

# Matthew

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Preacher: Laver, Jabez

- [ 0 : 00 ] Dear Brother Headley, it's a privilege to be with you again on such an occasion as this.
- And we do trust that the Lord will be pleased to bless his word and that the season that we spend together may indeed be a profitable season.
- I feel that the parable that we are considering this evening is one of the most solemn and searching of the parables that our Divine Lord ever spoke when he was here upon earth.
- And you will see that in our chapter there are no less than seven parables and they are very remarkable parables and they are striking illustrations of spiritual truth.
- For we have to remember the very simple interpretation of what a parable is. It's an earthly story with a heavenly meaning. And we find our Lord Jesus Christ so often when he was here upon earth representing spiritual things, taking up the things of this life and bringing forth spiritual truth as he illustrated many of the things that we find in God's wonderful creation.
- [ 1 : 34 ] So we have seven parables in the chapter which illustrate spiritual truth and they are drawn for us by our Blessed Lord and Saviour Jesus Christ.
- The parable of the sower, for instance, this admits of a very wide application for wherever the word of God is preached and people are assembled to hear it the sayings of our Lord in the parable are found to be true.
- You notice the work of the gospel preacher? It resembles that of the sower. Like the sower of the seed, the preacher must necessarily sow good seed.
- And this is all important if he wants to see precious fruit. And we must sow the pure word of God.
- And it must not be the traditions of the church. And never must it be merely the doctrines of men. We must sow the pure word of God.
- [ 2 : 50 ] Otherwise, our labor will be entirely in vain. And the servant of God in sowing the seed, he must be diligent, using every possible means available.
- He must sow beside all waters. He must sow in hope. He must sow in faith, trusting God, and casting the bread upon the waters that he may see it after many days.
- And he must not be disturbed or even deterred by difficulties or discouragement that he may meet with in the service of God.
- Because you remember that it is written, I think it is in the book of the Ecclesiastes, he that observeth the wind shall not sow. And there are various ways of hearing the word of God without benefit.
- We may listen to a sermon, and we may listen to a sermon with a heart like the hard wayside, unmoved, untouched, careless, thoughtless, and unconcerned.
- [ 4 : 07 ] And when I think of the seed sown by the wayside, I'm reminded of an incident that I read of in the life of the Puritan divine John Flavel.
- A young man heard him preaching from the scripture, if any man trusts not, believes not in the Lord Jesus Christ, let him be accursed.

Well, it runs like this, doesn't it? If any man loved not our Lord Jesus Christ, let him be accursed. And a young man whose name was Luke Short, 16 years of age, heard Flavel preach that sermon.

He went away to America as a young man, and he prospered greatly on his farms. And he now reached the advanced age of 100 years.

And in his retirement, he was sitting in his grounds and began to meditate and think about his past life. And then, all at once, those words came back to him, which he had heard when he was only 16 years of age, from the great preacher, if any man loved not our Lord Jesus Christ, let him be accursed.

[ 5 : 37 ] And he got down on his knees and prayed that God might have mercy upon him. He might deliver him from his sin. And he was saved by the grace of God in that moment.

And he lived on to a period of 116 years. You see, all those years, the locusts had eaten, and only 16 years lived for the glory and honor of God.

But you see how remarkable that was, that the precious seed of the word of God was sown, and it was sown in the heart, and it was lodged there in a place where the devil couldn't touch it.

And God had preserved that life germ, as it were, in that man's heart, in that young man's heart, all those many years, till he reaches that great age, and then suddenly, it brings forth fruit, the praise and glory of God.

You see, the Lord is a sovereign in all these things, in the application of his word. So it is precious seed that the sower must sow, in the hope of it bringing forth much fruit.

[ 6 : 58 ] And I say that there are many hearers, who listen, and they hear to no profit, and how necessary it is, that when we come to hear the word of God, we should come prayerfully, waiting upon him for his blessing, because he has promised to bestow his blessing upon his people as they seek his face.

So you see, it may be possible, that the Lord Jesus Christ, may be affectionately set before us, and we may hear of his sufferings, and his death on the cross of Calvary.

We may read the story of the cross, with all its solemnity, and yet, with utter indifference, fast as the word of God falls upon our ears, the devil himself, he comes, and he plucks the word away, seed sown by the wayside.

And you know, there is only one evidence, of hearing the word of God rightly, or to profit, and that evidence, is to bear fruit, in our life.

Now, we are studying the, kingdom parables, as I've already stated, I feel that this is one of the most searching, and one of the most solemn, that ever proceeded from the lips, of our divine Lord.

[ 8 : 34 ] Especially as it speaks, about the unregenerate, in contrast, to those, who are saved. And, when we study these parables, it is important, that we understand, just what is meant, by the expression, the kingdom of heaven.

What does it mean? Well, obviously, it does not refer, to heaven itself. And, neither does it, refer to the church. The church is only mentioned, in this gospel of Matthew, but once, and that is the first occasion, when the church of Jesus Christ, is mentioned.

It is true to say, that the church is within the kingdom, but nevertheless, the church is not the kingdom. The expression is used, in two ways. Remember, John the Baptist used it, when we read, in the third chapter, of St. Matthew's Gospel, that John comes, preaching, the gospel of repentance, and he says, repent, for the kingdom of heaven, is at hand.

And, he is referring, of course, to the coming of the Messiah, the Lord Jesus Christ, the King, and the kingdom, he has in mind. And, we find, that when the Lord Jesus, did come, the King, and the kingdom, were both rejected.

Well, here in this chapter, the expression, refers to, Christendom, to professing, Christianity, during our Lord's, bodily absence, from this earth.

[ 10 : 16 ] This parable, tells us, something vital, about the, professing, church, that is in the world, today. And, the teaching, emphasized, by this parable, does not, concern, exclusively, the church, which is his body, that living organism, of born again, redeemed, men, and women.

But, it, refers to, Christendom, at large. So, the emphasis, is upon, that larger, visible organization, which we call, Christendom.

And, it consists, of all, who profess, the name of Christ, and are grouped, together, in many different, sects, and denominations. I want, just to give you, a quote, of John Gill.

And, this is what he says, about the kingdom of heaven. By the kingdom of heaven, is not meant, the ultimate glory, of the saints, in heaven, or the state of happiness, in the other world.

For there will be, no tears there, nor the gospel, and the ministration of it. But, the gospel dispensation, and the times, and kingdom, of Messiah.

[ 11 : 32 ] It is called, a kingdom, of which Christ, is king. Now, in the sixth chapter, in verse, thirty-three, we have those memorable words, but seek ye first, the kingdom of God, and his righteousness, that all these things, shall be added unto you.

You'll observe, that there is mention, in the gospel, of the kingdom of God, and also the kingdom of heaven. In that statement, seek ye first, the kingdom of God, and that is to be distinguished, from the kingdom of heaven.

And here, I quote, the, one of the commentators, he says, the kingdom of God, is universal, including all moral, intelligences, willing, willingly subject, to the will of God, whether angels, whether the church, or saints, part, or future, or future, dispensations.

The kingdom of God, is entered only, by the new birth. So we have the words of Jesus, to Nicodemus, except a man be born again, he cannot, see the kingdom, of God.

It is entered, by the new birth. The kingdom of heaven, during this age, is the sphere, of a profession, which, may be real, or false. The kingdom of God, comes not without, which show, but is chiefly, that which is inward, and spiritual.

[ 13 : 07 ] The kingdom of heaven, merges into the kingdom, of God, when Christ, having put all enemies, under his feet, shall have delivered up, the kingdom to God, even the Father.

And the mysteries, of the kingdom, will be brought, to an end, by the harvest, which is the end, of the world, at the return, of the king, in glory, and the triune, God, will be, all, in, all.

That is a statement, in relation, to the kingdom, of God, and to the kingdom, of heaven, as they're contrasted, here in the, scriptures.

So with all this, in mind, I want us to notice, the details, of our Lord's, and our Lord's, explanation, of the parable. The sower, he says, is the son of man, because you remember, that after the Lord, spoke the parable, that, the disciples, as he went into the house, they besought him, that he would, give to them, the meaning, that he would translate, the meaning of the parable, to them.

And you remember, that he'd already said, that, in relation, to the world, well, he had spoken, to them in parables, because seeing, they did not see, but, to the disciples, they had been given, to understand, the mysteries, of the kingdom.

[ 14 : 42 ] But now, they seek, further light, and further understanding, upon this parable, which Jesus, has taught. the sower, then, he says, is the son of man.

Christian teachers, preachers, witnesses, Sunday school teachers, they're all, sowers, of the precious, seed.

And, whilst it is true, here, that the sower, is the son, of man, yet, those, who seek, to sow, the precious, seed, who are called, of God, appointed, for that work, they are workers, together with God.

And, the apostle Paul, reminds us of this, in his letter, to the Corinthians, ye are God's, husbandry, workers, together, with God.

The field, is the world. That is the, sphere, of the sowing, of the precious, seed. And, you will recall, the divine mandate, which was given, to the disciples, which we have recorded, in the last, chapter, of this, this gospel.

[ 15 : 56 ] Go ye, into all the world, and preach the gospel, to every creature, promising, to them, his presence, all the way, even unto the end, of the age.

church. So, the field, is the world. And, that is where, the truth, has to be proclaimed. Not merely, within doors. Not merely, to the church.

But, the message, of the gospel. The word, of God, the seed, of the kingdom, is, to be proclaimed, to the world, at large.

And, the good seed, the Lord says, are the children, of the kingdom. In contrast, to the parable, of the sower, where the, the seed, was the word.

Here, the seed, are the children, of the kingdom. And, therefore, the seed, consists, of the redeemed. Those, who have been, born again.

[ 17 : 03 ] Who have been, planted by Christ, in this world. and, have been, transplanted, into his garden. Those, who have become, fruitful, to the praise, of his name.

Those, who have, true life. These, are the true wheat. The living, fruitful seed. In contrast, we have presented, to us, the tares.

And, who are represented, by the tares. Well, again, we have to go far, for the interpretation, because it's very wonderful, that this particular parable, our Lord, has given, in detail, the interpretation, of it.

The tares, says the Lord, are the children, of the wicked one. And, these are mixed together, in this world, wide world.

Christ's description, shall I say, of the, professing church, in this age, professes, and possesses, the real, and the counterfeit.

[ 18 : 23 ] the tares, the children, of the wicked one. Then again, the Lord says, that the enemy, that sowed them, is, the devil.

And, let me say, tonight, beloved, that I believe, and I'm sure you do, that the devil, is a real, personality. And, he is tremendously, active, in sowing the tares.

Wherever the Lord, sows his wheat, the devil, will come along, and sow his tares. Very active, is this, subtle personality.

The harvest, is the end, of the age. Read verses, 39 and 40. The enemy, that sowed them, is the devil.

The harvest, is the end, of the world, and the reapers, of the angels. As therefore, the tares, are gathered, and burned, the fire. So, shall it be, in the end, of this world.

[ 19 : 38 ] The son of man, shall send forth, his angels. They shall gather, out of his kingdom, all things, that offend, and them, which do iniquity. And shall cast them, into a furnace, of fire.

There shall be, wailing, and gnashing, of teeth. The harvest, then, is the end, of the age.

The end, of this dispensation. The reapers, the Lord, makes it clear, who the reapers are. These are the angels. As you see, in verses 41, 42, he shall send forth, his angels.

Now, what is the lesson, or lessons, that we can, draw from this, parable? Well, first of all, in the professing, church, there always, have been, and always will be, wheat, and tares.

And I feel, that that is, a very searching statement. There will be, a mixture, of good, and evil. And failure, to recognize, this fact, has caused, many of the people, of God, to be, greatly discouraged.

[ 20 : 59 ] As they have seen, this one, and that one, who made a profession, fall away. There are those, too, who have stumbled, when they have seen, such inconsistency, in the lives, of those, who profess, to be Christians, children of God.

They are much surprised, when they see, one who has made, a profession of Christ, acting sometimes, like they do. Surprised, to find them, so worldly, and so taken up, with the things, of this world, failing to remember, the words of Jesus, wherein he said, lay up for yourselves, treasure, in heaven.

Not, on this earth, where moth, and rust, corrupt, and thieves, break through, and steal, but lay up for yourselves, treasure in heaven. Where your treasure is, there will your heart, be also.

And I believe, that, the inconsistent, lives, of professing, Christians, can be, a tremendous, hindrance, to men, and women, of the world, and particularly, young people, who may be, seeking, and hungering, after Christ, and longing, to know him.

So, it is, very obvious, that we, who have professed, his name, should live, as become, the children, of God.

[ 22 : 39 ] So, dear friends, there are, the true children, of God, and, there are, the children, of the enemy. But then, what is the great objective, of the devil?

why it is, to mix evil, with good, endeavoring, to spoil, and hinder, the growth, of the kingdom. This enmity, of course, you will recall, began in Eden, and since that time, Satan, and our blessed, Redeemer, have been, in deadly conflict.

first, the devil, tried to interrupt, the line, through which, Christ was to be born, in the wilderness, he tempted him, and, tried to overcome him, through his disciples.

He tried, to deflect, the Lord of glory, from his, great saving purpose, even through Peter. Peter, and finally, the devil, saw him, crucified, and, considered, that this was, the moment, of his triumph, and victory.

That is to say, that the devil, thought, that that was, the moment, of his victory. But surely, it was the moment, of his defeat. It was the moment, of Christ's victory, when from the cross, he cried, concerning redemption, his work, it is finished, and gave up, the ghost.

[ 24 : 23 ] And finally, he who, was crucified, on the cross, finally, in that respect, he rose again, triumphant, over sin.

And ever since, it has been, Satan's supreme, concern, to overthrow, the church, of Jesus Christ. You've only got to, read your Acts, of the Apostles, and you will see, how, he, endeavoured, to overthrow, the Christian, church.

And, great was his, subtlety, and, mighty was his, power. power. And, we find, that the, infant, judge, was tried, on every hand, by the great, tempter of souls.

We don't, no need to, tarry on that, at the moment, but, nevertheless, you know the story, as you read, the Acts of the Apostles, how that as soon as the, fire of the Spirit, came down, so the fires of persecution, began to burn, and the old enemy, sought to destroy, this wonderful work, of God.

But of course, he failed, and he will fail. So, through the whole, of this dispensation, the devil, has been, sowing tears, among the wheat.

[ 25 : 56 ] And this, my friends, is one of the explanations, of the divisions, the worldliness, the false teaching, the modernism, the heresies, that exist, in the professing, church today.

Truly, an enemy, have done this. Only some, while ago, we were discussing, various, things, and how things, had come along, into the life, of the Christian church.

And that was my, reaction to it. An enemy, have done this. And of course, you know, the tares, have all the appearance, of wheat.

wheat. And, we're never to, try to, uproot the tares, from the wheat. Because, the thing is, that, the roots become, as it were, intertwined.

And if you, were to try, and pull up, the wheat, well, you'd find, that you've, got the tares, as well. You're, pulling up the tares, and you, pull up the wheat, as well, with it.

[ 27 : 08 ] And so, there's no use, trying to, uproot the tares, from the wheat. The darnel, or tares, is a weed, that grows up, with the wheat, and one cannot, really tell the difference, until the blossom, appears.

It is not like, the tares, that we know of, in our own country, but, something, which is very, similar to the wheat. And it's, impossible, to tell the difference, until the bloom, appears, so there is, the tares, among the wheat.

But notice, it is while, the children, of the kingdom, are asleep, that the devil's work, prospers. And is it not true, that it is while, Christians, have slept, that the forces, of evil, have gained ground, through the generations.

Rome, has extended, her powerful influence. Worldly methods, have been adopted, in worship, or so called worship, by our leading, denominations.

And the sleep, of the church, has been the opportunity, of the devil, to do his, subtle work. and remember, the devil, never sleeps.

[ 28 : 36 ] He's always busy. He's always, something to do. There's always, a soul here, a child of God, here to be molested. And he never sleeps.

He is a powerful, he is a wily foe. Thanks be to God, greater is he, that is in us, than he, that is in the world.

But notice further, the solemn fact, of judgment, and of future retribution. This is sudden. And we cannot, possibly, ignore this.

and of people, ignore it, their peril. But future retribution, is certain. This is made, overwhelmingly plain, by our Lord's, interpretation.

For just, as weeds are gathered, and burned, with fire, so will it be, at the close, of this present age.

[ 29 : 44 ] There will be, a day of judgment. There will be, a day of reckoning. And as it is appointed, unto men, once to die, and after this, to judgment.

So Christ, was offered, for the sins of many. So we are told, in the letter, to the Hebrews. There will be, a day, of judgment.

And beloved, the fate of the wicked, is very solemn, indeed. Are we not sometimes, really moved, when we think about, the, terrible state, and also, the, fate, of the wicked, what his end will be.

For the son of man, we read, will gather, out of his kingdom, all causes of sin, and all evil doers, and cast them, into a furnace, of fire.

and this, points, to some doom, so intolerable, that the son of God, came down from heaven, laid aside, the robes, of his glory, and tasted, all the bitterness, and death, all the bitterness, and the sorrows, and agonies, of death, he tasted, that you and I, might be, delivered from it, that he might, as Paul puts it, in the Galatian letter, deliver us, or rescue us, from this present, evil world.

[ 31 : 33 ] There is going to be, a day of judgment, and there is going to be, a day of reckoning, and a day of great separation, and a day of great, gathering, a time, of fearful separation, is surely coming, and the Lord Jesus Christ, will be victorious, and he will gather, all his own together, to be with him, forever.

But, it will be, a fearful moment, for the mere, professing Christian, wonderful, beyond words, for those, who really belong, to the Lord, and who are, the true wheat of God, we must, I trust, have searched, our hearts, at some time, or another, and, have been, concerned, as to whether, we are the true wheat, of the Lord, I feel sure, that there has been, some time, in our life, when we were, deeply concerned, and anxious, lest we should, be numbered, amongst the tares, in the great day, of the Lord's coming, but listen, to the mandate, as we have it, in verse, 30, let both grow together, until the harvest, in the time of harvest,

I will say, to the reapers, gather ye together, first the tares, and bind them, in bundles, to burn them, but, gather the wheat, into my barn, gather the wheat, into my barn, the tares, are all now, being separated, from the wheat, and they have been, thrown into the fire, to be consumed, gather the wheat, into my barn, then dear friends, surely, the purpose, of the Lord Jesus Christ, will be accomplished, for he sowed, the good seed, and I cannot, think about, a disappointed Christ, for one moment, I find that I, I read sometimes, of a Christ, who is disappointed, but I cannot, take it in, I do not believe, that the Lord Jesus, will be disappointed, in that great day, I firmly believe, that he will, see the travail, of his soul, and be satisfied, for he went forth, weeping, bearing precious seed, and he shall, doubtless, come again, with rejoicing, bringing his sheaves, with him, gather the wheat, says the Lord, into my barn, then Satan's policy, has really been, unsuccessful, successful, it did not really, choke the wheat, the wheat, was preserved, until the time, of harvest, so you see, we have a word, of separation here, gather the tares, bind them in bundles, to burn them, but gather the wheat, into my barn, tares, and the wheat, growing together, saved, and the unsaved, may live together, here in this life, but you see, we cannot live together, in another world, oh no, the saved, and the unsaved, cannot live together, in another world, there will be, a separation, no doubt about that, the command, is absolute, it's the command, of the king himself, gather, gather the tares, bind them in bundles, and burn them, but, gather the wheat, into my barn,

I want you to see, that there is, a wide distinction, between the lot, of the Lord's people, and Satan's people, and also, to observe, that the separation, is eternal, for there is, no possibility, of change, in the world, to come, and it reminds us, of another parable, spoken by our blessed, Redeemer, concerning, the poor man, you remember, at the beggar's gate, and Abraham, Abraham was there, and the, or at least, the beggar was there, in Abraham's bosom, and the rich man, was there, in his, terrible suffering, and, he cried out, that he might, have a sip of water, to cool his tongue, but, there was a goal, fixed, and, there was no way, whereby, the one, could, come in contact, with the other, it's, a separation, and, it divides, and the separation, is eternal,

I say, there's no possibility, of change, in the world, to come, and who can, possibly measure, the gulf, which divides, the glory, glorified, saint, white robed, crowned, with immortality, arrayed, in the glorious, righteousness, of the Lord, Jesus Christ, from the one, who is banished, from the presence, of God, forever, let me just, read to you, the description, that we have, in the, the book, of the revelation, and there, in the seventh, chapter, in verse nine, after this, I beheld, and though, a great multitude, which no man, could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms, in their hands, and cried, with a loud voice, saying, salvation, to our God, which sitteth, upon the throne, and upon the Lamb, and unto the Lamb, and all the angels, stood round, about the throne, and about the elders, and four beasts, and fell before the throne, on their faces, and worshipped God, saying,

[ 38 : 18 ] Amen, blessing, glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever, and ever, Amen.

But, and the elders answered, saying, unto me, what are these, which are arrayed, in white robes, and whence came they? I said unto him, Sir, thou knowest, and he said to me, these are they, which came out, of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb.

Therefore, they before the throne of God, and serve him day and night, in his temple, and he that sitteth, on the throne, should dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears, from their eyes.

what a tremendous contrast, to the picture that we have, in the parable, of the rich man and Lazarus, and these white-robed ones, cleansed through the precious blood, made white, through the blood of the Lamb, and their standing before God, perfected, in the glorious image, of Christ, made like unto him, he and I, in that bright glory, one deep joy shall share, mine, to be forever with him, and his, that I am there.

[ 40 : 07 ] Look again at the difference. The wheat, sown by the Son of Man, false wheat, sown by the enemy, and the method of the foe, is very often, that of subtle imitation, and Christ here, exposes, Satan's counterfeits.

gather, the wheat into my barn. This is a word of congregation. And what joy do we find, when we meet, a good assembly of people, gathering together, to hear the word of the gospel of Christ.

I look back to my teenagers, teenage, when we used to, serve the Lord in the open air, and preach the gospel in the open air.

Saturday afternoon, we would, present the tracks, around the village, where we hope to, go on the Sunday evening, and, because our service, for the morning and afternoon, the chapel, and Sunday evening, we were engaged in this work.

Saturday afternoon, taking the tracks, and announcing the meeting, and, very often, you will find, on one of these little village greens, no less than, 80 or more people, little village of Great Yeldam, for instance, 200 people, under the old oak, gathered to hear, the word of God, and what times they were.

[ 41 : 53 ] We're living, in different times, times of much barrenness, times, times, where there is, a lack, well, there isn't a lack, of the word of God, but, there is, as the Bible speaks, of a famine, of hearing, the word of the Lord, but, what a, great joy it is, to, see men and women, gather together like that, just to, hear the word of God, and, when we think of the words, of Jesus, I, if I be lifted up, from the earth, will draw all men unto me, I want us to observe, that the congregation, here in our text, is selected, and assembled, by skilled gatherers, and you will see, that the angels, are the reapers, now sometimes, men have attempted, to do that, to separate the wheat, from the tares, even sometimes, professed ministers, of the gospel, have attempted, to separate the wheat, from the tares, we cannot do it, the Lord has not given, to us, such a mandate, to separate the wheat, from the tares, we do not know, who are the Lord's wheat, but you see, the angels, are those, who know their master, their possessions, and the wonderful, thing about that is, that they know, every child of God, they know every saint, their reason being, because they were there, at their birthday, when the very bells, of heaven rang, at their salvation, they rejoiced, in the presence, yes, there was rejoicing, in the presence, of the angels of God, over sinners, repenting, and they will not, make any mistake, about those, who are the Lord's, when, the mandate, comes, that they should, separate, the wheat, from, the tares, no mistakes, will be made, whatsoever, so, the divine mandate, is, gather the wheat, and, you know, it will be, a gathering, from great distances, gatherings, from every nation, gatherings, from all ranks, and from all societies, and, you know, we shall meet,



Abraham there, we shall meet, Isaac there, we shall meet, Jacob there, and, we shall meet, the beloved, Apostle Paul there, but most of all, we shall meet, our beloved Lord there, and, he will be, our chief joy, he will be, the centre, of all attraction, for the Lamb, will be there, in the midst, of the throne, and he will be, the very light, of the temple, and we shall see him, and, a wonder of wonders, by his transforming, power and grace, we shall be like him, we can hardly imagine it, can we, but it's going to be, John reminds us of this, in his letter, and he says, beloved, it doth not yet appear, what we shall be, that when we see him, we shall be like him, and we shall see him, as, he is, there is a word, then, two of designation, it is the wheat, that are to be gathered, in his, garner above, into his barn, do we not need, to examine, our hearts, especially, as we read, about the true wheat, was sown, of the Lord, let me ask myself, the question again, am I really, sown, of the Lord, has the Holy Spirit, of God, dropped eternal life, into, into, my heart, am I really, amongst, the true wheat, of God, and, if I have, a real, vital, religion, if I have, any real, godliness, any, spiritual, life, did it not, come, from that, dear hand, that was nailed, to the cruel, tree, is Jesus, your life, is Jesus, my life, the very source, of my life, there is a word, of destination, gather the wheat, into my barn, and every process, of the wheat, is tending, towards, the granary, and so it is, with us, everything, is working, towards heaven, to that glorious, gathering place, to that place, where, congregations, ne'er break up, and Sabbath, have no end, yes, the destination, process, the wheat, is tending, toward, the granary, and what, would it be, oh, the open, vision, of the,

Redeemer's face, to see him, who was, marred for my sin, to see him, who bore, all my sorrows, and all my, griefs, on the cross, and to realize, the very life, that I have, and shall ultimately, enjoy to the full, is all the result, of Jesus, crucified, for me, may the Lord, bless these, thoughts, upon, this parable, there's so much, that can be said, but I, I do feel, beloved, that it is, a very, solemn, and, searching, parable, may the Holy Spirit, search our hearts, tonight, that we may, prove to be, through his grace, the true wheat, of God,

Lord, thank, our friend, Mr. Laver, for, the lecture, this evening, and for the time, that, he has, put in, to preparing it, for us, and, TOGETHER, may the Lord, grant that, the sweet seal, of his spirit, a plogenous, a pl■ Easier.

Thank you.