

The prodigal son (Quality: Very good)

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- [0 : 00] Depending upon the help of the Lord, dear friends, I invite your prayerful attention to the chapter we read in Luke's Gospel, chapter 15 of Luke's Gospel.
- I want to think a little this morning regarding the parable of the prodigal son and how the prodigal son had to live to learn for his own good those lessons in the life which we draw from that record, the lessons which we draw from that record of the prodigal son.
- He was a son, you see, but he was not content to be a son. He thought he knew better. He thought he wanted to be away from his father's instruction. And how often this is the case, dear friends, and I think particularly you dear young people today, you may feel at times that, well, perhaps mum and dad and the family a little bit humdrum, a little bit boring.
- There must be something better out in that wide world. There's trouble out there, my dear young friends, I can assure you. And you will be well advised to take the good, loving advice which your dear parents give you.
- [1 : 33] And so on a natural level, I believe there is much to be gained from the wisdom which is shown to us in this parable of the prodigal son.
- But beyond all that, there is that spiritual aspect of it as well, you see. Now I want just to look at the things which occurred regarding the prodigal son.
- Now, you see, he said to his father, the younger of them, said unto his father, Father, give me the portion of goods that falleth to me.
- Here, in the demanding way, the claim that he had a right at that moment to have what normally would not be his until his father's decease, shows a very arrogant spirit, doesn't it?
- But his father was long-suffering. His father knew that he must learn lessons which he could not learn having decided to rebel, as he had done.
- [2 : 35] His son had decided to rebel against his father's household, and clearly the discipline of his father's household. His father was wise enough to know that he must let him go, because God would teach him, as it were, those things which he must learn if he would not learn them under good instruction of his father's household.
- And so, and he divided unto them his living. So, you see, he wanted his own way. That's the first downward step this young man found, from being in the security of his father's home and household.
- The first downward step was to be dissatisfied with what his lot was, to think that he could do better elsewhere. And so, he demands of his father, his father gives him his way.
- I think it hurt the father to give him his way, in this way because he knew what his son would suffer. And rebellious sons and daughters do hurt their fathers and mothers, make no mistake about it.
- But, in the end, it's God alone that can deal with their situation. And not many days after, the younger son gathered all together.

[4 : 01] He couldn't wait to get away from the discipline of his father's house. As soon as possible, he would get away to this wonderful picture, which he had in his mind, which was one drawn up by Satan, and hung in his mind, if I put it that way.

It was a false picture of what the world is. And those of us who are older know very well that out in that world there's wickedness, danger. And the father here, I'm sure, knew exactly that.

And so, not many days after, he took his journey into a far country and there wasted his substance with riotous living. You see, firstly, he hadn't had to work hard for that living.

His father had worked hard all his life to gather together that which he had taken. So, he didn't realize the value of what he had given him and therefore he spent it.

Easy come, easy go is something that we hear today, how very true it is. When I was young, I had a godly father and mother.

[5 : 12] And I was not given things easily. They didn't have it to give in those days, I would quickly add. But what they would say is, if you dig the garden, there's half a crown, you see.

And in those days, that was a lot of money. And there was a lot of work as well in digging the garden in those days. That was before rotary hose and that sort of thing. And so, there was a payment for it.

And so, in due time, when I said to my father, I would like a new bike, he said, yes, you can have a new bike, son. You save the money for the first half of it and I'll give you the money for the second half.

And doubtless, looking back on it, he had to save it up as well as I did because I know there was not much spare cash in those days. And so, value was learnt of money in that way.

But this son, he'd had too much, too easy. And, you see, he didn't value what he was given. And so, he spent it in riotous living, in waste.

[6 : 16] Can I just put this another way to you? Perhaps someone else has. But supposing the father had given the money to a wise son, not a foolish son, the wise son would have set up some little enterprise with it to support himself and to try to make his way as his father had, appreciating that start that he got.

You see, that's what a wise son would have done. But this one was a foolish son. He would be rebellious. He would get away. And so, he leaves his father's house and he goes to a far country and there wastes his substance with riotous living.

But, you see, it soon came to an end. And money does come to an end. And when he had spent all, there arose a mighty famine in that land and he began to be in want.

Well, friends, he came to the end of what he thought was going to last for a long time, very much quicker than he thought he would. Now, I want to hesitate here a moment because that's exactly where we come with the joys of this world.

When we're young, we look into the world, we think, oh, the world's full of joys and pleasures and so on. The trouble is, they're only passing and perishing. And whilst they might give some joy and some satisfaction, and I'm not against hobbies or anything, don't think I'm an old killjoy because I'm not.

[7 : 50] I was a boy myself and I know what pleasures there are and there's those right pleasures in life. But you see, the thing is, we soon find that they're no good for our eternal souls.

They won't give us that inward peace that is obtainable in the Father's house. And so you see, this young man soon found that he'd spent all.

And his friends who'd helped him spend it, where were they now? Worldly friends. They're there. If you've got something to give them, you'll find.

But when you want something, they're missing. And it's true, and I've proved it myself over the years. They'll help you spend, in riotous living, anything that, you'll always have plenty of friends in that way, if that's the way you're foolish enough to go.

But, when it comes to an end, you're in want. So, he went and joined himself to a citizen of that country.

[8 : 52] And he sent him into his fields to feed swine. So hungry was he, he fain would have filled his belly with the husk that the swine did eat.

And no man gave unto him. His friends, they'd all gone, as I said, no man gave to him. And you would have thought that this man, that he joined himself to, would have at least given him something to eat before he set him on to feed his swine, wouldn't you?

But no such compassion among the world, friends, oft times I fear. And so, it is today. No, he would send him hungry to feed his swine. That he fain would have filled his belly with the husk that the swine did eat.

And no man gave unto him. What a place for a son to come to of a man of honor and position in all because of a rebellious spirit.

Spiritually, when we rebel against God, the heavenly father of his people, we are brought spiritually to a place where we fain, would fill our belly with the husk.

[10 : 06] Spiritual belly, that is, I refer to, with the husks of this world, the joys of this world. We cannot find anything other than husks in the joys of this world for the good of your souls.

And you'll get no more nourishment, dear friends, from the joys of this world for your soul than this poor man could get from the husk to feed his natural body with goodness.

And what a husk? Well, it's the caving, the outer part of the wheat or the grain, isn't it? No nourishment in it. No. And so he was brought to this want.

But now, you see, there's a change takes place. God clearly has awakened his conscience. God has spoken to him and he realizes his folly.

He realizes how stupid he's been and how foolish. And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare.

[11 : 14] The hired servants in his father's house were not in a position that he was in. Dire hunger and filthy and no man gave to him and no man cared for him.

and it seemed as if it suddenly struck him that the hired servants in his father's house had bread enough and to spare and he says, I perish with hunger.

Spiritually, dear friends, does your soul perish with hunger this morning? Do you feel a lack of that heavenly food? is it because you or I have departed in a backsliding spirit from the heavenly father's house?

From the throne of grace, can I say? From that sweet intercession which is made when we come to God in prayer in the name of Jesus, which sweetly strengthens and feeds with the bread of life, our eternal souls?

Friends, we're all apt to do it. We're by nature backsliders of heart and minister and people are all tired, can I put it, with that brush because we inherited that from our first father Adam and we may walk at times and know a little of the food of the heavenly father's household and know the sweetness of it and yet still return to the husks of the world to try to feed our souls with it and we go on years learning the same lesson over and over again trying to find peace elsewhere and there's no peace for your soul except in Christ Jesus and in his finished work, the work of Calvary, the work of redeeming love and mercy.

[13 : 19] Dear friends, how stands the case for my soul with thee? For heaven are thy credentials clear? Is Jesus blood thy only plea?

Is he thy great forerunner there? Oh, no, the swine alone can live on us, dear friends. This is a son.

He couldn't live on the husks and neither will you live on the joys of this world if you're a son. You will have that appetite to return to your father's house and you will know the necessity of it as the spirit shows you.

And when he came to himself, when the Holy Spirit enlightened him and quickened his spirit and his conscience and he said, how many hired servants of my father's house have bread enough and I perish with hunger?

He said, I will arise and go to my father and I will say unto him, father, I have sinned against heaven and before thee. Now, this was what he thought.

[14 : 21] He was still in the land of the swine, far off from his father. But he had this thought in that position, in that country, far off from his father. Now, can I put it this way?

How many people have good resolutions to do what he says, I will arise and go to my father? And how many sit and don't do anything about it? How many sit in the land of the swine and remain there?

For years sometimes, before they arise and go to the father, the goodness of the father will be shown him when he returned to his father and to his father's household.

Yes, he said, I will arise and go to my father and I will say unto him, father, I have sinned against heaven. Note that, it was clearly the Holy Spirit who showed him these things.

He realized that his first sin was against heaven and his second sin was before his father. So he got his priorities right as you could say in that matter.

[15 : 23] I have sinned against heaven and before thee and am no more worthy to be called thy son. Here's humiliation. Here's where his own way had brought him.

Here's where a rebellious spirit had brought him. But it had brought him to an important point and that was a point of repentance, you see. And he said, I'm no more worthy to be called thy son.

He's given a truly repentant spirit before his father. He says that he will do this. Make me as one of thy hired servants. Now this is what he framed in his mind to say to his father when he returned to his father.

But as I said, he didn't sit there and remain thinking these things and wringing his hands because hunger drove him. And so he arose. Now this is important. I want to say this, dear friends.

He arose. He didn't stay there. He realized his sin. He realized his position. He would return. And so he arose. He didn't just make a good resolution to do so.

[16 : 29] He actually arose and came to his father. You see, so there was that approach. And now you see, while he was yet a great way off, his father saw him.

His father was watching. Beautiful truth, isn't it? You know, sometimes we hear in the news, do we not, as some parent pleading for a son or a daughter to come home, perhaps in the newspaper, perhaps on the news, somebody's gone away.

Come home. All will be all right. No, the child will not return. But those wise children that do return, they find what this one found, a home, again.

This is something that comes into society, around us. We see the sorrow at the natural level of children running away from home thinking they can do better.

But they have to learn hard lessons if they do. But this is more a spiritual point I want to make here. A poor sinner who's been trying to live in the land far from his father's house, who's been reduced to try to feed himself on the husk of the swine did eat, and found he's in want and hunger.

[18 : 00] He arose and came to his father. And so, dear friends, if we arise in all our sin, now you think of the state he was in, hungry, clearly by this time if he'd been feeding the swine, his clothes were in need of washing at least, his shoes would have probably been worn out, and a right specimen he looked to his father when he approached his father.

And yet his father's love was so great, and he was watching for his return. I think in the eastern situation of the father going onto the rooftop and watching that prodigal son go, and his heart went with him, and his sorrow was great, and he would go onto the roof of that house and he would look every day to see if he could see anything in the distance of his son's return.

And so, he was watching, and waiting, and a godly man praying for his son's return.

And so, on that day, when the Holy Spirit had appeared and wakened this son, he was watching for him. And when he was yet a great way off, but he was returning, when he was a great way off, but he was returning, the father saw him, and he had compassion on him.

Yes, fathers, mothers, they have compassion on their children. When they sinned and stumbled and brought disgrace, they still love them, and they still look for their return.

[19 : 38] And so, the heavenly father looks for the return of his estranged ones, and he had compassion. He realized the ruin of sin.

God realized the ruin of sin upon the human race, and he so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have eternal life.

Compassion, dear friends, compassion, and ran, and fell on his neck, and kissed him. Yes, in the state that he's in, he ran and he fell on his neck.

So pleased was he to see his return. We read that Jesus himself in this parable gives us those illustrations of the joy in heaven over one sinner that repenteth.

Oh, friends, have you, have I repented of our sin? Or do we think we're not sinners? Do we think we have no need of repentance?

[20 : 40] Friends, if you're in that attitude of mind this morning, you are far from God, and you have not realized the state of and ruin of the fall that is brought upon mankind.

But if you know you're a sinner, and you're a rose, and come to your father, you will find that he is a compassionate God, and he ran, and he fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, he remembered that part, and in thy sight, and am no more worthy to be called thy son.

Note that. Now, he made that confession, which was the first part of that confession, which he had planned in his mind, while still in the far country, to say to his father.

But you remember, he also said, he would say that I am no more worthy to be called thy son. That's what he planned to say according to his first statement.

[21 : 49] But, you see, but the father said to his servant, the father didn't allow him to continue any farther than that, and the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Thing is, dear friends, he was a son. He is a son, you see. The difference between the servant and the son is very clear here. But the father said to his servants, bring forth the best robe, the best robe, not a worn out one, not a dirty one, the best robe, and put it on him.

I love this part, dear friends, of this parable, because, you see, the robe of righteousness is here shown to us. This represents the robe of righteousness.

It's the best robe. It's the robe that was wrought out by the perfect finished work of the Lord and Saviour, Jesus Christ, and it's a robe to completely cover all your sins and all my sins, if we're numbered in that number of favoured souls who return, who are given this true spirit of repentance, return, confession for sin.

If we confess our sin, he is faithful and just to forgive us our sin. His compassion fails not, you see. this robe, we often refer to this robe of righteousness.

[23 : 19] It's a figurative speech, of course, but it's an earthly story with a heavenly meaning, a parable is, and the parts of the parable are equally the same, and a robe is something that completely covers us, isn't it?

And how this robe is likened to that which the Lord Jesus Christ has done to save his people, and that they will appear before God sinless.

In that robe of which Christ made, which Christ wrought out, in his perfect work, the Father views each one of his people in that robe of righteousness sinless.

Their sin, excuse me, their sin is covered by that robe of righteousness. You see, there's a hymn, my old pastor used to quote it regularly, speaking of the Lord Jesus Christ, in him, in Jesus, in him, the Father never saw the least transgression of his law.

In him, we then, perfection view by living faith, and the saints in him, in Christ Jesus, are perfect too, in the eyes of the Father. You see, because sin is paid for, sin has been punished by the wrath of the Father on Calvary's cross for sinners.

[24 : 50] And so, he brought forth the best robe and put on him, the best robe, representing then the robe of righteousness. righteousness. And I was sitting thinking last night, or yesterday afternoon, perhaps it was, I can't remember when, about a hymn we have.

Let's just consider this next portion, and he put it on him, and put a ring on his hand. Now, in the Eastern custom, a ring was a mark of sonship, of family, daughters.

You didn't find that servants were given the family ring with the family crest on it, or insignia on it at all. It was reserved for family.

And this ring showed to him that he was still his son. You see, it was something that signified his son. It reinstated him, in that sense, to sonship.

Although he rebelled against it and walked away from it, it was a sign of the reinstatement of his sonship. And we find in hymn 524, I ought to read the third verse, for every poor mourner who thirsts for the Lord, a fountain is opened in Jesus the word.

[26 : 23] Their poor partured conscience to cool and to wash from guilt and pollution from dead works and dross. A robe is provided their shame now to hide, in which none are clothed but Jesus' bride.

And though it be costly, yet is the robe free. What does the hymn writer mean by that? What does the hymn writer mean by that?

Though it be costly, yet is the robe free. This robe, the robe of righteousness, is costly in that nothing ever costs more because it represents the precious blood of Christ on Calvary and his precious blood shed to redeem his people from their sins.

So that is why it's costly. It costs the Lord Jesus Christ his life upon the cross. Yet is the robe free? It's free to poor sinners.

That's what we mean by free and sovereign grace, isn't it? It's free to poor sinners. It's sovereignly dispensed to whom he will for he is the sovereign of all sovereigns.

[27 : 44] And though it be costly, yet is the robe free? And all Zion's mourners shall decked with it be. A ring that denotes his unchangeable love.

Now this son that we read of here had been rebellious and yet the father's love had not diminished or changed. And I spoke in prayer that the Lord is one who changes not.

I am the Lord, I change not. Therefore ye sons of Jacob were not consumed because his mercy is upon his people and he does not reward them according to their sin.

The father didn't immediately punish the son, did he? When he came home, he brought forth the best robe and put on him and this ring that denotes his unchangeable love is put on the finger God's kindness to prove.

you see here God's kindness shown in this to poor sinners dear friends. What mercy and what love we see wrapped up in these words.

[28 : 53] Yes, but the father said to his servants, bring forth the best robe and put it on him and put a ring on his hand and shoes on his feet.

It shows us by the need of the shoes that he had come home, perhaps barefoot, if not barefoot, with painful shoes and he needed to be re-shod.

And I believe in that we see the blessedness of the preparation of the gospel, shod with gospel preparation in the return of a sinner to his God in repentance for sin.

Yes, so the ring, of God's love and kindness, is put upon this returning prodigal's hand and shoes on his feet.

Now, let me just put it from the other aspect a moment. I believe that when the prodigal son returned, he would have been quite thankful to be in the shelter of his father's house in the servants quarters being fed with a secondhand robe or garment to wear.

[30 : 08] But no, the love of God surpasses thought and mind, doesn't it, of the mind, because he's so gracious. You see, he would not, because he was a son, treat him as a servant.

And, dear friends, what a mercy there is shines through this of the love of God. God, if your poor soul and my poor soul is saved from our sin, by the precious work of the Lord Jesus Christ, it's saved from hell, which would be a good reason for constant rejoicing and singing the doxology, that your soul, my soul, deserving hell, is saved from hell by that precious work of the Lord Jesus Christ.

But no, it's more than that. It's to be brought in as a son with a ring upon the finger. You see, sons and daughters of God by adoption.

You see, the blessed doctrine of adoption comes into this also. Adopted sons and daughters. You know, having walked this way, when we adopt a little one, we bring that little one into the home and they have their own bed and their own, if there's room in the household, their own little room.

And I well remember the amazement upon the little one's face when we said, this is your bedroom, what, my very own room? You know, it seemed impossible for it to sink in, having been passed from pillar to post all those years.

[31 : 55] And so you see how it is, it's impossible for poor sinners to grasp the wonderful mercy and abundant favour which God gives to those who repent and return.

Not only are they saved from hell, they're saved to heaven. Saved to heaven, dear friends. As I said, to be saved from hell and eternal punishment would be wonderful, wouldn't it?

We each hope, I believe, I hope, each one here will be brought to that stage, if not already, even from the little ones to the oldest, of seeking pardon of forgiveness for sins, to be saved from hell, but to be saved to heaven, the abundant mercy of God.

to that inheritance which we read is incorruptible and undefiled and fadeth not away and it's reserved in heaven for who?

For those who are kept by the power of God through faith unto salvation and that's how, by the power of God, firstly, through faith, faith is the gift of the Holy Spirit, what to?

[33 : 16] Unto salvation, an inheritance, incorruptible. Oh dear friends, he's back, he's with his father, but the father said to his servant, bring forth the best robe and put on him and put a ring on his hand and shoes on his feet and bring hither the fatted calf and kill it and let us eat and be merry.

A time of rejoicing, like the Lord said, Lord Jesus said in this parable, the joy in heaven over one sinner that repents.

So this is shown here in the killing of the fatted calf, let us eat and be merry. Why? For this my son was dead and is alive again.

He was lost, he's found and they began to be merry. Oh friends, have you been lost and are you found?

have you returned in repentance to God? You confessed your sin? I like that example we have in another example the Lord Jesus gives and a woman, she had an issue of blood all those years and she pressed through the crowd and touched the hem of his garment, the Lord Jesus garment.

[34 : 40] and when he turned and asked that question, she fell down before him and told him all the truth. And my dear friends, that's true confession.

Have we confessed our sins in all and told him all the truth because the Lord Jesus turned to that woman and he said, thy faith has made thee whole.

Thy faith, the gift of the Spirit is that faith, dear friends. Or have we confessed our sin? Have we returned to God? Have we come seeking pardon and forgiveness in the name of the dear Lord and Saviour Jesus Christ?

We live in days particularly where each one of us here probably has got some we know of whose eternal spirit rests upon us in concern.

for the fact they have departed from the ways they were brought up in. We pray for them for their return. Continue, dear friends, to pray.

[35 : 51] I have no thought to mention in this but I know of a case lately. A woman of 70-something if I recall. She was brought up to attend one of our places of worship in her youth, in her younger days.

and she married and the marriage went sadly wrong and she departed. Forty years have passed, she married again and just before Christmas last year she lost that second husband and she returned.

The Lord brought her back in a most remarkable way. and friends, I said to her, I remember, he's in glory now, I remember the late pastor, I said his prayers have been answered and I was melted by it, you know.

What encouragement we have to pray on for those who give us concern. To pray on, pray on, pray on, don't give up. Why?

Because God's ear is not shut, because his mercy endureth for ever, and because it is appointed time, he will answer those prayers.

[37 : 06] And I was melted by the fact that I knew that pastor was a praying man, because he was an older man in my youth, and I know how he used to pray in public prayer for the dear young people at that time.

And my dear friends, those prayers after all these years have been answered. You know, we read the prayers of David are ended. But not necessarily answered yet.

You see, God hears, you see, a moment, a thousand years versus a day with God, we can't grasp that, can we? We come to an eternal God, and his mercy is eternal mercy.

His love is eternal love. It was from everlasting to everlasting. Anyway, just to say here, before I come to a close, the elder brother was in the field, and as he came through night to the house, he heard music and dancing, and he called one of the servants and asked what these things meant, and he said unto him, thy brother is come, and thy father has killed the fattened calf, because he hath received him safe and sound, and he was angry.

The anger was a sin. The anger was a sin, dear friends, and jealousy in a couch beneath the anger was a sin. But you can understand how he felt, perhaps, because, let's put it in practical terms, he'd been doing all the work for that period of time, however long or short that was, and so he's not too pleased, and this is human nature.

[38 : 41] We have an illustration here of human nature, and how he didn't think it seemed on the surface of it very fair, and perhaps there is a certain element of truth in that.

But the thing was, you see, he'd returned. This is the thing, and this is why the father had killed the fattened calf. Now, the elder son had been a faithful son.

Now, let me just dwell there, because I've heard this preach from in some instances, which I couldn't say I agreed with. Some speak of the elder son as a castaway.

He was never a castaway, for he says over the page, and he said unto him, Son, thou art ever with me.

Well, that's, he's not a castaway, then is he? He's a son also. He's a son. Thou art ever with me, and all that I have is thine.

[39 : 40] Blessed be God. This illustrates the wonderful care of God to his people.

I want to illustrate this, and I want to draw a lesson from it. I think it's a needful lesson, if I might be so bold as to say, because, you know, we need those who have been called by grace earlier in life.

Perhaps they're baptized, and they've lived many years in the church, and another one has gone away. We need grace when the prayers are answered and they return to receive them as brethren into the church, into the congregation, into the community again.

Not to be standoffish with them, but to realize that God is working his purposes out, and that their return is a prayer answered, and to praise God for it and be thankful for it, not to be angry, and as a prodigal son was.

And so, you see, those who perhaps could say, upon the heat and burden of the day, the prodigal son is one illustration, but my mind goes to the vineyard.

[41 : 01] Those who started at the first hour of the day and worked the full day, they got their penny, and those who didn't start until the sixth hour of the day, they still got their penny.

And that was not because they'd earned it, but it was because of the grace and mercy of God. And none of us earn our salvation, my dear friends. None of us earn it. We cannot buy it. We cannot merit it.

It's free and sovereign gift of the mercy of God upon us. And so, there's a great lesson to learn, I believe, from the elder brother, that we might be praying for the return of the brethren, that we might be looking for, as the father was, that we might be welcoming on their return and thankful to God for prayer answered when that occurs.

And it does occur from time to time. And, dear friends, there's something else. And I'd never thought of saying this either, but, you know, sometimes the Lord seems to delay in the answering of the petitions of his dear people.

And you know, I believe that's going to always be the case. I believe from the early believer to the aged saint, there will be something to keep that soul on its knees, his or her knees, looking up to the Lord.

[42 : 21] And sometimes he uses the weight of the desire for the soul of a loved one for that very purpose. And perhaps they pray to their dying day, and they think that prayer's never been answered.

But it doesn't mean it's not been answered. It means the answer for the moment is wait, my child. It means no for the moment, but the ultimate answer can be yes.

You see, we don't know, we only know what we see. But the Lord is working his eternal purposes out. And I believe this, that there have been many parent and grandparent who've died and been taken from this earth seen thinking that their prayers have never been answered for a certain loved one.

And that on that glorious resurrection morning, they'll find that that loved one's with them in glory, and the Lord answered their prayers, starting perhaps with the grave of the one who made the prayers.

And how often we read in various cases and records of obituaries and records of the lives of the Lord's people, how one will say, it was when I stood by the grave of my grandfather or by my mother or father, who I know prayed for me.

[43 : 39] And it's then the Lord begins that work of grace, and they're convicted of sin and brought in God's own way and in his own time to a knowledge of himself and eventually by his grace to glory.

May we each have that inestimable mercy of being saved by grace, the true sons and daughters by adoption, in the name of the beloved Lord and Saviour, Jesus Christ.

Amen.