

The cause that is too hard for you, bring it unto me (Quality: Good)

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[0 : 00] Dependent entirely on the help of God, I would ask you again for the word that you will find in the first chapter of the book of Deuteronomy and the part of verse 17. Deuteronomy chapter 1, the part of verse 17, and the cause that is too hard for you, bring it unto me and I will hear it. And the cause that is too hard for you, bring it unto me and I will hear it. We did say that the book of Deuteronomy is, or part of it at least, is a rehearsal all these 40 years of which the children of Israel travelled from Goshen to Canyon. And those words, these words as part of this chapter reflects the time when the father-in-law of

Moses recommended that he should indeed get others to help him in the respect of the concerns of Israel. That the cause, those hard things should come to him. We did say, and surely it doesn't need saying, does it? That your lot and my lot will have these hard causes. It's a part of the wilderness journey. It's a part of the appointed way. And God has appointed that way. There's no easy path to eternal bliss. It never was and it never will be. And especially if you follow in the footsteps of the Lord Jesus Christ, you will find in a measure, those things which were burdens to him will be your burdens as well.

In a measure. But the cause. And the Lord will see fit. That you will have and I will have, if we are, the subject of his grace and mercy, many visits to the throne of grace. Oh how solemn that is. But he will teach you the need of his appearance.

And the need of his help. Just dropped into my mind then what's written concerning the, you know, one in the, it's the eighth chapter isn't it, it's the Acts. We find a man that was travelling from Jerusalem to Gaza. A religious man. A religious man. Reading the scriptures. And I feel truthfully that the scriptures that he was, that he was reading would have been a part of an exercise in his soul. Because the question was asked concerning the 53rd of Isaiah. Of whom speaketh the prophet this, of himself or some other man.

And as it began we read the same scripture, and preached unto him Jesus. Jesus. Oh what a mercy it will be. Dear friends, if we are dependent not on a minister, but on a blessed spirit of truth.

[4 : 09] To unfold these causes. And to see the purpose and the reason why we might put it like that.

But the purpose of these hard causes is to be more dependent on a good and gracious God.

We left the subject this morning when we were trying to speak about the way of salvation. It has, you know, different effects upon different people.

I'm sure of this, but even the gracious people of God, when confronted with the way of salvation in early days, it would appear to be in them that it was to make one's pathway respectable.

People of people, people of God, are more concerned with attending the means of grace, reading the word of God, listening to the sermons, and so on.

[5 : 22] If you take flesh out of religion, dear friends, you'll find that there's nothing. But if you have a spiritual life, flesh will not have a part of it.

It will be, the apostle describes it, when he wrote to the Corinthian church, you desire to know nothing among you save Jesus Christ and him crucified.

And dear friends, if you are on the way to glory, that will be your sweet desire, to know nothing beside but Jesus Christ and him crucified.

Oh, how solemn it is to have a religion that gets mixed. A little bit of works here. A little bit of doing something.

Dear friends, a child of God will want, if I could put it just a religion, call it a religion. It's a very broad word. It's not a good word to use. But an experimental religion of Jesus Christ and him crucified.

[6 : 32] That will be the desire of the believers in Jesus. When you see this mixed up way of truth, as they would have you to believe.

Dear friends, it will be a burden to you to know the right way. And the right way which leadeth unto life. On my mind, and I don't know when, but one of these days we shall have to take up a subject which is very solemn.

Somewhere in the gospel we read about these two ways. Oh yes, there is two ways. One way to glory. And one way to eternal woe.

The way to eternal woe is a broad way. It embraces all sorts of things, religion and all. Many shall be found in that way.

But that narrow way which leadeth unto life, few there be that find it. Dear friends, this will be the cause of the children of God.

[7 : 38] Am I made a real Christian, washed in the Redeemer's blood? Have I union with the church's living head? This will be the cause that you will find too hard for you.

Dear friends, and I'm sure of this, it will bring you to the throne of grace. It's not upbringing, it's not parental discipline, it's not times that you and I meet in the house of God.

It's what's in our soul. And also what comes, where it comes from. There's a place next to Zorch, Norwich.

A General Baptist. And it evidently doesn't mention the word sin there because that offends people. So how do these people who profess to be Christians know anything of Jesus Christ?

Has they known anything of sin? The way of salvation we ended with this morning. Dear friends, lost. You and I are lost.

[8 : 40] Totally, completely. And eternally lost. Until some knowledge, some experience.

Some testimony of a work of grace which reveals Jesus Christ as the way. And the cause that is too hard for thee. Hard for you.

Ring it unto me and I will hear it. Dear friends, that's the hardest cause you can be concerned with. But blessed be God to be concerned with it. It is a great mercy.

One of our hymns, which we sing from time to time because it's so suitable. It is found like this.

This is the way I long have sought and mourned because I found it not. My grief, my burden long has been because I could not cease from sin. The more I strove against his power, I sinned and stumbled, but the more.

[9 : 43] Till late I heard my Saviour say, Come hither soul, I am the way. Dear friends, the way to glory.

The way to peace. It will be a tremendous burden to you. Not how much you know, but whether you know anything.

You know about, I say it lots of times, you know about salvation. You can learn it. You can read the way of salvation, but does it read you?

You could testify, if you were so asked, the way of salvation. Could you testify of the experience of salvation? The knowledge of it? The joy of it?

Do you know something of the serious, solemn effect of it? Dear friends, I said as I finished this morning, how many of us have been brought to be lost?

[10 : 47] Lost sinners? And yet the scriptures tell us, as plain as it can possibly be, that Christ Jesus came into the world to save sinners. And as the apostle said, of whom I am chief, he came to seek and to save that which was lost.

And dear friends, the children of God will feel their lost condition. Minds, alas, a lost condition. Works cannot work thee, revision, or thy goodness, do thee good.

Because it is too hard for you, bring it unto me. And I will hear it. The better count is that they're in the 24th chapter of Luke.

These were believers in Jesus Christ who were on their way to Emmaus. And they were speaking about the things that had happened.

The crucifixion and the resurrection. Fundamental bedrock truths, foundation truths. And yet they couldn't lay it straight.

[12 : 06] These were believers. Until the Lord Jesus Christ drew near and went with them. And it unfolded.

Or they, they unfolded. What was upon their mind? They reasoned together. Reason doesn't come into it. Grace, faith, revelation, experience comes into it.

But the Lord Jesus Christ began at the same, began at the, at Moses and the prophets. and he spoke to them concerning himself.

Dear friends, I've said lots of times and surely will bear repetition. These eternal things are vital.

Do you suffer with doubt? Do you suffer with fears that after all you might be proved to be a castaway?

[13 : 09] There's a very sweet, a very solemn word too in Matthew's gospel. John the Baptist asked a question, art thou he that should come or do we look for another?

Father? But who did he ask? He asked Jesus Christ. That's who he asked. What a blessed answer did he get.

Not reproof, not, not as we would say, well surely you should know all people. And this is a word, you know, which sometimes comes to me as, as vital as anything else is.

Go, show John again these things. Dear friends, in my desire to find something to read this afternoon, I looked at several places. not only the conversion of Saul of Tarsus.

But I read up the last chapter in Hebrews and it says there Jesus Christ the same yesterday and today and forever.

[14 : 18] And I do hope that was a comfort because whatever calls that you are carrying, whatever burden is upon your spirit, whatever has brought you to the throne of unchanging grace.

You will prove this if you are a seeking soul. You will prove this that he's the same. He hasn't altered. Some of you go back many years of profession and can recall those sacred times, those gracious times.

What a cause that is. I was thinking then of Job Job says in one of his chapters, he commences one of these chapters, Oh, it was with me as it was in days past.

And I should surely find an echo from someone's heart here. Oh, it was with me as it was in days past. But what is the effect of this need again?

It will bring you to Christ. Go, show John again these things. God's and that's what's needed today, dear friends. Assumption, reformation, that's no culvert to a believer.

[15 : 35] It's the revelation and the sweet experience of an unchangeable, unalterable Jesus. The same yesterday. We've all had yesterdays.

we are of that age and if we have an experience, any experience of spiritual things, we've had yesterday. How he was precious in the revelation of him.

How he was precious as we first heard about him personally. And as time went on, the same yesterday and today and the same forever. Dear friends, this is this gracious God.

Part of the exercise of trying to find something to read was to read that account of Jesus Christ who's the same. And the cause that is too hard for you.

How many times over the years have you brought these hard causes? Bring it unto me and I will hear it. Dear friends, he's not only a saviour but he's an able saviour.

[16 : 35] Blessed are those souls that trust him. Who can go back perhaps in those early days and have proved him then. an all sufficient saviour.

But what I do feel is very solemn is when people look at salvation and try to add to it as if God needs something from them.

It's an all sufficient salvation. He is able to save to the uttermost, we said this morning, them that come unto God by him. There's a precious word isn't there in that chapter, the first epistle, John chapter one.

And the blood of Jesus Christ, his son, cleanseth us from all sin. Not some of them. You know, it's not reformation, it's regeneration.

That's what's important. Reformation will come after regeneration, not before. And the cause that is too hard for you. Dear friends, this is real spiritual work, this is real spiritual life.

[17 : 45] Dependency totally, completely on a good and gracious God, on a sacred glorious son of God who gave his life a ransom for many. Do you suffer with lack of knowledge, would you say?

You wouldn't be offended with this word, would you? Do you suffer like I do, ignorance? Ignorance of the way, ignorance of the word? Where's the answer? Take it to the Lord, take it to the Holy Ghost.

Oh, dear friends, what a solemn word this is, then. The place of understanding. I thought then, for what reason, I don't know, but my mind went to the book of Judges.

Poor Manoah. Poor? Well, poor in understanding. He had seen the Lord. We shall surely die.

We have seen the Lord. How many, dear friends, can you say, how many of us now can say, here in this house of God, would he have killed us, would he have showed us all these things, if he meant to kill us?

[18 : 59] You that suffer with doubts and fears as to the reality of your spiritual life, you that wonder whether you're just, I was going to say, examples, rather than possessors, would he have shown you these things?

You ask, and this is some privilege I feel, you ask a soul that is the soul of God's grace, and they'll acknowledge their sin, and they'll burden with their sin, but how can I go to glory will be their trouble?

The strange thing about the believer is the knowledge of sin will bring them to say, how can I be right? How can I be a child of grace?

If I'm so black as I feel to be so black, is this a work of grace? Dear friends, you must remember this, that Jesus Christ has often been described as a physician, and he brings to the light, as it were, the complaint.

He makes the sinner know the state he's in. He's not a 30 pence debtor, he's a hundred pence debtor, and he brings them to know what it is to suffer with the sense of sin.

[20 : 23] This is what it is to be lost. This is what it is to be totally helpless in the matters of salvation. You that wait for the Lord, not wait upon him, you that wait for the Lord, he'll keep you waiting, but he'll apply to the complaint.

You'll have more understanding of the complaint while you wait for him. You see, dear friends, to know the complaint will bring you to seek for the remedy.

the cause that is too hard for you, bring it unto me and I will hear it. Perhaps sometimes prayer is a trial to you in respect to waiting for the Lord, waiting for his appearance.

Those matters which lie deep upon you, and you lay them at the throne of grace, and you wait for the Lord to appear, you can say with Job as he wrote that, or spoke what was in the 23rd chapter, he knoweth the way that I take.

Oh, but it's a tried way. Perhaps you can with the apostle Peter, in his first chapter, speak about the trial of faith.

[21 : 52] Dear friends, the trial of faith will last as long as the Lord will want it to be. But there's a wonderful, there's a sweet world, I don't know, I found it to be sweet because it was revealed like it was to me.

The trial of your faith, which is much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honour and glory at the appearance of Jesus Christ.

At the appearance. That seemed to me to be very sweet. Dear friends, if you've got a trial, if your faith is tried, it will be just as long as the Lord permits it to be so.

But I tell you this, that the appearance of Jesus Christ, that trial will disappear. That will fade and be gone. The sword of Tarsus, we read in chapter 9 of the Acts, was brought unto the sound of the truth, on that road to Damascus.

And it was three days and three nights he was in darkness of mind and of spirit. Any time there's been a comment on his prayer, nothing said about his prayer.

[23 : 14] Sinners know what he prayed about. He was in tune with the publican, he prayed for mercy. But he was in this state till God sent Ananias to him.

And he was restored to sight. And so we read that after receiving meat, he was strengthened and he straightway preached Christ.

Dear friends, if ever there was an example of what preachers should be, it's surely got to be the right example. those who preach Christ was preaching Christ that they know, otherwise they can't preach Jesus Christ.

It's those who've had revelations of Jesus Christ, who's had tokens from his lips, comfort of his presence, the softening effect of his love, but above all the cleansing effect of his blood.

That's preaching Jesus. You see, the dear apostle in that day of mercy could preach Christ because he had Christ revealed to him the cause that is too hard for you.

[24 : 33] Bring it unto me and I will hear it. And there's another thing, in the word of God, the means of grace are exalted. In that ninth chapter, the Acts, we read those words, you'll know the words, of course, you hear it, when he said, Lord, what wilt thou have me to do?

The Lord Jesus said, arise and go into the city and it shall be told to what thou must do. If you read on into another chapter, if you read chapter ten, there's a certain gracious centurion called Cornelius and he was visited by an angel.

Now, the angel promised him something that he had to send to Joppa. Now, dear friends, that was speaking of the means of grace.

we read this, our prayers and our arms have come up for a memorial before God, now send men to Joppa and call for one Simon, whose surname is Peter, he lodgeth with one Simon a town whose house is by the seaside, he shall tell thee what thou oughtest to do.

This angel could have told him, but the means of grace is through the ministry. Dear friends, if you've got a cause that is too hard for you, take it to chapel and take it to the means of grace.

[26 : 12] Lay it before the Lord. I'll tell you an account, an experience. Oh, you've heard me perhaps mention it before, I don't mention names.

Very troubled one day we were, very troubled. Oh, in a very deep trouble. We went to the house of God on Easter Sunday.

We know what the subject on Easter Sunday is normally, the resurrection of Jesus Christ, and so it should be. Satan got at me and he said, you know, you'll hear nothing, nothing today for you, it'll all be about the resurrection.

Your trouble won't be mentioned. Well, we went to chapel, irrespective of the trouble. And there was a dear old saint of God, in the days of supplies, Hanover, not known, he's not, he wasn't well educated, not wonderfully good at oratory, but he was a saint of God to me that day.

And the text was this, that the oppression of the poor, for the sign of the needy, now will I arise, says the Lord. I will set him at safety from him that puppet had him.

[27 : 36] Dear friends, that suited me well. I've never forgotten Easter Sunday. Well, call it what you like, of course it was about the resurrection, but it was the text that did my soul good, that's good, because it took up the burden, that the oppression of the poor, and the sighing of the needy, now will I arise.

Dear friends, if you've got a cause that is too hard for you, take it to the means of grace, take it to the health of God, take it to the Lord Jesus Christ indeed, but he has messengers, and he'll send a message, he'll send a messenger with a message, blessed, sacred message it will be, he'll tell you what you've got to do.

That's what the Lord Jesus Christ said to Saul of Tarsus, arise, go into the city, and it shall be told thee what thou must do. Oh, how many come to chapel with ears opened, and hearts that wish to be affected by the truth.

32 years ago, we got instruction to move from Kent to Norfolk, and we got it through the Lord's servant, and I tell you this, if he was alive he would have told you that he wouldn't want to tell you.

It wasn't his wish to tell us, because he didn't want us to go. But he said, the Lord gave the message, and the message dropped into the heart, and I knew what I've got to do.

[29 : 03] And the cause that is too hard for you, bring it unto me, and I will hear it. I started just now to speak about the way of salvation.

Perhaps there are some, I hope there is those who long for the way of salvation to be revealed. It's revealed in the word of God.

Of course it is. But you see, revelation in print is not like application in experience. Application in experience is what does you and I good.

And if that sacred glorious spirit of truth come down, reveal the things of God, and make to us salvation, known, and witness with the blood, that's what we want.

That's what poor sinners will want. I tell you this, if God has put you in a way you can't manage, it will be a right way.

[30 : 08] Perhaps you, some of you may be tried as whether it is the right way. If it's a way you can't manage, the Lord bring you to the throne of grace, to the means of grace.

He will show you which way it is, what is it that you shall indeed enter into or experience. But this to me is such a sacred word.

This is such a sacred word, it's a word of instruction, and it's a word of divine instruction. If God speaks to you through whatever means he pleases, it will be divine instruction.

But I tell you this, it demands obedience. Oh, it demands obedience. I sat and heard a word preached back in the 70s, 1970s, and that dear son of God, though very afflicted.

Now, at that time, he was Lord's messenger to me. He preached from those words in the 107th Psalm, he led them forth by the right way that they might go to a city of habitation.

[31 : 26] And I was exercised in those days, respecting the ordinances of God's house. And it was all very profitable so far.

And right up to the close of that Sunday night service, he read the next verse, oh, that men would praise the Lord for his goodness, for his wonderful work to the children of men.

And he asked a question, how will you praise the Lord? And the answer was by obedience. By obedience. That was when the Lord laid it very heavy upon my spirit what to do.

Now, that was followed by another word, not from the Son of God, but from the Lord himself. In the strength of the Lord God, I will make mention of his righteousness, even if his only.

Dear friends, the Lord communicates his will and purpose to his people, the cause that is too hard for you, bring it unto me, and I will hear it, and he will deal with it.

[32 : 31] Dear Lord, and he will make that crooked thing straight, and that rough place is plain. You can be sure of this, I hope you can accept this, you can be sure of this, when the Lord gets, I was going to put it in simple terms, the Lord gets involved in your pathway, you're in the right way.

He'll put you in the right way and he'll keep you in the right way, but he'll keep you dependent upon him, wholly and completely dependent. But what will you prove?

You'll prove what we should have read in Isaiah chapter 13, the same Hebrews chapter 13, Jesus Christ, the same yesterday and today and forever.

That's what you'll prove. I said to you this morning, the last word in the afternoon service was go on, wasn't it? Many years ago, I was down in Wiltshire and I was very burdened, things were happening, much opposition against certain things and one who is supposed to be a servant of God was indeed a trouble to me.

Well, I was down there preaching and the same servant of God that was here on Wednesday was giving the hymns out. They hadn't got a pastor in those days.

[34 : 04] And he gave me the hymn book and he said, find the last hymn and disappeared, came back and I opened the hymn book on the first page and it was a present. And he said these words, Jesus Christ, thy father's son, bid you undismayed, go on.

That was a word in season. He has servants everywhere and he has the means, the cause that is too hard for you, bring it unto me and I will hear it.

He has the means. And very sacred, very blessed are those means, aren't they? They're not personal, they come right where you are. And they come with power, they don't come from man, God forbid, they don't come from man, they come from the Lord.

Listen for the Lord's voice in the matter. You can't manage it, I can't manage it, but with all the grace that is given of God, dear friends, there will be a grace of obedience to walk the way out, dependent upon him only.

We think sometimes too, none of us know the future, the Lord knows the future, but I tell you this, he knows your future, and he knows too what your pathway will be because he's appointed it.

[35 : 27] And that pathway which will be a sore trial to you, a sore trouble to you, the best thing you can do is light at his feet, listen for his voice, oh to be guided, oh to be directed, will I escape trouble?

No you won't, no you won't. Jacob was, had run away from his father's house as you know, and he slept under the stars, and the Lord met him there, and I will be with thee, and I will not leave thee and I will not leave thee you know the word, but I will be with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, and I will not leave thee until I have done that which I have told thee of.

well, some years afterwards, he was coming back, and it was in that chapter where, or around that chapter where Jacob wrestled with the angel, and we find that he was told that Esau was coming to meet him with 400 men, and that raised up a course in that poor man's mind the last time he saw Esau, when he threatened his life, for what he had done, and so he took to prayer, and he said to the Lord, thou hast said, thou hast said, have you such a word, have you such an example of experience, this is, I was going to say, tied up in your spirit, or upon your spirit, something from the Lord, you are where you are, because the Lord has spoken to you, now it's tried, now it seems to be as if it's going to be brought to confusion, oh dear friends, what can you do, you can take it back to the Lord, if you've got any word from the Lord, some promise, some direction, you can go, and I say this very reverently, you can go to your God and say, thou hast said, and lay it before him, to him in our book, that I have great love for,

I've got love for all of it, but one hymn I suppose stands out particular, the way I walk cannot be wrong, if Jesus be but there, that's the blessing dear friends, it's wrong in your natural eyes, your flesh will rebut against it, of course it will because it's not in the path, it's not going to glory your flesh, is it, but God will lead you into a path which he will have you to go, oh how solemn it is to fight against God when it's God's will and purpose, but all sufficient grace, all sufficient help, my presence shall go with thee, and I will give thee rest, said that this morning, it, it, it, going to reply, didn't it, if thy presence go not with me, carry us not up hence, dear friends, how tight together is the church of Christ to Jesus Christ, how bonded they are one to another, how wholly dependent are they upon the mercy of

God in everything, but is how the Lord will have it to be, he shall call and I will answer, dear friends, he'll have you lean on him, look to you, look to him, depend on him, wait for him, wait on him, and how solemn it is when you have to wait and there seems no answer, I remember a certain time in my life when I couldn't get an answer from the Lord, but there wasn't an answer, the Lord never did answer, and I couldn't comply with people's desires, because I hadn't got the Lord's word, but I tell you something, I learnt what was written in Matthew 17 and he answered her, not a word, not a word, I've never been in that spot before in all my life, he answered her, not a word, what a trial that was to that poor woman, but he did answer, but in respect to the burden I had, the Lord never did answer, it was a question that somebody put to me, they wanted me to go on call, and I waited on the Lord to know his will, and there was no answer, so my answer came back that

[40 : 11] I can't go because the Lord had not approved it, the call says it is too hard for you, bring it unto me and I will hear it, it is so contrary to the flesh isn't it, so opposite to the flesh, you know, if you talk to the people of the world and you ask them about their situation, they'll point out the advantages, they'll point out the disadvantages, and if the advantages are more than disadvantage, will they accept that as being part of their pathway, a child of God can't work on that sort of understanding, the approval of God, if he says to you and I will be with thee, dear friends that's all you need, I knew a man who years and years ago, this was before the second world war, he rented a house and he feared God and he didn't know what was right, whether it should have it or not and he said I was walking around that empty house and the

Lord dropped those words in and I will be with thee and he said if you'll be with me, I'll be here. He took that as being the agreement of God and I will be with thee or no it wasn't, it was here will I dwell, that was it, here will I dwell and he said Lord if you dwell here I'll dwell here.

The cause that is too hard for you, bring it unto me and I will hear it. What a blessing it is when it comes to your soul's salvation that you're brought to wait on him for that.

Oh that's a great mercy you know. I said at the time when we started that there's so many ways in which religious people make out the way of salvation.

Oh they've got to contribute to it. The hymn writer didn't he came these words didn't he? Do these match up with your experience in salvation?

[42 : 25] Nothing in my hand I bring simply to thy cross I cling. Naked come to thee for dress, helpless, look to thee for grace. Black eye to the fountain fly, wash me saviour, or I die.

No reformation there you know. Look at the psalm of repentance of David where he against thee the only if I send and none this evil in thy sight.

Wash me and I shall be whiter than snow. What did he need child of God? What do you need? What do I need? What will we need tomorrow? When we've got this Lord's Day behind us.

What shall we need tomorrow? Respecting our soul. What shall we need any time? What is the subject of your petitions and your supplications?

The knowledge of his salvation. It is a great word you know restore unto thee the joy of thy salvation. Do you you that are believers in Jesus Christ you that have a sweet experience of the mercy of Christ Jesus in salvation are you in that place now?

[43 : 40] Are you enjoying what you said was a comfortable word or work? Do you live with the knowledge of Christ in the pathway? Do you live or a trial or is it a trial with you?

And you know the answer? Lord return, restore, revive. Some few weeks ago a hymn was given out at Zor.

and oh it's so well known dear friends it's so well known well you wouldn't think you could remember it but you know the line that dropped in as it was given out was dropped in with sweetness if Jesus once upon thee shine then Jesus is forever mine.

That's this truth in here and the cause that is too hard for you bring it unto me and I will hear it. Blessed are those sweet times aren't my little words, little examples of his mercy and his grace of his kindness picking up burdens that belong to the children of God picking up sighs and groans that come from the lips and hearts and mind of the poor children of God.

Cast you say on me thy cares is enough that I am benign. I will all thy burdens bear. I will all thy needs supply. But you ask for and you seek after mercies and favours of which the Lord is indeed pleased to give you.

[45 : 15] This is the balancing of the clouds. This is the time of refreshing and the seasons of mercy. Take it to the Lord in prayer. You shall not respect persons in judgment.

You shall hear the small as well as the great. You shall not be afraid of the face of man. But the judgment is God's and the cause that is too hard for you. Bring it unto me and I will hear it.

How many seasons, dear friends, in your spiritual life have you had to bring these causes? He lays them upon you. Oh, dear friends, how solemn it is when you try and work your own path out.

Or you do as we celebrate Jonah, decide that you're not going that way. What do you get for that? The frown of God. The frown of God.

That's all you get. Rather than that, would you not rather the smile of the Lord? His approbation. Isn't it something to pray for?

[46 : 17] The smile shows and the approbation shows the hill being in the way. Can't you trust in the sinner? Can't you cast your burden on there and leave it there?

Do you think he needs your help? Commit thy way, cast thy burden, whatever it is. The cause, that is which is part of the pathway that you're walking.

Lay it upon the Lord, not lay it before the Lord. Lay it on him. He is the burden bearer of his people. And he will bring to pass those things which will be your sufficiency and your help.

And there's something too that we must never forget. We have such lots of troubles and trials all around us but may you and I never forget the rules on no uncertain throne or boroughs leave to be.

The way people ask dear friends is if it's impossible but there's no such thing. With God all things are possible. We read recently or sometime concerning that word in one of the gospels the disciples asked a question because it was about rich men who then could be saved.

[47 : 43] That was the question who then could be saved. The thing all things are possible. With men it is impossible but with God it is not impossible.

Well we must leave the word we must go on. May this be blessed of the Lord to your soul. May you remember this text as the days come and go of this week that started.

And when he brings you into these difficulties these trials these troubles remember this text I was going to say may you bring these things to Jesus Christ.

Your sin your salvation your desire for his person to be found in the pathway preparation for glory is that not a cause that is too hard for you?

Can you prepare yourself for glory? Bring it to the Lord. What stands in the way? Sin doesn't it? Or may he take you to a place called Calvary and see where sin was removed and the cause that is too hard for you bring it unto me and I will hear it.

[49 : 01] Amen. Let's close by singing hymn number 723 to the tune Rousseau 687.

hymn number 723 come ye sinners poor and wretched weak and wounded sick and sore Jesus ready stands to save you full of pity joined with power he is able he is willing doubt no more let not conscience make you linger nor of fitness fondly dream all the fitness he requireth is to feel your need of him this he gives you tis the spirit's rising beam hymn number 723 no more it might you have fourth ■ yeah

Rallying with the saloon Out of the soul.

When all options may be found, springs from those gates may be O thyaged in the night next temos a heaven tout from the Personally the Praise ■ ■ ■.

Praise Set, Generation. Praise him. Praise him.

[52 : 55] Praise him. Just let approval. Deck my power bold.

In needs probably to your womb, who were Blehful and all.

God the righteous, God the righteous, Spirit Jesus came to come.

Dear Lord, pardon and forgive all that's been wrong in thine eyes this day.

But own and bless thine own word. Be with us now, Lord, and take care of us. We leave thy courts, take care of thy house. Be with us tonight, Lord, as we hope to be found in the means of grace.

[54 : 12] By presence we seek for thy spirit we need. Now may the grace of the Lord Jesus, and the love of God the Father, and the fellowship of the Holy Spirit, the Comforter, abide with us each, now and forever.

Amen.