

# Blessed is he that shall eat bread in the kingdom of God (Quality: Average)

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Date: 14 September 1969

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- [ 0 : 00 ] As the Lord should enable me, I am going to ask your attention to the part of the word of God in the 14th chapter of the gospel according to Luke.
- ! Verses 22 to 24. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
- 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.
- For I say unto you, that none of those men which were given shall face of my supper. The parables of the Lord Jesus Christ are a very valuable portion of his teaching.
- And I feel, friends, in view of the mystery that is associated with them, a mystery that the Lord Jesus Christ himself explains, that there should be some who should understand, but there should be others who would hear the word, and perhaps with their own mind admire this narrative of the parable.
- [ 1 : 23 ] Nevertheless, they would not really be benefited by it. They wouldn't have the in the ear, or the understanding of the heart, to apprehend the teaching of the word of God, and that those persons, of course, would not receive the benefit that others do.
- The Lord Jesus Christ said that he purposely spaced for his disciples in parables, and that it wasn't just simply something that was inadvertent or anything of the kind, but there was a divine purpose, and of course, divine purposes, that the purpose of the parables of my experience is that a man should be instructed in time concerning eternal things, and also that there should be an eternal benefit that would result from a rightful understanding and a saving knowledge of the truths that are contained in the parables of the Lord Jesus Christ.
- I feel that there is one thing, that if we are taught of God, and we rightly understand the nature of the parabolic teaching of the Lord Jesus Christ, will certainly be found in us.
- And that is that we shall have to tell the Lord how foolish we are, and how much we need the wisdom that alone can come from God, that we might understand the things that were hidden in his mind.
- And although, friends, the word of the parable may seem to be very plain, nevertheless, that we may realise that our own understanding of the word is not sufficient for us to understand deeply the deep things of God that might count still.
- [ 3 : 01 ] In this parable, I want you to notice how the Lord Jesus Christ begins to speak of it. There was one of them that sat at me with him. The Lord Jesus Christ had been invited for a meal.
- And it seemed to me by the wife, which is the latest scribe, that there must have been some well-to-do influential Jews over there. Among them was this young man, this strange young man, as who so many things were being said in the land of Palestine.

And doubtless he had been asked to go there in order that these influential and perhaps wealthy men might have some conversation with him. Generally speaking, the Jews, when they made him this way, the leaders of the Jews, and they had any contact with the Lord Jesus Christ, it was almost invariably that they did so in order to trip him up in his words, or to bring some discredit upon his person.

There does not seem to be a great deal of sincerity in the nature of the invitation that is there extended to the Lord Jesus Christ.

And I'm afraid, my friends, that there may be today many gatherings together of people, such as we are met together this morning, and there may be very, very little sincerity in the prayers that may be offered to the Lord.

[ 4 : 24 ] In my hearing this morning, one of those confessions of an ancient liturgy was quoted that the confession of those who say that they are miserable sinners and plead that God may have mercy upon.

And of all strength, I realize how very deceptive, such a mistake that that can be, from the lips of some person. They may feel that they are miserable sinners.

They may take the words from their lips, because of ancient days, they were recruited in the ancient liturgy by a man who knew that he was, and who knew that mankind was in a state of misery, by saying.

But nevertheless, the words can be paid upon the lips of so many, and they never really feel in their heart the things that they say to their lips. And then, of course, when they come on to pray for the Lord to have mercy upon miserable sinners, well, friends, if we do not know the real misery of sin within our own person, can we really apprehend the nature of the mercy of God to those who are in such misery?

And can we ever really make appreciation of God that that mercy might be shown to we who are in the misery of the conviction of guilt within our conscience? I'm not suggesting, of course, friends, that every person is brought to the same solemn condition of conviction of sinners' arms.

[ 5 : 53 ] I'm not saying that everybody realizes the awful depth of misery that some person seems to be plunged in in the hour of their conviction. But I am quite sure of this, that the misery of a sinner's state is not an unknown thing to a number of you here.

And I would, if God might teach us more perfectly, the nature of that misery, but also of the relief that is there provided in the Gospel for those who know something of the depth of the misery of sin.

So now as this dinner is being held, and the Lord Jesus Christ is there, a conversation takes place, and of course the Lord Jesus Christ were to her.

It does seem to be an amazing thing in reading through the occasions when the Lord Jesus Christ was invited to one or another place and sat down and meet with those who suddenly did not seem to demonstrate any real friendship to him, how very clearly his own words dominate the meeting, the gathering.

And there is no silence on the part of the Lord Jesus Christ because he is in company with these great leaders of religion. But there, my friends, knowing the dignity of this person and the highness of his condition, even from the Father, the Eternal God, he does not hesitate to be clear without the slightest hesitation, the counsel of his Father that had been committed to him.

[ 7 : 26 ] The result of this conversation is that there was one author that sat at the feet with him heard and said unto him, Blessed is he that shall eat bread in the kingdom of God.

I just want to stay a moment here, friends, and comment on the fact that this word is very true. Blessed are they that shall eat bread in the kingdom of God.

And also, friends, that the reverse is very true by the testimony of the word of God and Phil. Cursed are they who shall not eat bread in the kingdom of God.

I know that what Jesus Christ on this occasion does not deal immediately with that aspect of the case, although as you go through the parable you will find that that particular solemn truth of retribution, my friends, is clearly spoken before we come to the end of the parable.

But nevertheless, I want us to remember that what this man said was a profound truth. Blessed are they that shall eat bread in the kingdom of heaven. And I feel, friends, we can say this, you know, that there is no greater blessing that can come upon man than this.

[ 8 : 37 ] These persons, of course, if they had invited the Lord Jesus Christ to this meal, they might have thought, well, look at our condescension to this young man. He's an untrue and teacher and we have been in the matters of religion all our years.

We are aged men in the knowledge of the law of Moses. But we will condescend to ask this young man to come into our presence and listen to what he has to say. Well, friends, I want you to remember this, that this particular meal to which the Lord Jesus Christ was invited is absolutely nothing compared with sitting down to meet in the kingdom of God.

Oh, whatever you may have done, whatever you may possess, where you may have been, and whatever honor you may have received of men, it is not to be compared with this blessed, holy, sacred privilege granted by the grace of God for wretched, yet hard use of her to gain miserable sinners.

In the end, after what they have done and endured and been taught and breathed by the spirit of their God, they shall sit down and leave bread in the kingdom of God.

But I want you to notice, friends, that this word can be said in two ways. I think it might make a sure, true statement of the word of God that we can say in two ways.

[ 10 : 03 ] We can say it, first of all, with a spirit of pride, and we may think, well, there's no doubt about me sitting down in the kingdom of God. I know I shall be all right in the end.

These other people, you know, the publicans and the sinners and the pagans and the Gentiles, there is great doubt whether they will sit down in the kingdom of God. But as for myself, I shall sit down in the kingdom of God.

Now that is one way in which a true statement may be made, it may be said out of the pride of the heart, with a sense, my friends, of false security, without the realization of this word, if it is to be ours and we are to know the bestness of it, we'll be tested and tried as in the very furthest of God's trial within our spirit.

And here is a man, it could seem to me, that whilst he apprehends visibly, rationally, the nature of the sitting down in the kingdom of heaven and the superiority of it to all other sitting down than any other kind of banquet or whatever it may be, nevertheless, there is this false security, this spirit of pride in his heart that he says, blessed are they that sit down in the kingdom of God.

I'm not on. I'm not on. On the other hand, my friends, there may be a statement like this. A person will say, well, I believe those that sit down in the kingdom of God will be really blessed.

[ 11 : 32 ] But as for me, I'm afraid it can never be my fault. My sins are so great, I'm usable again, I'm not afraid of the ancient liturgy in this case.

I'm such a miserable sinner that really it doesn't seem possible, there doesn't seem to be any possible prospect that I could ever sit down in the kingdom of heaven. Why, says that person in such a condition, look at the purity and holiness of the kingdom of heaven.

Look at those who live there and reign there and rule there and possess it. You see, a holy God, the three persons of the glorious trinity, the Father, of the Son and the Holy Ghost.

No sin there, no impurity there, no foul thing there, no foul word ever spoken there. My pride, the evil of my heart, could not possibly intrude there.

My God would be a concealing fire to me if this was to come into his presence. How can I possibly hope that I shall ever sit down in the kingdom of God? Now, you see the contrast, don't you, between the two persons.

[ 12 : 40 ] And I think as we go on to consider the words of the parable, we should see that contrast brought out in the parable. There are those that are invited to come to this supper that is this time in the parable, and they all begin to make excuses.

They've got something better, you see, something more interesting, something more profitable, something that will give them greater gain. they have a higher love than that which is displayed in the kingdom of God.

And consequently, they make excuses in the end of the saying, I cannot come, what he really means is, I will not come. You see, it's all very well for people to say, I cannot come, but my view of it is generally, it means I will not come.

I will not come. You think of the excuses that are being made today with regard to attendance to the means of grace, and regularity and loyalty to the ordinances of the Church of Christ and the duties of membership of the Church of Christ and all the excuses that are being made.

They say, I cannot come, you see, but what they really mean is, I will not come, you see. There is something that's in me that does not will to do so because of the pressure that is upon me in some other way.

[ 13 : 54 ] There is a higher objective than that which is in the kingdom of God, and consequently, I will not come. And of course, my friends, you'll see the contrast here of those who've got something better and think they are better, that they can treat this blessed invitation with impunity as though it was an ordinary thing, something that can be cast aside with the slightest flick of that finger, as it were.

But there are others, you see, out in the by-paths and the meadows there, in the lanes and so on. And do you know, friends, they have to be compelled to come. You see, they're not fit to come, and they've got every reason why they shouldn't come.

These are the aliens, these are the outcasts, these are the persons who know how far off from God they are by their wicked works. They know the domination of Satan in their soul, and they say, no, we could not possibly go, we should be rejected at the door, we haven't got the right side to come, the right kind of road upon us, and look at the filter that person we want to be washed first.

They cannot come, they say. And friends, one has to go and compel them to come. There's a difference straight away. So when the writer at the beginning, there's a parable here, I want us to notice, friends, how suspect sometimes a word of unlikeness is from the lips of certain persons when they say, grace it is he that shall eat bread in the kingdom of God.

Of course, we will confess that the first verse of the fifth of Matthew, that at home we were reading together this morning, are indeed the truth of God. Blessed are they that hunger and thirst after righteousness.

[ 15 : 34 ] Oh, you say, of course they are. Christ has said they are. But that's as far as he'd go. Is there a searching of a heart to see whether we've ever hungered and thirsted after righteousness?

Whether we lack it, but we long for it. Whether we are less if you probably, but this is the great necessity. Do we really hunger and thirst after righteousness? Do we see it in the barbarous combined in the righteousness for us?

And there, oh, friends, the beauty of his curse and the holiness of the nears son of God, but the riches of his grace, man-pested in his sanctuary, might draw our heart after him, my love, and we say, oh, how I hunger and thirst after that blessed one.

You can go back, of course, to the days of dear David and trace the same thing in his own heart, and you believe there is an echo in my soul this morning, as the heart panted after the water, so panted my soul after this while he is God, but he's my righteousness, and without him I've got none.

But of course, friends, it's an easy thing to read the fifth of Matthew, but it's another thing to know the experience of the words. Only yesterday, I was talking to some of my friends about, you know, the occasion when, perhaps, he baptized a certain person.

[ 16 : 54 ] God rather, there may be many baptized in this place in the near future, but you know, it is customary sometimes for a minister, when he baptizes a candidate, to give him a certain word of exhortation at the top of the pool.

Mind you, I want to admit, friends, that in this book here, we have no command to do so. And if a minister's lips were silent, well, of course, there is no condemnation that can be passed up on the man, because he silently regarded that particular observation.

And my friend said to me, well, if you suddenly were brought face to face with the fact that you got to baptize someone, and you haven't been prepared for the service or anything like that, what would you do if you hadn't got any portion of the word in your mind?

I said, well, friends, I think the problem is you turn to the fifth chapter of Matthew, and there I should address them from those words at the commencement group of fifth chapter of Matthew. Because, my friends, they are such blessed words of divine teaching and holy exhortation.

Can you sign to a person who there outwardly, by profession of religion, is anxious, as it were, upon that open confession of their hope and trust and allegiance to a precious presence from Christ by love?

[ 18 : 10 ] Can you say anything better to them than blessing are the poor in spirit, for theirs is the kingdom of heaven, and blessing are the meek, and blessing are those that they are comfortless and they shall be comforted.

Can you say better things than that to them? My friends, they are the words of the precious Christ, and they are not only substantiated in the life and experience of the apostles to whom they were spoken in the mountains, but they are being substantiated all the way through the years of this world's history, and in the experience of every generation of the church of Christ.

Of course these things are blessedly true, but here's the point, Rick, here's the point. We not only want to know it objectively, but we want to have a precious trust.

And so here right at the beginning of the paragraph, I think it's well for us to remember this, that we can say things, that it doesn't always mean, my friends, that we feel them and we know them and we understand them and we are experienced them.

Why the man from his very heart says, blessed is he that shall eat bread in the kingdom of God. Is a man who says within his heart long, there never was one more unworthy of partaking of that blessed eternal bread in the kingdom of God than I am.

[ 19 : 36 ] Why there was a time when my poor father and I was guilty as he was, was banished from the tree of life because of his sin. And that's what I deserve to have resting up in me, a sentence of banishment from the tree of life.

It will be a miracle of thy grace, Lord, if I ever sit down there with all they are making that you'll sit down there. They are so secure they are saved all eternity.

Dangerous temptation, human friary, the abounding of wickedness within the person will then be done away with. They will be seeing the face of Jesus Christ and they will never, never sin and from the rivers of his grace will bring endless blessings to him.

And this bread in the kingdom of God will be the secret of their life. It will be health giving and health energy. Or they will go on to strength and strength by reason of the bread of the kingdom of God.

So you can go on to a high estimation of the truth that's contained within this world. I asked you this morning how you came to this house of bread. To whether you say it to be so often.

[ 20 : 41 ] And we've heard the man so frequently and very often there seems to be a bit of sadness about his ministry. And we're getting a little bit weary. Well friends if that's what you have to say. I have to bow before you would say that in the knowledge of myself I am far worse than your estimation of me.

Far far worse than your estimation of me. I don't think there's any body in this building who knows a priority of the creature of the man who will be done. And I'm quite sure my friends that there's nobody in this building who apprehends the absolute uncomputableness of this man without the aid of the Spirit of God and the man he's sent down.

But I want to ask you this question. Is he respected of men and community, the kind of people you are committed with, whether they are in adornment to their perfection or whether they are not?

What is the purpose of coming? Reign in the kingdom of God? Is that what you are? Is that what you are? Of course when the children of Israel are hungry in the wilderness and their God provides you that round white thing that is called manna, my friends they go out and pet it.

Why? Because they're hungry. Of course there are people who go by the side. They quarrel with yesterday. There were few that ran throughout the coast of Israel. There were men living and Israelites who were not living as they were killed done.

[ 22 : 00 ] There were some that were neglecting the ordinances of the gospel. Of course they did, my friends. They weren't always taking the requisite sacrifice. There were some that were even building a natural conscience because they hadn't gone and confessed their out in the desert there where nothing else was provided for them and all other supplies were cut off.

There was that great insistence within that person. I must have food. I must have food. My friends, is that how it is with you? I must have so food.

You know what it is to try as a dear hymn writer did when he said, give me Christ or else I die. Ah, yes. As I often read this verse from him, it's a text rather than young.

Blessed is he that shall eat bread in the kingdom of God. Blessed is he that shall eat bread in the kingdom of God. But my friends, this precious Christ who hears his words and lips of this man, I hope you won't think that I have been to sin sores against a man who spoken with.

I tried to lay it for you quite clearly that there is a right-wise in which it can be spoken. There is a wrong way in which it can be spoken. And apart by faith of the application that the precious Christ makes of this particular word in the parable, there is nothing really said to us about the condition of the man.

[ 23 : 37 ] But it's quite evident my friends that the precious Christ realised the necessity of a more deep teaching with regard to this truth, either to this man who has spoken or to the other ones that were gathered there at the sun.

But all I do want to notice, friends, the Lord Jesus, I man. You see, if you are that proud man, if the Lord has a purpose of grace to board you, he won't hesitate to humbly of God.

But if you are that humble, fearing, trembling man, the people have got no real criteria with regard to hoping to sit down in the kingdom of God, the Lord Jesus Christ comes by the crowd and just where you are, and he says, well, all your position in the end will be overborn, there will be a servant who will continue to come, it will be your portion.

Despite all the fears that seek to stand in the way, there will be one that will come over them, you will come over the mountains and the hills and reduce the flame, and he will show you a way that the lilies I have not seen, and the lions that were not from, but it should be a high word, the people of God shall walk in it, and they shall draw an eye to cover by faith in Jesus God.

That's what the parable really means, the opening up of that blessing wine, which is in Christ Jesus for the needs of his people. And of course he speaks the parable too.

[ 25 : 05 ] I don't say, my friends, that some person, when he began to speak the parable, I would have wondered what the connection was between the parable and what had been said previously. Before we come to the end of the parable, of course, there is a very, very clear image.

Here is a parable that just expounds the truth of the word of that man, but it also expounds the diamond journey, which a man may handle the truth of the word of God, that he may even use it, my church, to falter up a false conceit with regard to his own person, which need to be cut of the room, that a man may be brought from the false foundation, he was a sinner to reason and rest with regard to religious patterns, and there he may build his hope only and only upon a precious Christ with the wonders of divine grace within his person.

Then he said he asked him a certain man made groan and bad men. In fact, I might just say here, there is a tremendous difference between this parable. The parable is in the 22nd Matthew, I'm not quite sure, the chapter there, with regard to the marriage of the king's son.

There are similarities, but there are considerable differences. And I believe that these two parables are essentially the same, that they are spoken of a different occasion by the Lord, Jesus upon his set, with a widely different application in some cases.

And so I do not make any reference with the other parables at all speaking about Israel. But a certain man made great supper, and he bathed his men. Of course in the first application of the parable, and also the words of our text, I think we do well to remember that the Lord Jesus Christ was, first of all in his day, speaking to the Jews, among them he was a man, and showing to them the why in which, by the gift of the oracles of God, which the Apostle Paul said, was one of the chief blessings that God had granted to the Jews, he said, they had many, many, but chiefly that today he's committed the oracles of God, that by this commission of the oracles of God today, they had been given a word that was to prepare them for the coming of one who was to be the great servant of God.

[ 27 : 28 ] Jehovah's people, Jehovah's man, but also the whom the servant. We say, I don't like that word to Lord Jesus Christ. I think, whatever may be, the sort of natural indignation or opposition that there may be in your mind in the use of that word concerning the Lord Jesus Christ, I want you to remember that here is a demonstration of the great condescension of the Lord Jesus Christ toward those of whom the eternal was equal to his place.

And it was so far off from him by reason of the beautiful barrier of that sin that it needed this blessed holy servant of Jehovah to come to accomplish that great work of salvation not there they are.

Behold my servant whom I hold, mighty in whom my soul delight. Go on my friends with the words that pop in Isaiah and they will see the kind of blessed holy eternal servant that was appointed by Jehovah to bear to bear the cause of the people of God and to sustain it even in the very high hours of divine judgment.

I don't forget my friends that Christ out of there for his he made a great son and he begged me then he sent his own dear son not to the United States of America and not to the British Empire the new time the word of the dear son came in the power of the dear son came in in his person he was sent to Israel the Jew who had so great a man!

My friends I want you to know great advantages do not always bring great blessing with them great advantages my friends can sometimes be a great astounding box on him these people have great advantages great advantages and yet my friends their advantages they have merely made into a sort of ritualistic observance of a so-called version of behold and the very pronouncement of the coming of this blessed great and holy self-denying servant of behold my friends they made into the coming of some great king that would appear and give them a position and a place in the history of the nation that would be paramount above and beyond beyond every other nation of the earth they had caramelized the teaching of the word concerning the Lord Jesus Christ and when the dear son of

[ 30 : 09 ] God came being found in fashion and humbling himself to this end that out of that path by every humility he should perform this perfect work and salvation and atone his people they did not know him there is no beauty in him that they should design my dear friends the only beauty that these people could see with the beauty of power things they thought that everything that was proud and self glorious that would glorify Israel the people of Israel and the rulers of Israel and particularly the wise men of Israel were dying of a beautiful thing but they couldn't see another beauty have you ever seen so fair a form the youth of tears!

he wept he bled he died for you what more he saints could Jesus do friends have you ever seen a beauty in the sufferings of Christ you will see a beauty my friends in that form with you with you you will see a beauty in the strength and strength and afflicted son of God there is died with blood you see a beauty I shall not forget my friends and my faith knowing how a young person said they were just weary of the gospel of the blood mind you because how you think he will be saved as a young or old or he used to religious people in all kinds of denominations and the people are my friends they're trampling the precious blood they say they really are proud religion but there's some idea that he says the same oh don't forget my dreams be bad in him be bad in him there is no beauty in him that they should design many senses serve at the time of point

I realize of course when you can introduce all sorts of rather extreme thanks for interpretations here you can say well sometimes at night of course it's the end of the dispensation when the great servant of the Lord the day appears at the end of the ages and so I feel that we have more important matters to deal with at the appointed time he sends his servant up to these people and to say that they have been cut for all things in our name you Jews to whom have been the oracles of God come all things are ready all things are ready you strict that have been brought up under the knowledge of the doctrine of grace all the days of your life who went to your Sunday schools when you were children and you were told concerning Jesus Christ and his coming you were told about the great supper of the gospel that had been provided in the Lord Jesus

Christ and the proclamation of the gospel is mine it is a blessing proclamation the word still stands Christ has spoken the servants of God shall proclaim it and my friends of one great servant of the Lord that proceeded from the father and son the Holy Spirit of God always proclaim this word come unto me to Christ all even later and every land and I will give you rest oh there is a sacrifice there is a resting place there is a refuge there is strength for the weak and the needy oh there is wealth for those who are poor there is healing for the wounded there is a leader for those who are foolish there is an anguish in all things for those who have great need all things are now we read here my friends as though all with one consent began!



I want you to notice a low excuse because that's what they really were they weren't bad reasons man might have said of course that when he married a wife he was relieved from warfare for 12 months or whatever it was according to the law but it never said my friends that when he married a wife he had to give up to him that when he married a wife he didn't go to!

[ 34 : 50 ] when he married a wife he prepared a sacrifice for himself but when he married a wife he didn't need a home and when he married a wife he didn't need Jesus Christ because he got somebody in it doesn't say that at all maybe a man with certain nouns of personal liberty to sort of cheer up his life after he married!

and be comfort! and so on but there's none of that that with one consent that all began making issues why are they so united why hasn't one consent to make issues there must be some similarity between these people either had been brought up in the wrong kind of school their environment had been wrong or something like that and of course they are all of the same mind that they have been brain watched and all of have got to the same state of resistance against the proclamation of this blessed gospel of the grace of God why are they all one consent that they begin to make excuses well friends the word of God does is why every man is born in Sid and Shabra in two nights you know friends around the world today I think there never was a world that was more more driven by all sorts of strength than there is at the present time not only international strife but internal strife you see the country and all its population seems to be absolutely riddled with this sort of strife one kind of person against another you don't only have to go to Northern Ireland to see the result of the riots over there but even in our own country my friend

I expect that the students will soon be at the university and we shall soon be hearing a lot more about the sit-ins and the sit-outs or whatever they are you see and then all we have there are strife in an eternal strife you could see his friends he can't even go to a library I need measure into this it's just simply riddled with strife why is it people united?

why is they united? and where are we united? just one thing it's in opposition to Christ that's where you'll find my friends those persons who are riddled with strife united united against the Lord Jesus Christ these people are united with one and sin they are united against Christ and against God and the word of the everlasting gospel they are united against united against they of course seem to be seem to teach different things that they are united in this opposition the communists may be definitely opposed to the Romanists but they are united in the opposition to the Lord Jesus Christ and the truth of the gospel and the repentant man is born and you see he is shamed with anyone something happened in that great land in the garden of Egypt that has been they are ready to remark to all the sons and daughters they are united against God united against the truth they are united against the great revelation of God raising the person of the Lord Jesus Christ united against it without I'm great the greedy power of the spirit not in the soul without the work of regeneration in the heart of man without my friends that great operation of the holy earth that brings man to that place where he knows that he's lost there are five of evil's brothers since I united against Christ they with one and sin begin to make a sin

Lord it is a sad to see the lie in which persons seem to be united in this in making excuses for sin for subtle indulgence for carelessness oh how many mighty they are in their excuses they would one percent begin to make it I am tired this morning to go through the nature of the excuses not yet to see my friends have a lot of you may be sure that there is something in my heart and your heart today that would make excuse for some cause of sin so I need you of solemn carelessness with regard to the gospel from this case my friends there is some particular precept of the teaching of the Lord Jesus Christ that cuts deeply in my spirit and convinces me of my sin and I've all to excuse myself you may be sure but that excuse your friends as a result of evil and evil and evil and evil and evil and evil and temptation they all with one concern began to make excuse

[ 39 : 40 ] Lord deliver me from the excusing spirit deliver me from that deception of my heart that would cause me before the manifestation of God's great grace and the word of his grace to make excuse why whereby I should not fall down and acknowledge my sin that I do not confess my sin unto the Lord and pray that he will have mercy upon me that I should not look over Christ and sign concerning him oh that's the one that's the son of the Father full of grace that I can receive myself and my own wife and my own family and my own business and my own possessions and my own wealth as being of far greater importance than the glory of God revealed in Jesus Christ oh God to be that I should call thee to that condition and it will thou should lie upon me a course of the future of this sin thou shouldst call me try my plan oh Lord do deliver me from making excuses for my sin but rather enable me to come and cast myself upon me and say

Lord thou art wise too wise to be mistaken to be too good to be unkind may the Lord have his blessing amen to be