

Luke

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[0 : 0 0] I would direct you to the 14th chapter of Luke and verse 23 and the Lord said unto the servant go out into the highways and hedges and compel them to come in that my house may be filled the 14th of Luke verse 23 the occasion of this parable you will find in the 15th verse and when one of them that sat at meat with him heard these signs he said unto him blessed is he that shall eat bread in the kingdom of God whether there is any others of this company that were touched by what the Lord had spoken concerning the sufferer but when thou makest a feast call the poor the maimed the lame the blind and thou shalt be blessed for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just and this evidently touched a one a particular person that was there it immerses to be the one that is touched you remember in the first chapter of John towards the end we read that when John announced the Lord Jesus behold the Lamb of God which taketh away the sins of the world there were two disciples that heard him speak and it had this effect upon them they followed him and the Lord knew it and the Lord knew the heart of this one that sat at meat and those two disciples that followed him the Lord turned and saw them following he knew it without turning but he turned and it is a great thing in experience if the Lord as you read the scriptures at home or under the preaching of the gospel if he turns to you particularly turned and saw them following and said unto them what seekest thou they said Lord where dwellest thou he said unto them come and see these secret intimations of the Lord regarding a poor sinner and visiting them and resolving their hard questions and laying their fears is a great experience really blessed is he that shall eat bread

in the kingdom of God what evidently touched that one whoever he was was this for thou shalt be recompensed at the resurrection of the just he directed him to the resurrection he had a touch of the power of the resurrection upon his heart so that this parable is a response of the Lord to that that ejaculation that ejaculation really of that one who was touched by what the Lord said it is though the Lord said I'll tell you who that blessed one is that shall eat bread in the kingdom of God and therefore gave them this parable it brought to my mind this afternoon that saying of the Lord Jesus and I do hope that it did soften my hard heart this is spoken of Jesus and when the error was come he sat down and the twelve apostles with him and he said unto them with desire have I desired to eat this Passover with you before I suffer for I say unto you

I will not anymore eat thereof until it be fulfilled in the kingdom of God oh it is condescending love with desire I desire to eat this Passover with you before I suffer and just for a few minutes I believe in my little way and measure I felt in anticipating the ordinance this evening with desire I desire to eat this Passover with you oh it is sweet to feel a little of true fellowship with the saints in communion with the Lord and also it went on for there is a connection between the Lord's

Supper and the marriage supper of the Lamb indeed you see the connection with the 15th verse and the 19th chapter of the Revelation and when one of them that sat at meat with him heard these things he said unto him blessed is he that shall eat bread in the kingdom of God the 19th of Revelation blessed are they that are called unto the marriage supper of the Lamb and therefore we have scriptural ground to to to assert that there is a connection between the Lord's Supper here and the marriage supper of the Lamb at last in heaven it's a very sacred consideration and if my friends we are rightly gathered by the Spirit around the Lord's table here it is an intimation that we shall be called unto the marriage supper of the Lamb in heaven now I believe that there was conveyed to this particular person that a sweet prospect and when one of them that sat at meat with him heard these things he said unto him blessed is he that shall eat bread in the kingdom of God and so he is and it would be well my friends if we were thus exercised in coming to the

Lord's table it was a solemn inquiry that the Lord made concerning one how came it thou in hither not having on a wedding garment well then let us look at this explanation of this inquiry in this supper and in the main this supper here on earth earth is the gospel table in the first place it is the preaching of the gospel and those who made excuses are those that are called many are called but few are chosen a certain man made a great supper and bade many and sent his servant as supper time to say to them that were bitten come for all things are now ready and you see that some made excuses not to come what was the matter with them as one thing was certain they were not seeking first the kingdom of

[10 : 36] God and his righteousness they were seeking everything else except that and the things that they mentioned were lawful with respect to this life but they were out of place one great and vital reason for their excuses was that they had no place in their hearts for the Lord at all they did not hunger nor thirst after righteousness they found satisfaction in the material things of this poor world they were earth bound they were like the young man that came to the

Lord Jesus asking what he must do to obtain eternal life he done all that he could he kept the commandments from his youth up but the Lord put him to a test and however close we may come to the real thing there is a breaking point to every religion that is not of the Holy Ghost breaking point some break sooner some break later some break because of this temptation some break because of this covetousness but it'll break and the Lord broke it go sell all what thou hast and come and follow me he went away sorrowful because he had great riches now these things are written for our learning so that servant came and showed his lord these things then the master of the house seemed angry said unto the servant go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the haught and the blind and now these of course it was not literal blindness and literal poverty and wharf and crippled state it was a soul experience the whole of this and you can add to it go the text go into the highways and edges and compel them to come in that my house might be filled so that here the lord shows the spiritual condition of those that hunger and thirst for the living god well my friends how do we stand with respect to this how do you come to the house of god from time to time has there been made in your heart an hating void that not all the world and all the riches of the world can ever fill has christ been made indispensable to you the salvation of your soul and the all all consuming concern in your life can you find satisfaction without him i i have thought it is a very great pity that some people can find rest in a change where there is no services and nothing spiritual to be enjoyed oh i do feel that it would be no holiday to me to go where there is no gospel preached rest we

don't want to rest from god we want to rest in him oh that i could closer cleave unto him in a closer walk with god go quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the horde and the blind you'll find these characters were standing by Bethesda's pool just the same characters and that Bethesda's pool represented the gospel of his grace and there were certain times when an angel came down and troubled the waters that it would virtue in the gospel there are times when the holy spirit for wise ends to accomplish some purpose of grace troubles the gospel puts virtue in it makes it to move effectual and when the waters were thus moved he that stepped in first were healed will well it is a mercy and it is a profitable service when the holy ghost is so present that he puts virtue into the gospel so that it comes not in word only but in power and in the Holy Ghost and in much assurance.

But you'll notice too that these characters were in a suitable condition for the feast. A full soul loathed the honeycomb, but to the hungry soul every bitter thing is sweet.

And I do feel that it is a point to be noticed that the Lord in blessing his people, in saving his people, in recovering his people, in supporting his people, brings them into just that condition which needs his help.

[18 : 19] So that these conditions represent a spiritual state of soul. You go out quickly into the streets and lanes of the city and bring in the poor.

And that poor man may be a millionaire. It's a spiritually poor man. A man that is poor without Christ.

There's something to my mind very distinct about that in the Lord's Prayer.

He commences, blessed are the poor in spirit. Naturally, if we've got a natural religion, we want to be rich.

Rich in religion. Rich in our own righteousness. Rich in our acquired knowledge. To be able to split airs in divinity.

[19 : 34] But what use is it if we could attain to those things? They're not of God, not by his spirit. What use would they be when we come to lie upon our dying bed?

About inexperience, the Lord makes his people poor. Hannah knew it. She said, the Lord maketh poor and maketh rich.

So that it is a mercy to be poor enough for the riches of the gospel. And the maimed.

We were trying to speak lately about Jacob. The Lord put his thigh out of joy and maimed him. He was suitable for Christ's power.

He would never have overcome that angel in his own strength. But peculiarly, the Lord maimed him. And then conveyed strength as he wrestled with him and allowed Jacob to overcome omnipotence.

[20 : 53] These are the people. Though they maimed, they're strong. Though they're poor, they're rich. For the horde.

If you read the H.J.P. you'll see what this horde is. I'm ready to horde, but there's a promise.

I will make it those that horde a remnant. horde. And when he was horde, he said, I am shut up and cannot come forth.

horde. Now, when a man is horde, not horde between two opinions, but sometimes horde him because he knows not what way to take, then it is that the Lord exercises in that man's heart his heavenly wisdom and enables him by establishing his goings to persevere.

Though faint yet to pursue speaks in his heart. This is the way walking in it when you turn to the right hand and to the left.

[22 : 25] But you'll be brought to a halt, to a standstill. These are the people. And they come to the services because they've got a case of need, because they've got hard questions that the Lord alone can answer.

And the Lord said unto the servant, go out into the highways and hedges. This doesn't mean that we're to go actually out into the highways and hedges.

Those highways and hedges are inside the chapel. That's another condition of soul. Highways and hedges are where the outcasts are, where the weary solitary pilgrims are.

Those that have no abiding city here. Those who have been made wanderers, wandered in a solitary way and could find no city to dwell in.

This is a soul experience. And an experience that is wrought in the heart by the Holy Spirit. there's nothing, there's none abiding.

[23 : 54] And it is those two who cannot guide themselves, go out into the highways and edges where the tramps are, barefooted, ragged, and exposed.

Now, says the Lord, go out into the highways and hedges. I wonder where there are any highways and hedges here.

Oh, you'll be brought to feel that you're not fit for the world and you're not fit for the church. you don't feel fit to live and you don't feel fit to die.

Ah, when you get there, my friends, you won't have an excuse and say, I bought a piece of ground. I bought a yoke of oxen.

I am married and therefore cannot come. No. These characters are brought to a sense of deed. need.

[25 : 10] Give me Christ or else I die. Nothing else can do. There's no substitute for Christ. The Lord said unto the servant, go out into the highways and hedges and compel them to come in.

God. This compulsion is not a carnal force, a religious force, but it is the compulsion of love, the constraint of love.

love. And not only so, these people who are brought spiritually into these conditions are brought to realize that there is in Christ a fullness which can meet their condition children, and that there is nothing lacking in that fullness.

And therefore, whatsoever they ask they shall receive, compel them to come in.

Well, what would these poor, ragged, bankrupt, maimed, poor people say when you go into the highways and hedges for them?

[26 : 50] Do think that they would make any excuse? They would, and they do. And what excuses do they make?

You perhaps have made them. One might say, but look, I'm not fit to go in, look at my rags, compel them to come in and say there's a change of raiment there.

And there is the robe of righteousness there. And the king's daughter is all glorious within.

She shall be brought under the king in raiment of righteousness. Oh, I do remember that. Many years ago, just before I came here, I think it was, I baptized a dear old soul of skittle name, but you knew her, those of the older ones.

I baptized her when she was 80. and I went to the hospital to see her. She was dying of cancer, a dear godly soul.

[28 : 13] And she was put up into a ward and it looked as though she was just cast out in her pain. We tried to speak to her.

But as I left her, I just turned to say farewell to her, and that word came into my heart concerning that dear soul.

She, she shall be brought under the king in raiment of needlework. And she was the next day. Oh, my friends, there's not only an end, but there's a banquet above.

There's an inheritance incorruptible, undefiled, and that faith is not away. Faith believes it, hope expects it, and it overwhelms them all.

But how solemn it is to refuse the gospel, and to be so taken up with the perishing things of this poor crazy world, that you've got no hunger, nor thirst, nor desire, no room for Christ or the gospel of his grace.

[29 : 34] It would be a mercy if such would be given to consider their latter end. it may appear to some and to some dear young people to be a very moment consideration, but oh, it is profitable.

It is profitable because it is certain there's no getting by it. and not only so, but if we have a particular thing that we're in doubt about, as to their importance, or as to how our attitude should be toward them, if you refer those things to your dying day, and see how they will stand then, it will show a light, and help you to handle matters wisely.

the servant said, Lord, it is done as they have commanded, and yet there is room.

Dial into the highways and edges, and compel them to come in, that my house may be filled. Now, this compulsion is the influence of the Holy Spirit, all his compelling power, and, among other things, he brings those whom he intends to save, he brings them into a state of destitution in themselves, peace.

You can never accomplish that by nature. Naturally, we are as the church of Laodicea, and say, I am rich, and increased with goods, and have need of nothing.

[31 : 59] that was the matter with these people that made excuses. But the Lord takes the truth to them. He know not that ye are poor, and miserable, and wretched, and blind, and naked.

You don't know it. God. Oh, what a mercy it is then, my friends, to be taught of God, and to be taught experimentally what we are without Christ, without him.

have you ever been shown that, really? Nominal professors, and modern religionists, know nothing about that.

Rich. When are universally destitute of life, and grace, universally ignorant of God, and of themselves, the solemn place to be again.

But oh, when the Lord comes, and meets these cases by the very opposite that is in him, how precious it makes them. unto you, therefore, which believe, he is precious.

[33 : 39] He's precious in his person. He's precious in his condescending love. He's precious in his sufferings.

He's precious in his grace. He's precious in his sin-atoning blood. He's precious as the fountain of living waters. But this preciousness is to those who have been brought to declare from their very experience with Paul, O wretched man that I am, who shall deliver me from the body of this death, so that you see the way the Lord works.

And it will be a mercy, my friends, if we are among these poor and maimed and haunt and blind.

for the Lord, if he regards such, compel them to come in and the Holy Ghost will compel them by his inward workings.

He'll compel them to come in as that woman with an issue of blood was compelled after visiting physicians of no value.

[35 : 08] and her faith was such that nothing less than touching him could be of any use to her.

She was compelled under necessity and that expression in her hymn so often repeated does embrace almost every desire of a poor a weak unworthy soul.

Give me Christ or else I die. for I say unto you that none of those men which were bidden shall taste of my supper when you come to consider what salvation is and their salvation is of the Lord and not only what his people are saved from but what they are saved to an eternal inheritance how solemn is the alternative you must reverse it all and therefore say ye to the righteous it shall be well with him for he shall receive the fruit of his doings woe unto the wicked it shall be ill with him but how good it is to be gathered together my dear friends we've got the ordinance before us and

I do trust that we may find their blessed restraint of the love of a suffering saviour and hear his voice and feel his presence as he said with desire have I desired to eat dishes to pass over with you before I suffer here and too JenkinsSwal Papa Thank you.