

Christ Teacher and Healer

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[0 : 00] Can we now turn again to the portion read in Luke's Gospel, chapter 6, reading from verse 6.

Luke chapter 6, verse 6. And it came to pass also on another Sabbath that he entered into the synagogue and taught.

And there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the Sabbath day, that they might find an accusation against him.

But he knew their thoughts and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth.

Then said Jesus unto them, I will ask you one thing. Is it lawful on the Sabbath days to do good or to do evil, to save life or to destroy it?

[1 : 06] And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so. And his hand was restored whole as the other.

And they were filled with madness and communed one with another what they might do to Jesus. There was a time in the experience of the Lord Jesus Christ when he was widely entertained by the Pharisees.

But this phase passed. The relationship became assured.

He offended the Pharisees by his teaching and by his acts. On one occasion, when he was healing the paralytic man, he began by saying to that man, Son, thy sins are forgiven.

And that greatly offended that class. That this man, great teacher as he was, should take it upon himself to pronounce forgiveness.

[2 : 46] For who can forgive, they said, but God. They would not accept him as God in the flesh. And when we cannot accept the Lord Jesus as God in the flesh, of course, we are bound to be offended by him.

And by his word. And by his gospel. And by his people. It wasn't just that, though.

Of the 33 recorded miracles, seven were performed on the Sabbath day.

And that gave these people offense. They were the super holy. They were the legalists. It wasn't that they loved the Sabbath day.

What they loved was honor for themselves. As holy men. But the Lord Jesus performed seven miracles out of 33 upon the Sabbath day.

[4 : 04] And his greatest miracles are still performed on the Sabbath day. Through the preaching and the teaching and the reading of God's word.

The church being built up in faith and in holiness. And souls converted and brought alive. But then to crown it all.

The Lord Jesus said to them. That he was the Lord of the Sabbath day. That the disposal. Of the Sabbath.

Was completely in his hands. That he gave it. That he was the Lord. That is that he was God.

For it was God who created. For six days. And rested on the seventh day. And here is this man. And he says.

[5 : 08] That he is the Lord. Of the Sabbath day. And from then on. There was nothing but hatred. And opposition.

And plans. To put the Lord Jesus to death. Now friends. Now friends. If we are to be faithful to the Lord Jesus in this world.

In our lives. And in our teaching. We are bound to cause offense. And to strive always.

To avoid offense. At the price. Of refusing to preach certain doctrines. Avoiding things like election.

And foreordination. Is a fearful sin. In the eyes of God. What we find in God's word.

[6 : 12] Is given us. Not to pass judgment upon it. It is given us. To pass it on to our people.

Whether they like it. Or do not like it. That is not our business. Our business. Is to preach. And to teach. What we find.

In scripture. And the Lord will work. In his own. Wonderful way. That is his business. Well.

Here we. You see. First of all. The Lord Jesus. In the synagogue. On the Sabbath day. It came to pass also.

On another Sabbath. That he entered. Into the synagogue. And taught. Now you might say. Why does the Lord Jesus.

[7 : 09] Have to enter. A place of worship. Well. He was not only God.

He was not only. Himself. The center. Of all worship. But he was also man. And man.

Has to worship God. It doesn't matter. Should the human nature. Be united. To the divine nature. In the one person.

Human nature. Has to worship. God. That's how human nature is made. That was how God.

Constructed human nature. Man was made. As a. A worshiping creature. Man was meant to have the Holy Spirit.

[8 : 11] Indwell him. Man was meant to bow and kneel before God. And to adore him. As his creator. And God. And the Lord Jesus.

As man. Worshipped God. And if. He. Worshipped God. The one who was God. And he was man.

If he. Worshipped God. As man. Are we not. All bound. To worship God. We who are sinners. We who have such great.

Need of God. Such great. Need of salvation. And blessing. Indeed. The Lord Jesus. In his human nature. Will lead.

The praise and glory. In the midst of my brethren. He says. I will sing praise unto thee. And you remember. On the cross itself.

[9 : 11] He used the words. My God. My God. Yes. As a man. God was his God. God. And he revered him. And he worshipped him.

And still in glory. That is how the human nature is. But he went to the synagogue. On the Sabbath day. What condemnation. For many.

In our own area. What condemnation. For many. In Lewis. Which is. Full of the gospel. What condemnation. For many.

In our nation. He honored God. And he honored his day.

And the Sabbath. Is given us. As a day. Which is to be taken up. In the exercise of. Public and private.

[10 : 09] Worship. Not a day for television. Or papers. Not a day for. Tittle. Tattle. But a day for worship. A refreshing day.

A day of great blessing. For the soul. A day which. Helps us. To go through the week. When we make. Proper use of it. And so few.

Yes. So few. See it. In that life. And so few. We fear of God's people. Even. Make full use. Of this day. As they should.

We are all. Gifted. In some measure. Of that. But yet. The day is meant for blessing. And we see that. The Lord Jesus.

Again. Did not despise. Preachers. Yes. When he went to the synagogue. When he listened to anyone else. Expound.

[11 : 10] The word of God. He was listening. Always. To someone. Who was. A rank. Amateur. Compared to himself.

He being the author. Of scripture. He being one. Who understood. Scripture. As no one else did. And yet. Friends. He went there.

To listen to the teaching. Of others. Who were so ignorant. Compared to himself. And to receive blessing. For his soul. Through that teaching.

And it also says here. That he entered. Into the synagogue. And taught. Now there are some who say that. The pulpit.

Is not for teaching. It's for. Preaching. If there is no teaching. There is no preaching. You see.

[12 : 11] We are meant to be taught. We are. Meant to be taught. The word of God. We are meant to be taught. About ourselves.

We are meant to be taught. About the Lord. We are meant to be taught. About the way of salvation. We are meant to be taught. It's not just.

A matter of. Someone. Shouting from the pulpit. To keep one's. Attention. But we are meant to listen. To the word of God. When.

It is. Expounded. And we are meant to seek. To imbibe it. To hold on to it. To understand it. To take it.

Into our heads. And into our hearts. And into our souls. And into our lives. And into our eternity.

[13 : 07] We are meant to be taught. As souls. On the way. To eternity. On the way to glory. Ah how many.

Look at it. In that life. And then in the second place. We see the atmosphere.

Of the worship. That day. We all know what atmosphere. Means in worship. And we all know. How sometimes.

In certain places. That try to whip up. Atmosphere. You can use organs. To play. Certain types of music.

You can have your choirs. You can have your colors. Your stained glass windows. You can have. Your priests. Or your ministers. Garbed.

[14 : 04] In various ways. And you can do many things. To work up. Atmosphere. Among the people. Ah friends. There's a great difference.

Between. The atmosphere. That man can whip up. And the atmosphere. That comes in. When the Holy Spirit. Walks among us.

When men and women. Are broken down. Before God. And not just. Overcome. By. The beauty. The aesthetic.

Beauty. Of music. And of the things. They see. No. When the Holy Spirit. Works among us. And breaks men. And women down.

It's then. That. The glory. Of heaven. And the glory. Of God. Seems to touch. The earth. In the worship. But here.

[15 : 05] We read. The scribes. In verse 7. The scribes. And the Pharisees. Watched him. Whether he would heal. On the Sabbath day. That they might find. An accusation.

Against them. Ah. There you have it. A good number. Had come in. Just to watch him. Just to spy on him. Just to try and.

Catch him. So that they might. Accus him. And destroy him. Have him killed. Have him killed. What kind of atmosphere.

Would that be. You would say. Well. If a church has that kind of atmosphere. Nothing good can happen. Spies. Listening to every word.

Plotting against the preacher. To kill him. How can anything good at all happen. In a place like that. Well.

[16 : 04] It used to happen in Scotland. And. It happened from time to time. When they meant to. Catch. The men like the covenanters.

And others. In their preaching. Just to see. If they would say. Anything against the king. Or against the state. Or against. The way of worship.

As practiced. By. The Episcopalian church. And things like that. And yet. The Lord. Used to bless the preaching. And.

If we read. This account. In Mark. It's not only. That these people. Watched. With a view. To accusing him.

But. Mark. Tells us. That the Lord Jesus. Was. Angry. And. Grieved. In his spirit. Because of these men. And so you might say.

[17 : 08] Well. That's it. That's it. There's going to be no blessing. But don't forget. Friends. That the anger of the Lord Jesus.

Was a pure. And holy anger. There was no sin there. Don't forget. That his grief. Was pure. And holy.

He was the sinless one. Yes. He didn't just.

Close the Bible. And walk out. He had to work. To perform. Something had to take place. It was written.

And it had to happen. So we have him. In verse 9. Asking. A question. Of them all.

[18 : 06] Is it lawful. On the Sabbath days. To do good. Or to do evil. To save life. Or to destroy it. Is it lawful.

On the Sabbath day. To do good. Now friends. Our desire. On the Sabbath day. Is that the greatest.

Good of all. Might be done among us. Not by me. But by the Lord. A blessing. The preaching of his word. To precious souls.

That they might come to know. The Lord as Savior. And glorify him. In their hearts. Surely. That is the greatest good.

That can be done. On the Sabbath day. Or any other day. And if the healing. Of a body. Of a hand. Of an arm. Is important. How much more.

[19 : 02] Is the healing. Of a. A never lasting. Soul. Important. And yet. Where does the soul. Come in priority. Many people.

Don't even. Think that they have a soul. They never pause. To think of it. It doesn't give them a thought. And yet. Friends. If we look after our soul.

If we care for our soul. Above all else. Then everything else. Will follow. In proper. Train. After that blessing. Yes.

So. He asked that question. Is it lawful. To do good. On the Sabbath day. Now.

This embraces. A medical good. As well as spiritual good. The commandment itself.

[20 : 08] Tells us. That we are to keep the day holy. And to stay away from all worldly employments. And recreations.

Except for the works of necessity. And mercy. And mercy. And the commandment. Enjoins. The works of necessity.

And mercy. We are meant to do them. We are meant to look after. Old folk. And sick folk. And ailing people.

We are meant to show kindness. And as well as that. We must do. All that is needful. On the Sabbath day.

When it comes to the house of the Lord. Just as the priests. Used to carry. The ash. On the Sabbath day. And yet the Lord Jesus said about them.

[21 : 06] That although they profaned the Sabbath. As it were. Outwardly. Yet they did not sin. It was part of the worship of God. Anything.

Which is required in the worship of God. Is as it were. Sanctified. By the worship. And now we come.

To the healing. And it says. That he knew. Their thoughts. Well.

I would think friends. If the Lord gave me. The capacity and ability. To know the thoughts of. Everyone. In the church tonight.

I don't think. I would be able to preach. That's not.

[22 : 10] Accusing. In any way. But we are all human beings. We know what we are like. We are sinners. Our minds are here.

And there. Perhaps. And everywhere. We have all. Sorts of thoughts. Among us. Tonight. From the most. Elevated. Perhaps.

To the most. Degraded. But you see. The Lord. That day. When he was in the synagogue. Knew their thoughts. But that wasn't going to stop the Lord.

And you know. The thoughts of the human heart. Were part of his agony. That sinless. Holy. Human nature. Suffering.

As the sacrifice. Upon the altar. This was part of his agony. Even the thoughts of his disciples. Caused him agony.

[23 : 07] Never mind the thoughts. Of those who are out to destroy him. But then. He said to the man. Which had the withered hand.

Rise up. And stand forth. In the midst. And he arose. And stood forth. We don't know.

Whether he named the man or not. He may just have looked at the man. But in any case. The man knew that. He was.

Meant. To be the one. To come out of the crowd. And to stand apart from the crowd. So that. Everyone could see him.

And could see. What transpired. There are some people. Who tell us. That the gift of healing. Is still in the church.

[24 : 08] Of course. The Lord Jesus. Of course. God the Father. Of course. The Holy Spirit. Listen. To the prayers.

Of God's people. And of course. God. God. When that. Is in accordance. With his own will. Heals. Through the prayers.

Of the church. In all generations. But there are some people. Who think that. Special men. Have the gift of healing.

But no. That was. That was. Taken away. When the apostles. Died. When they no longer. Laid their hands upon people. To confer these gifts.

When the apostles. Died. All that went away. It was only left. For a short while. Until. Until. Until. The canon. Of scripture.

[25 : 04] Was made up. And while the church. Was waiting for that. These special gifts. Were conferred. Upon certain. Individuals. We never see.

Any man today. With a withered arm. Having that. Withered arm. Healed. A man. With a. A shrunken arm. A man. We never see.

The dead raised. We must be honest. In these things. There's no use. Speaking about the bush. But this was.

The Lord Jesus. This was. The creator. Of heaven and earth. And he made this man. Stand. Among these people. Now friends.

There are times. When the Lord. Will take. An individual. From. Among us. And he will take. Certain. Individuals.

[26 : 15] And he will work. In their lives. And he will bring them. Alive. Spiritually. He will convert them. He will change them. He will make them.

New men. New women. New women. In Christ Jesus. And these people. May have been. Notorious. Sinners. So much so.

That when people. In the area. Here. That so and so. Say. It can't be. Not him. Sinners. And if you say. Well. Somebody.

In the village. Was converted. And you begin to ask. Guess who it was. That person. Might be the very last person. They think of. The most.

Notorious sinner. As John Newton said. I was only. A slave. He said. On the shores.

[27 : 10] Of Africa. Yes. But God. Had mercy. Upon his soul. And when that takes place. The people.

Begin to think. You see. The Lord. Does that. To give. Thoughts. To people. Even people. Who never attend church. They mark.

Such a person. And they say. Well. He used to be like this. And he used to be like that. He used to swear. He used to cheat. He used to drink.

But his life has changed. And they watch. And they mark. And they note. And it touches their conscience.

And they begin to worry. They begin to fear. They begin to say. Well. There might be something in it. There might be a judgment. There might be an eternity.

[28 : 08] There might be a God in heaven. There might be a Lord Jesus. There might be a savior. The Bible might be right after all. Because. That man's life.

Has changed completely. And so there are many. Who don't come to church. And these things might convince them. Yes.

Yes. Yes. And so the Lord Jesus. Said to the man.

Stretch forth thy hand. No beating about the bush. No shilly shallying. Not the kind of thing that we are prone to.

No. Just stretch forth thy hand. He commanded him to do the impossible. And you might say.

[29 : 13] Well. It's not correct. To command anyone to do the impossible. For example. A man who is dead and trespasses and in sins. To command that man to believe in the Lord Jesus Christ.

Is that scriptural? Of course it is scriptural. We are meant to command people to believe in Christ. We are meant to command them to repent.

Oh. Somebody might say. Well. That's alright. Give me time. Just give me a little time. Let me put some preparation into my life.

Let me. Have a few weeks. Or a few months of repentance. And then you can. Preach that command to me. Believe in the Lord Jesus Christ. You can command me to believe them.

Friend. Friend. Unless you believe. Neither will you repent. Do you think you are going to hate your sin?

[30 : 19] Do you think you are going to turn away from your sin? And spend a time doing that? And then come to the Lord? You're taking the thing by the wrong end.

Life. Eternal life. Salvation begins with faith in the Lord Jesus. Faith in God. And everything else follows from that.

True repentance. Which is a saving grace. Needs faith. Faith. You're not going to hate your sin before you believe.

You are only gulling your own soul. No man hates a sin like that. Oh you say yes.

I've committed various sins and they disturb my conscience and I hate them. And I'm going to hate them. Ah yes. There may be individual things which you wish you had never done.

[31 : 20] And which cause you remorse. But you don't hate the principle called sin. You don't hate the principle called sin.

If you did you would love holiness. If you did you would have faith already. It is through faith. We come to hate the principle in us which we call sin.

Stretch forth thine hand. Now that man. You can be sure. That that man like any other man did his very best.

To help that arm. If I became conscious. Of my arm losing its strength. And beginning to dry up. Beginning to wither.

I'm sure I would massage my arm. And seek to work that arm. And to exercise that arm. And to do everything in my power.

[32 : 25] To prevent what was taking place. And after it had happened. After it had taken place. Would do everything in my power. Would use every medicine.

Would use heat rays. And would use everything. To try to restore. Some measure. Of movement to that limb.

I might come to a state. When I might say. Well it's hopeless. It's impossible. It just can't be done. It hangs down. I have to strap it to my body.

Or I have to carry it with my other arm. It can do nothing. It's finished as a limb. And the Lord said. Stretch forth thine arm.

It was his right arm. It was the arm which is. Usually. The one which we need. For most things that we do.

[33 : 28] Most of us. Use the right arm. For things like righting. For things which need. More strength. And when we lose.

The use of that arm. We find it so difficult. Stretch forth thine hand. And he stretched it forth.

Now perhaps. You say tonight. You preach to me. And you say. Believe in the Lord Jesus.

Trust in Christ. Be saved by faith. And perhaps you say. But. You've got to explain it. Better than that. You see.

That's not good enough. We live in a scientific age. And we live in an educated age. Which after all. Everybody goes to school. Nowadays to 16. We're not exactly ignorant.

[34 : 27] We're a different kind of generation. We know things. We have television. And we see things on the television. We are all super educated today. Now you've got to explain.

How you go about this. You've got to tell us every step. But the Lord Jesus didn't explain all these steps. How can you explain?

All that is done when God creates. How can I explain? And how can God explain to those who can never understand?

How he made all things out of nothing. By the word of his power. And all very good. And how could God explain to you?

Not because God cannot explain. But because you and I cannot properly understand. How could God explain to you? How Adam was created.

[35 : 28] He gives it to us as a fact. In the 11th chapter of Hebrews. It speaks of faith. Faith. And there it says.

That faith accepts. That all things were created by God. It cannot be worked out. By man's human mind.

In a rationalistic way. It's got to be accepted by faith. And this man didn't begin to argue with Christ. No, you've got to tell me, Lord.

The various steps. You've got to show me. You've got to teach me more. You've got to do this. And you've got to do that. It's a strange thing, friends.

That the ignorant. And the unschooled. That the lowly people of the world. Are very often saved. When those who are super educated.

[36 : 27] Are passed by. Just to show us. That it is not through education a man is saved. It is not through scholastic ability.

It's not because he belongs to the top 5%. Intellectually. It's by the grace of God. And by the power of God in the soul.

And he works through the word. That man just heard stretch forth thine arm. It was not a preparatory word. Yes, indeed there was.

Didn't he tell the man. To come out of the crowd. And to stand as it were. In a central position by himself. But that was all.

That was all. And doesn't the Lord. When he works. In the souls of men and women. Doesn't he take them from among the crowd. And doesn't he place them by themselves.

[37 : 34] There's many a man here tonight. Many a woman can testify. When the Lord worked in my soul. He took me. As it were. Out of the crowd.

And he made me feel that. He was speaking to me. He separated me from the rest. And there could be no dubiety in it. He was speaking to me.

We might have had 200. 300. 400. It made no difference. I knew that day. That the Lord was speaking to me. And that man was set apart.

And there could be no dubiety among it. About it. The Lord was speaking to him. And only to him. He could have done great things for others that day.

But it was with that specific man he dealt. And we could be gathered here together tonight. And we might receive a blessing for our souls.

[38 : 38] But there might be one specific individual. In the eyes of the Lord. For whom a great and special blessing is meant.

There might be one who says. Well I am standing apart. Just like that man. And I want to believe. I want to believe.

With all my soul. I desire to believe. In the Lord Jesus Christ. Well there is something very strange about believing.

There are some. Who try. And who try. And who try. To trust in the Lord Jesus.

Or to believe in the Lord Jesus. As their saviour. And they say to the Lord. I am trying. And I can't do it. I am trying with all my might.

[39 : 40] And I can't do it. And they go to bed perhaps weeping. Because they can't do it. And in the morning. They might get up with joy.

And they say. I trust in the Lord. Are you trying to trust in him? And they say. No.

I can't help it. I can't do nothing else. You see. Trusting in the Lord. Is not based upon our strength.

And God shows us that. It is man being made a nothing. And that nothingness. Looks to the allness.

And the fullness of God. Man is made mere weakness. Healthlessness. And when he is made.

[40 : 42] Mere helplessness. The helplessness. Clings to the all. Powerfulness. Of God. He works in the soul. It's quite possible too.

That. There might be faith in the soul. Before the man realises it. It might very well be. That the man who says. I desire to believe.

In the Lord Jesus Christ. Above all else. And I cannot do it. Indeed friends. It's not that it might be.

But it must be. That that man is a saved soul. Whether he can. Have a consciousness. An outward consciousness.

Of actually. Resting upon Christ. For salvation or not. If the desire. In the heart. If the will. Has been changed.

[41 : 41] And if his. Great and paramount desire. Is. To trust in Christ. Alone. For salvation. Whatever his surface. Feelings may be.

Whatever his fears may be. That man. Must. Be a saved soul. Stretch forth. Thine hand. Thine hand. And he stood there. And he stretched it forth.

It was. Stretched forth. From his body. And scripture says. It was like unto. The other hand. The arms were both alike.

They could be examined. They were both alike. This arm was. As it was. Meant to be. It had the same build. The same makeup.

As it was meant to have. It had been restored. Therefore. The one who restored it. Was the creator. The one who made heaven and earth.

[42 : 44] The seas. And all that in the mess. All the missing. The parts. And all the missing ties. The nerves. The muscles. Everything. All that.

Was made up again. By the wisdom. And the power. Of almighty God. Christ did not pray at this time. Christ merely commanded.

And remember. That a long time ago. He commanded. As creator. He gave command. To nothingness. And out of nothingness.

Things came to be. And he commanded. That day. Material. Which he had made. Which seemed to have no order.

And. In six days. He built it all up. In an orderly. And glorious fashion. It was the same Lord. Who stood that day. In the synagogue.

[43 : 42] The same Lord. Who speaks to us tonight. Through his word. Do you think he doesn't know you? Do you think he doesn't know about you?

Do you think he doesn't know how you are? And what your needs are? And how you feel? Do you think when you. Feel in your soul. A great desire.

To know salvation. To know the Lord. As your God and saviour. Do you think he doesn't know? He knows it all.

Didn't we read that? About the synagogue. That he knew their thoughts. And he knows. He knows our thoughts tonight. Dear friends.

Are we going. Ever. Ever. Ever. To stand forth. With a withered soul. Restored again.

[44 : 41] Withered. Who withered. Since we came into the world. Our soul was never exercised. Properly. As a soul.

But it was withered by sin. We barely thought of it. We did not care for it. And there are many. And when you say to them.

What about your precious soul? Who are thunderstruck. By such words. Because. They never even thought.

They had a soul. It never worried them. It never crossed their minds. But that is how it is. Will your withered soul be healed?

And when it is healed. When it comes alive again. It will have the Lord Jesus. In it. It will have love for Christ.

[45 : 38] In it. It will have faith in Christ. In it. It will have love for God's word. Love for God's people. A desire for holiness. Now you won't find these ones.

Spending their times. And dances. And drink halls. And discos. That's not where they go. These people.

They show who they are. By their love for the Lord. And they follow the Lamb. Whithersoever he goeth. Why? Because. Their shrunken souls.

Have been made whole. So we have then the result. And the result is twofold. A healed man.

A healed man. A healed man. A healed man. A healed man. A healed man. Ah yes. A healed man. It may be to a whole man.

[46 : 36] Healed in soul as well as in body. The second result was. The second result was. That his enemies were filled with madness.

And communed one with another. What they might do. To Jesus. A healed man. A healed man. A healed man. A healed man. A healed man. A healed man.

A healed man. And others are filled with madness. The madness of hell. The madness of sin. Everyone is mad.

Who opposes the Lord Jesus. And you say if a man's mad. He's got to be taken away. He's got to be treated. He's got to be incarcerated for a while.

And looked after. But there's a madness in the world. Which is greater than every other madness. The madness of sin. The madness of sin.

[47 : 40] The madness which causes men and women. To reject the Lord Jesus. And to turn against him. And they were filled with that madness. They were given over as it were.

To a great extent. To the sin of their own soul. They were becoming more like demons.

They were full of it. And communed. They plotted. They talked. They whispered. They wondered. How can we destroy him? That was the madness.

Madness. Which they had around the cross. When they mocked him. When they said crucify him. That is the madness. Which is found in hell.

Hell is full of that madness. The hatred of the Lord Jesus. Dear friends. There is only one cure for that madness. And that is.

[48 : 41] Being saved through the precious blood of Christ. Being saved through the dear and precious Savior. Coming to ourselves.

Being clothed and in our right mind. At the feet of the Savior. Ah may you know that. May you be saved. From the madness of sin.

May our precious dear children. Be saved from it. And our young folk. Who leave the island. And go to the cities. And how few of these young folk.

Nowadays go to church. When they go to the cities. What has happened to us. What has gone wrong. Has this madness increased.

Has this terrible possession increased. Oh we need prayer. We need the Lord. We need mighty blessing from the Lord.

[49 : 42] And without him we will perish. So let us not just listen to the gospel. Let us be a praying people. Let us be a people.

Who will go to their chambers and rooms. And call mightily upon the Lord. For his blessing. Upon the precious souls of our people. Yes there was a healed man.

And there were those who were mad. Are you still mad tonight? Are you still against the Lord Jesus? Are you still a rejecter of Christ?

Amen. May you know him. Let us pray. Bless thy word to us. We pray thee. Give us to adore and reverence thy holy name.

And grant to reveal thyself to our souls. And grant to be our God and saviour. Cleanse us for thine own name's sake. Amen. Amen.

[50 : 51] Amen.