

Come, for all things are now ready (Quality: Good)

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Preacher: Falkner, Leslie Walter (1904-1985)

[0 : 00] According to St. Luke, the 14th chapter and a part of verse 17.

St. Luke's Gospel, chapter 14, a part of the 17th verse. Come, for all things are now ready.

Come, for all things are now ready. Now, we see from the context how that a certain Pharisee, one of the chief, had so invited Jesus into his house to eat bread with him on the Sabbath day.

What the purpose was in the Pharisee's heart and mind relative unto the invitation extended to Jesus, we cannot tell.

And yet we can surmise that it was not from a real attitude of friendship. But Jesus, who knows the hearts of all men and is acquainted with all of their thoughts, nevertheless accepts the invitation.

[1 : 44] He goes into the house, he sitteth down. And the eyes of those that were gathered together were fixed upon him.

They looked at him because they were seeking to find in him some cause for accusing him of some fault.

Yes, it was not because they were in any admiration of his person. It was not because they were desirous to hear the truth that came forth from his sacred lips.

They only knew that they wanted to catch him. They wanted to catch him out, that they might bring accusations against him.

Yes, they watched him. What a mercy it was that God so sought it that this should be recorded in his word.

[3 : 00] You ask why? Because of this. They could watch as long as they liked. But they had to confess and declare that there was no fault in him.

Even as Pilate had to declare it when Jesus stood before him. They came with their questions.

And he so answered them that they had no more time for questioning him. They had to give up. It was impossible that they should proceed relative unto those things wherein they so sought to catch him out.

No, he triumphed over them every time. He could turn to them and he could declare, Which of you?

Convinceth me of sin. There is only one who could have possibly made that utterance. And that is the one who is the Holy One.

[4 : 19] The Christ. The Son of God. But there they watched him. And they watched to see what he was going to do relative unto this character who had been brought before him.

Yes, here is a man who is suffering. He has the dropsy. On the Sabbath day, those self-righteous Pharisees would not have seen fit so to extend unto him any act of mercy or of kindness relative to any easing of his complaint.

And Jesus, knowing it, and all the rigidity of that which so accompanied them in their religion, so he put to them a question.

And he asked them, Which of you? And they found that they were entirely flummoxed by reason of what he saw put before them.

We say they had been watching him. Then we are told of how that he was watching them. And what he saw was not to their credit.

[5 : 57] He observed how that he had noticed. How that when they were bitten, they conspired so to obtain the chief place.

To be seen of men. Yes, so to have that honor given to them. And our Lord goes to the very root of the matter.

And he points out that wherein, according to the spirit of man, and that wherein he saw six great things for himself, it shall always be brought down.

It shall end in nothing. For the time will surely come when that man who would so boast himself shall indeed hear a voice saying, Even as this one did, give this man place, and thou with shame begin to take the lowest place.

Then he speaks of them who are humble in heart, and meek in spirit. And how that they come in, and they indeed would take a back seat.

[7 : 21] They had no desire to be seen by others. They were not self-seeking. No, and these are they who shall be addressed, not as in the first language, wherein he declared, Give this man place, but in that wherein there shall be exhibited unto them the feeling of friendship, that wherein there is amicable union.

Friend, go up higher. Mighty hearer, if we have a fair sale of good spirit, if we have that whereby we seek to extol ourselves, and to lift ourselves up in the estimation of others, we shall do well to realize that pride, yes, it shall surely end in a fall, but where there is that self-negation, where there is no putting forth of that which is relative unto all that is within you, that would seek it, and yet is crucified in you, that you are content, as it were, to be as a mere nothing, this is the one who shall indeed be admitted into friendship and fellowship, because whosoever exhorteth himself shall be abased, and he that humbleth himself shall be exalted.

Then he gave them an example. He told them what to do. And he turns unto the giver of this feast, to this chief Pharisee, and he tells him in no unsudden terms, not to invite the rich, nor his brethren, nor any other character that might bring him renown, or from whom he might indeed obtain a recompense, but he was to attend unto the needs of his neighbor.

And who is my neighbor? He is like the one that was going down from Jericho, the one who was wounded, the one who was hurt, the one who had been brought very low.

And he says, when thou makest a feast, call the like characters, the poor, the lame, the blind, and thou shalt be blessed.

[10 : 17] One of them, sitting in that place, hearing what Jesus had so to declare, said, blessed, is he that shall eat bread in the kingdom of God.

And then he spake unto him this parable, in which our text of a peer. And he speaks of the feast, and its preparation, and that wherein it was made ready.

And the invitation is extended, that they should come, for all things are now ready. But in the first place, the invitation falls on deaf ears.

It falls on the hearts of others, who are so self-centered, that they have no time, for that which is relative, to what their host, would so entertain them with.

Here is the setting forth of the gospel, in all its fullness. Here are characters, who are so taken up with themselves, that they have no hearing, or ears, for that which is relative, unto the gospel of Christ.

- [11 : 43] They got other things to attend to. Things in their eyes, that are more important. And so, when we approach the subject, we have to observe, that those who made excuse, brought out, the fact of the great I, in their lives.

I. In the case of the first one, it is used three times, in a very short sentence. In the case of the second one, it is brought out, likewise, three times, in a short sentence.

And in the last one, it is brought out twice, in a very short sentence. Every word that they breathed, breathed of the I, the self, that was so prominent.

Yes, there may be the declaration, there may be the proclamation, of the glorious gospel. And yet, they have, or are, are so filled, with the sense of themselves, that they have no time, for that which is relative, unto the glorious feast, that is provided, in the gospel.

They turn away from it, full of excuses, and are all founded, upon the fact, of the I. You know, that I, is in every one of us, isn't it?

- [13 : 24] But for the grace of God, we should all, have been bound, and slaves, unto that, which is relative, to ourselves, the I, of our very lost, depraved, and fallen nature.

You can't disprove me, relative to that. If you know yourselves, and it is the duty of man, to know himself, then he will know, the prominent I, which is constantly arising, that when those things, which are not, as it were, fallen in line, with his own reasoning, and his own thought, in his own interest, then, he will indeed, turn aside, and have nothing, to do with them.

You see, here is the man, who is embedded, in his own self-interest. Yes, I bought a piece of ground. I have bought, five yoke of oxen.

I have married a wife. This is where their interests, in life, are centered. They were blessings.

They were things, that were granted unto them. The very means, by which they were attained, were indeed, a gift. And yet, men will make, so much of the blessings, of God, without any recognition, or acknowledgement, to the great giver.

- [15 : 04] And who is, the great giver? He is the one, who bid you to come. The one, for whom, there has been, a glorious preparation, made, in the gospel.

But no, I've got this to do, and I've got that to do. In other words, you're putting everything, in the place of Christ. You're putting, that which is relative, to your own self-interest, in complete opposition, unto that, wherein the word, has gone forth.

Yes, they had heard it. And yet, notwithstanding, all their hearing, they had no interest, in it. All they knew was, what I'm going to do.

What I'm going to carry out. How I'm going to profit myself. Yes, their ear is death, unto the sound, of divine love and grace.

No man, in the day of judgment, shall be able, to accuse God, of injustice. because, because, these are the characters, who are found, outside, by reason, of self-exclusion.

- [16 : 36] They have, excluded themselves. Yes, when that judgment day, shall come, even, even as that, which relates, unto the, your own, selfish exclusion, shall be made, very manifest.

For I say, unto you, that none, of those men, that were bidden, shall eat, of my supper. How is it, with you, that the things, of this life, take the first place?

Is it, the great I, that is continually, coming in? Is it, that wherein, the commands, the injunctions, the invitations, the promises, of thy God, have little or none, effect upon you?

You have heard them, yes, many and many a time. And yet, you are not freed, you are not released, you are not lost, from that, which relates, unto your own, self-seeking, and your own, self-righteousness.

Oh yes, well make excuse, and they did. Yes, and right on, the very fact, that wherein, the divine love, would so declare, unto them, the ready, reception, that he would, give unto all them, that did so, come unto him.

[18 : 20] Let me ask you, a very personal, personal question. Have you ever come? come? If you have come, you know, the gospel will not be, a dry gospel to you.

Yes, that which is relative, to the gospel, will be the wonder, and the amazement, of your heart. And that will be, illustrated, in the fact, of the characters, that he so draws, later on, the unfit, and the unready, that were compelled, to come in.

So here first, as we look at our text, we are reminded, that here is, a declaration, of readiness. Come, for all things, are now ready.

are now ready, then there had been, something, that had been preceding it. And that which has preceded, has been, a scene of activity.

And you know, all the gospel, is founded, upon that, wherein there has been action. creation. You can trace it, all through the word of God.

[19 : 49] You can see it, in the fact, of the creation. There was, a preceding, that wherein, there was the eventual, outcome, of the earth.

There is that, wherein God has, worked, day by day, until that time, when the whole, creation, was finished. It was a scene, of activity.

It was the same, in connection, with the ark. Yes, Noah, for 120 years, must work, on that ark. He must, he must be, looked upon, by the rest of mankind, as one, who was out of his mind.

But nevertheless, it is, activity. an activity, which results, in an ark, whereby, he is saved, in the day, of the outpouring, of the, of God.

You have it in Goshen. Why, here is Jacob, here are his brethren. that there, there has been, that which has, preceded them.

[21 : 08] It has been, found, in Joseph. Joseph, who is raised, to a great position. And, through whose medium, there is, the preparation, of the land, of Goshen, for the reception, of Jacob, and his brethren.

Again, although, I would not prolong, the many examples, you have it, in regard, unto the entrance, of the people, into Canaan. Yes, preceded, by that, wherein the Lord, not only, attended them, in their journeys, but made the way, through Jordan, whereby, they should enter, into the promised land.

There is always, the activity of God. And, when he comes, and he says, oh, things are now ready, then we may be sure, that that, which has arrived, at such a, blessed state, is but the effect, of what has, preceded it.

There has been action. But, there is not only action, there is forethought. Come, for all things, are now ready.

Forethought, concerning them, who were so, to adorn his table. Forethought, concerning their requirements, and their needs.

[22 : 41] Yes, everything, that was relative, unto their states, and their necessities, had been provided, provided for, by him. In that forethought, there is the glorious, exhibition, of the provision.

Think of that, which is relative, to the gospel, in these things. things. The gospel, the action of God, the action of God, through the ages, from the time, of the creation, until the bringing forth, of his only begotten son, the action of God, in his son, wherein he did so, endure the frost, and despise the shame, and is now, set down, at the right hand, of God.

It is all, involved, in that, which is relative, to the forethought, that wherein, God's foreknowledge, has indeed, comprehended, everything, that is necessary, unto the accomplishment, of his own, purpose, or provision.

Yes, and now, it is ready. And what is the word, that comes through, the gospel, unto them, that hath ears to hear, for he, that hath ears to hear, let him hear, said the master.

It is the word, welcome. Welcome. Come. That is the meaning, of that word. And you may, if you like, split the word, welcome.

[24 : 23] And you will then read, welcome. Yes, if we come, we shall come, well. And in that, which pertains, unto this welcome, that he extends, so there is the announcement, of a desire.

He says, come, for all things are now ready. Wherein does the desire consist? It is that wherein he waiteth, to be gracious. Here it is, all prepared, waiting, for the recipients.

Waiting for them, who shall be made partakers, of that which, love, and thought, and purpose, has so provided, for them.

Yes, waiting, partaking, readiness, and it's present. And when the joy of their heart is, when we stand up in his name, is to declare, now is the accepted time.

Now is the day of salvation. Now is the day of grace. It is present. Yes, come.

[25 : 52] And that leads us, to the fact of that, wherein he declares, his readiness to receive. When you look at the characters, who eventually, so surrounded, his table, you won't find, any prepared ones.

you'll find them, who are entirely unfit, and unprepared, in and of themselves, so to grace, this glorious assemblage.

Yes, it doesn't influence him, that they're unprepared. It doesn't cause him, to turn away, and say, oh no, I'm not going to have, that type of character, at my table.

Rather, it is the language, of the welcome. He says, go, quickly, and bringing, hither the poor, and the maimed, and the hot, and the blind.

The poor, those who are in rags. The maimed, those who are disfigured, by reason of their sins.

[27 : 13] The lame, those who are unable, to walk a step of their own, toward, the banqueting house. Yes, and the blind, those who cannot see, their way.

Go to those characters, they're soon, be made conscious, of the fact, that they are not prepared, that they are not fit, for such an occasion.

But I want you, to notice this, that in all that, which is related, of these characters, you don't read, of the death. Those who are brought, whatever they are, in themselves, however wretched, however poor, however blind, they may feel themselves, to be, nevertheless, have a hearing ear.

They hear, that which is so, proclaimed unto them, by the servant, that the master, hath sent. Oh yes, it would be, a wonderful, wonderful message, that was conveyed, unto them.

You can almost, see them, as it were, taken back, with astonishment, and say, no, that can never be, for such as us. Surely, there is some mistake, here about it.

[28 : 45] But there is, no mistake about it. Going to the high, ways, and the hedges, and compel them, to come in. Yes, they shall come.

They shall come. And there will not be, one place found, vacant, in that day. My dear hearer, do you feel, yourself to be, one amongst, that number, who are so unfit?

You have heard the message, you would come, but oh, you do not have the ability, to come, because you realize, so much, that the infirmities, of your flesh, they seem, as it were, to utter, a negative, unto that, wherein, the message, is so uttered, you glory in it.

Oh yes, it is a wonder, unto you, you are amazed, that such a word, should ever be spoken, in your ears. But how, can I come?

By hearing, by hearing. Here is the message. He that hath ears to hear, let him hear.

[30 : 10] Faith cometh by hearing, and hearing by the word of God. Come, for all things are now ready.

And herein we have the purpose, revealed, concerning these words. What Christ is doing, he is proclaiming, the gospel.

And he is proclaiming, the gospel, concerning himself. Yes, he is the one, the scene of activity.

He is the one, who is so, carrying into effect, all that, which he has fought, concerning this people. Oh, his blessed forethought, whom he did, for now, yes, he did predestinate.

And whom he did, predestinate them, he also called. and whom he called, he also justified. And whom he justified, them he also glorified.

[31 : 30] We have to read our text in the light, of the person of Christ. behold the Lord, behold the Lord, that so fuels his heart, that he is so perfectly willing, to receive into his presence, and to entertain them, with the choicest of his stars.

even these, who in and of themselves, were so utterly unfit. Look not at your rags, my dear hearer.

Look not at that, wherein ye may feel the disfigurements, of your past life, and so forth. Look not at that, wherein you feel your ignorance, that you cannot see, by reason of the obscurity.

Look not at that, wherein you feel your weakness, and your helplessness, to advance one step toward him. Look to him.

He is in the message. He is the one, who meets the needs, of all those. Ah, what a wonderful thing it is, to realize, that all the fitness, he requires, is for me, to fill my need of him.

[33 : 01] To that need, he speaks. Here is the supply, the supply of all things, in himself. Here is the glorious news, proclaimed, in and through the gospel.

And he speaks, to them that are empty. Yes, he is speaking, in covenant purpose. He is speaking, in that, wherein they are, to be brought in.

Where you find, the emptiness, the poor, and so forth, bring them in. And bring, these characters, so to find, the blessed storehouse, of my grace.

And in every time, of need, let them so come, and partake, for all things, are now ready.

Thus we have sought, very concisely, to bring before you, the glorious truth, that is so contained, within these words. who are the mercy, to be delivered, from ourselves, and all our self-interest, and all that wherein, we would exclude ourselves, from these things.

[34 : 23] But to be brought, as poor and needy, to come to him, for everything, knowing, that all our needs, shall be supplied, through those riches, in Christ Jesus.

Can you then, come with me tonight, and as we close, our thoughts, so utter that word, just as I am, without one plea, but that thy blood, was shed for me, and that thou bidst me, come to thee, O Lamb of God, I come, I come, Amen.

Amen. Hymn is number 1090-53, 1053, Love divine, all love excelling, Joy of heaven, to earth come down, Fix in us, thy humble dwelling, All thy faithful, mercies crown, Jesus, thou art all compassion, through the unbounded, love thy heart, visit us, with thy salvation, comfort, every sinking heart, hymn number 1053.

Amen. of the fun, joy of seed, through the love of mine, made he hearts, CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS Not am !

[38 : 39] Amen. Amen.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. And now may the peace of God, which pass with all understanding, possess our hearts and minds through Christ Jesus, and may the grace and the love and the communion of the Father, the Son, and the Holy Spirit be with each one of us now and evermore.

Amen. Amen. Amen. Amen. Amen. Amen.

[41 : 27] Thanks for tuning in. Amen. Thanks also to our Lord, ■■■■■ fortify to some new voice, the Lord our redoverest, Thank you.