet what a mercy, friend, if we feel the desires in our own soul out unto him, Lord of these offices. What a mercy to find, you cannot live without it.

And oh, the drawings of that king. Well, sometimes you know when king wants to have soldiers, he has to draft them in. I possibly would never have gone in the service unless I had not been drafted.

Not to be, as it were, a coward, but it was quite risky. But oh, to be a willing subject, to leave the hateful ways of sin. And turn to the fold and enter in.

That's grace, isn't it? That's the power of the great king, friend. He draws by his grace, he draws by his love, he draws by his might and his power.

At times you can say in all in truth and insincerity, take the world, but give me, Jesus. All its joys is but a name. But his joys are eternal.

[29 : 12] They are everlasting. They are the things which cheer my heart and my soul. And so Peter said, by the grace of God, by the work of God to the Holy Spirit, not by any flesh nor power of man, one heart, one union, then he says, thou art the Christ, the Son of the living God.

I realized in my mind it was a marvelous revelation what Peter had here. And I believe in a measure Peter hardly knew all what he had said. But it was something which came out by the teachings of God to the Holy Spirit.

I realized after Pentecost more and more he was brought to see these glorious truths which I am the measure of only trying to set forth. One can imagine when Pentecost come and the outpouring of the Holy Spirit upon that church at that time.

Unusual because they spake of the wonderful works of God. And then Peter was brought to realize, now I know why this Pentecost comes, because he's in heaven.

He's at the right hand of God to the Father. Oh, the eye of faith must have been marvelous to Peter as he's seen the Lord Jesus exalted at the right hand of God to the Father, not with the physical eye, but with the eye of faith.

[30 : 43] I realized Stephen did right at the end, and what a mercy, friend, if we might see such a view of him at our end, when we in a measure can say, like Stephen of old, I see heaven open, and to the Son of God standing at the right hand of the God of the Father.

Glorious view, precious view, then he could die in absolute peace, in a sure and certain hope for eternity. Now can you see why I try to emphasize, thou art, thou art my only refuge, thou art my only hope, thou art my only savior, thou art my only want, thou alone can save, thou alone can pardon, thou alone can satisfy all that my living soul desires.

Blessed art thou, Simon bar Jonas, for flesh and blood have not revealed this unto thee, but my Father, which is in heaven.

Thou art the Son of the Living God, O Unliving God, a living God who lives, and because he lives, we live.

I'm thinking spiritually. A living God, who is there at the right hand of God, who is God himself, who is over all, and sends forth his grace and his favor upon wretches upon the face of this earth.

[32 : 23] Living God, O remember, friend of God, of the Holy Spirit has shown you something of the loveliness of Christ, and the want of Christ, and if he has revealed a little further to you something of him as your hope and your Savior, remember, it is a living religion, and it is that religion, friend, which he keeps alive in the soul, and it never goes out.

He never takes away the work of grace, until it is finished there in glory, when you are brought to see him complete and finished there, at the right hand of God to the Father.

Now, can you understand in the measure why the Lord here finally turned to Peter and said, Blessed art thou, Simon Bar-Jonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And then he went on to say, I will build my church and the gates of hell shall not prevail against it. Now, I'm not going to go in that great argument, friends.

I hope and trust we all know that it certainly can't be Peter who the church is built upon, like some would maintain. And if you've got grace, you found out that was not the case without anybody teaching you the truth of this text.

[33 : 36] But that of which the church is built upon, I will build my church. And upon this rock, I will build my church. Christ, it is the rock of that profession. Thou art the Christ, the Son of the living God.

Now, let us see. I cry, God Christ says, and I will build upon this rock, I will build my church. Now, those that are built upon it are those stones which are taken out of the quarry of sin, the quarry of man's depravity.

And they are made living stones. Now, I realize the Lord is speaking here what he's going to do. And we may believe that it is those stones which are placed upon Christ, which become living stones and are part of the one church of God.

But the great question is, am I one of those stones? This is what any living soul likes to know and to feel. And maybe you are in a place at times you can't deny what the Lord has done for you and don't deny it, friend.

But let us see if we can find further evidences for our own comfort and for our own consolation. Do you find yourself there to say, now, there's what I've got to come.

[34 : 50] There's my rest. It is coming more and more to the Lord Jesus. On him I got to build my hope. Upon him I must build all for eternity.

What a mercy when we can say, I know, let us not be afraid of this hymn that I'm going to quote. It isn't something you've got to come to a full assurance to say.

But when you can say, my hope is built on nothing less than Jesus' blood and righteousness, I dare not trust the sweetest frame, but wholly lean on Jesus' name.

Where can our hope be built upon? Hold is that rock which has come to Christ. There's where the sinners cast themselves. Now, to bring it even lower, who are some of these individuals then of which are built upon that rock and are part of the living church of God and the gates of hell shall not prevail against it?

It were those sinners which drew near unto Jesus to hear him. And those who unitedly want to sit at his feet. Yes, these are these individual friends who are these stones, who are built upon that one rock which is Christ.

[36 : 10] Gates of hell, oh, they try to prevail. Sometimes, friends, we do get tossed and tried sometimes, don't we? We read that the gates of hell shall not prevail.

It doesn't mean that they're not going to try. Sometimes, on by the doubts and fears, erroneous teachings, come across in our pathway. But what a mercy if we go to this rock, which is Christ, and ask the Lord to show us what is true.

What is the way? How may I be saved? How may I know that I'm upon this rock? Oh, that's an living pain. It's coming again and again, isn't it?

For guidance, for direction. For our only hope is in his mercy, in his grace. So we find that the Lord says, Thou art Peter, and upon this rock, this glorious profession of which you have made, that I am the Christ, the Son of the living God.

I will build my church upon these truths, upon this person, and upon him. Oh, these poor Jews who do not believe in the Messiah.

[37 : 24] Or we can say, poor world, who is like those whom we noticed earlier in our chapter. And isn't it today so much this case? Well, I think this. Or I feel this way.

Or we believe this in our church. And so you could go around and get many types of interpretations, but if you got grace, if you are taught of God with the Holy Spirit, you're going to join with Peter.

You're going to join with a publican. You're going to join with David. You're going to join with Jonah. You're going to join with Paul. You're going to join with John and many of the others down to the saints, down to the ages.

And in some measure, and in some way, you're going to come to this place where all other angles and all other hopes of salvation are brought to naught, and you come to this one place.

Thou art the Christ, the Son of the living God, blessed soul, blessed person who can come to these places. Oh, those are the who are blessed indeed, who the soul has made rich by the grace of God, by the teachings of God to the Holy Spirit, and he adds no sorrow to it.

[38 : 38] Oh, to have an eye and an understanding to know what true blessings are. Yes, blessed art thou, Simon bar, son of Bar Jonas, or Simon Bar Jonas, for flesh and blood.

Oh, can I say to you, seeking soul, can I say to you, friend, who long for that true salvation, flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.

May the Lord bless these few remarks, and apply these truths to our own heart and conscience, for his dear name is the name. Amen. Shall we then conclude our service by the singing of hymn number 191.

191. Oh, why did Jesus show to me the beauties of his faith? Why to my soul did he convey the blessings of his grace?

Hymn number 191. POSSIID POSSIID Oh, I will be, come to me, Thou give me how to say.

[40 : 20] Why do you my soul dare be condemned? Why do you my soul dare be condemned?

I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me, I will be, come to me,

I will be, come to me, I will be, come to me, I will be, come to me, Lord, for thy manifested grace, I will raise a cheerful song, Till I shall see thy brighter face, Amidst thou, celestial throne.

O Lord, we would look unto thee, That thou wilt follow with thine own blessing upon thy word, That thou wilt also forgive all that thou hast seen and heard amiss, And that the grace of the Savior, And the love of the Father, And the communion of the Holy Ghost abide upon all, Now and forevermore.

Amen. Amen.

[43 : 19] Amen. Amen. Amen. Amen. Amen.