

Matthew

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- [0 : 0 0] are by shouts. This is a solemn portion of the word of God. The word of God is solemn indeed. The truth of God is solemn.
- But it's also messy if we are brought to know the saving truths of the gospel. I often have said that the things of God are solemn and yet they are blessed.
- And we have in this chapter some of the solemn truths which the Lord Jesus brought before the people during his ministry here and now.
- He was indeed a solemn preacher. And you will notice in this chapter how the two characters are set before us as they are set before us throughout the scriptures.
- The two people. The righteous and the wicked. Those who fear God and those who fear God.
- [1 : 1 2] Oh there are my friends throughout the scriptures these two people spoken. Again to refer to Jacob. you remember before the birth of Jacob and Esau how there were they said there were two people in Rachel in Rebecca's womb.
- Esau and Jacob. Esau represents those who fear not God. and Jacob sets forth the Lord's people for the word of God says Jacob have I loved and Esau have I hated.
- We see there the sovereignty of God. God is a sovereign my friends. He has a right to choose some and lead us.
- He has a sovereign right to do His pleasure both in heaven and in earth. And in this chapter and in this case before us we have the two characters the two people set before us.
- In this chapter the Lord speaks about the ten versions five of them wise and five of foolish. And then there was the faithful servant and the unfaithful servant.
- [2 : 4 9] And then again there was the sheep and the goats. The Lord speaks very solemnly about that final separation when He will divide the sheep from the goats and before Him to be gathered all nations and He shall separate them one from another as a shepherd divided his sheep from the goats and He will put the sheep on His right hand and who are the sheep but those who fear Him those who love Him those who follow Him those who are going to fear Him and need Him He will say to them come He blessed of my Father inherit the kingdom prepared for you from the foundation of the world but to those on His left hand He will say those solemn words depart from me ye cursed into everlasting fire prepare for the devil and his name for with a solemn consideration if we do not hear that coming blessed we shall hear those solemn words depart ye cursed and they were ready with him and the door was shut out we have here ten virgins spoken of the Lord

Jesus knighted the kingdom of heaven unto ten virgins which took their lands and went forth to meet the bride no doubt outwardly these ten virgins appeared the same they were ten virgins and they all had lands which I feel signified they all had a profession they all had a profession but my friends it's not enough to have a mere lack of profession unless we have possession there are those like the foolish virgins who are professors only and some may be creatures too or solemn I'm not speaking unkindly I'm speaking to myself my friends one often asked to question these things as to whether we should be just a mere professor because it's solemnly possible for one to preach and to be make a great profession and yet to know to save me or but to lack possession because that was the difference between these ten virgins they were all the fairs they all had laps but in the case of those who were wise they were not they not only had a lack of profession but they had possession they had oil in their vessels with their laps and that was the thing that was light or was it not the thing that was equal oil what would wear their laps without any oil in them they give no light there be no use would they and my friends what is a profession whatever great it may be without possession unless we know what we profess unless we have that equal work of grace in the soul unless we have the teaching of the

Holy Spirit as I quoted that word in the prayer and it's a searching word as many as I left by the Spirit God they are the saints of God oh what is it then to be ready you see in the case of all these burdens no doubt the foolish thought they were ready oh I'm sure they did they thought they were ready oh how solemn it is when people think they're ready things that they would do to die with and yet when they come to the end they find it will not do oh I'm sovereign to be made the balance and to be found wanting to be found wanting of the one thing evil to lack that one thing like the man you remember who came to Christ who had weight possessions and received them in very earnest and sincere and he said what must

I do to help you from life and the Lord said thou shalt keep love thy neighbours thyself and he said all these have I kept from my youth heart what lack are yet but the Lord knew what he knew what was in him he said get one thing they'll ask go and take up thy cross and follow me and he lacked the one thing need the same as these two dispersions the one thing that was most needful the one thing that was most rightful they lacked all have solemnly to lack the one thing need but now bless it to possess it Christ said did he not to mother mother mother don't care and trouble about many things but one thing is evil and there is a child that will come which are not taken away from her not for what

Martha is a gracious character we have reason to believe that Martha was a gracious character for Jesus loved Martha and her sister and Lazarus but the Lord you see reproved Martha and told her what the wanting needful was and what is the wanting needful but to know Christ Jesus engraved on my heart she's that our prayer that thou wanting needful art it will be a mercy if that truth would more deeply engraved upon our hearts and upon our souls and five of them were wives and five were foolish they were all professors but five were wise and five were foolish they were foolish took their hands and took no oil in them but the wives took oil in their vessels with their hands while the dry room carried they all slumped and slept they were all in a slumbering condition even the wise virgins were not watching but they slumbered and slept what a solemn thing to slumber and sleep and to be careless and indifferent regarding these solemn things like the foolish virgin will come how shall we stay said calling right into the

[10:22] Hebrews if we neglect some great salvation there is a solemn neglecting of these things is there man left to his natural condition he will neglect these things he will indeed to mercy if we have been made wise unto salvation we have that word that comes to my mind in Deuteronomy where the Lord speaks to Israel and he said oh that they were wise that they understood this that they would consider their matter again do we consider our matter as we hear one another passing away does it not remind us of the need of being ready of being prepared oh surely it speaks to us does it not and some are taking without a moment's warning some young and I taken from time into eternity

I say does it not speak to us does it not now speak to us the need of being ready and being prepared to stand before God's name and who can prepare us but the Lord it's a good prayer which one of the poets prays and I hope I can say it's my prayer and I believe I can say it's been my prayer for years prepare me gracious God to stand before thy face thy spirit must the world perform which is all of praise always that after if there should be any year prayer and that is not their prayer my desire and prayer is in the door will make it your prayer and that is to give you that concern and that exercise about your immortal soul because each of us my friends have an immortal soul we are dying for it and we are fast hastening to eternal death soon the place that knows us now will know us no more are we many are we ready pause my soul do we pause do we consider

William Gansby wrote that solemn lesson pause my soul and ask the question am I ready to meet God am I made a real Christian washed in a redeemer's blood have I union to the church's living head it's not enough to be nominal Christian like these foolish virgin words but it's to be real Christians true religion my friends is a reality it's a reality it's known and felt in the soul it's an experience true religion good doctrines can there be no good while closing in the brain unless I know the truth and the power and the savor of those doctrines in my heart in my soul for the doctrine for God's doctrine to drop as the rain and to bestiller the view upon our soul and to the world the bridegroom tarried they all stumbled and slept and at midnight there was a cry made behold the bridegroom come going out to visit then all those virgins arose and trimmed their lamps and the foolish and the wise give us of your oil for their lamps are gone out oh my friends a mere land of profession will go out a mere nominal religion will be no good it will be stopped in our own kindling and solemn to have only sparks of our own but what a mercy to have those sparks of life which the

Lord kindles which is the work of the spirit and that prayer put in our hearts which one head writer says is a motion of a hidden fire that trembles in the breast to have work of grace begun and carried on in our souls because if the Lord begins he will carry on and complete Paul in writing to the Philippians says be confident that he which hath begun the good work in you will perform it unto the day of Jesus Christ but someone may say but the point with me is has the Lord begun this good work in me has it begun in me or my friends have you been brought to that place where you cannot do without the Lord you cannot do without his mercy without his salvation and you know it is that him what we just been singing

Lord I cannot let thee go to the blessing that is so do not turn away thy face to the blessing urgent thanks oh if that is your desire and you feel you cannot do without the Lord you cannot do without his mercy then I'm sure of this he will not do without you is it not an evidence that the good work has begun if there is a real concern if there is a real exercise if there is a bite in my heart got more I say it's a sign and evidence that the good work has been begun if there is a true desire after God and he who has begun will complete and the food is said unto the wise give us of your oil for our lands of our men but the wise answer saying not so there should be not enough for us and you but go you rather to them that sell and lie for yourselves sit and now aren't them they would this should start and to you when they bring the day nor the hour where he is the Son of Man coming.

[18 : 04] Oh, may the Lord help us to watch and to pray. Watch them, be ye also ready, or in such an hour as ye think not the Son of Man coming.

But I want to speak regarding this being ready. They were ready. What is it to be ready? It is to be prepared.

Ready to stand before God's face. Man as he is born in sin and shaken in iniquity is not ready.

He is unprepared. Man by nature is destitute of grace. Dead in trespasses and in sins.

As it all reminds the Ephesians how that they were strangers from the covenants of promise, having no hope and without Christ and without God in the world.

- [19 : 13] And what was true of those Ephesians, their natural condition is true of all the sons of Adam. We are without God. We are unprepared.
- We are not ready. And as sinners, born in sin and changed in iniquity, ruined in the end of all, we are exposed to the wrath of God.
- Oh, think of my friends. Thief and tremble. Oh, if we are still total strangers, to his name and cause, think of tremble.
- Death is now upon the road. Solemn, if death comes and find us unprepared. Solemn, if death comes and we are not ready, for as a tree falls, so it dies.
- As a tree falls, so it dies. What a person is, when he dies, he'll be eternally. If he dies unprepared, my friends, he will seek to that place where hope and mercy can never come.
- [20 : 26] Oh, we shall either die in our sins or die in the Lord, one or the other. If we die in our sins, Christ says, where it is, we cannot come.
- But to die in the Lord is to die in faith and to die in hope, it is to have this preparation, it is to have this readiness to be made for the inheritance of the saints in life.
- The Lord's people, those who have the God of Jacob for their help, they are a prepared people for a prepared place.
- the Lord prepares them by his spirit and by his grace for heaven. He prepares them for glory. The Lord will give grace and glory and no good thing will he withhold from them that walk up right and they that will be ready.
- Oh, my friends, to be ready is to be born again. Oh, this is essential. Regeneration. He must be born again, said Christ to Nicodemus.
- [21 : 47] Oh, Nicodemus couldn't understand what he meant. He thought he was speaking of the natural earth. Whereas the Lord was speaking of the spiritual earth.
- Oh, Nicodemus said, how can these in bed? How can he be born again? Can he enter the second time into his mother's womb with his poor?
- Now, not the Lord said, I said unto thee, he must be born again, all the necessity of it. Oh, my friends, there's nothing so essential, so necessary, as the new world.
- For I said he be born again, he said to Nicodemus, who cannot see or enter the kingdom of God. Marvel, don't miss promise. I said unto thee, ye must be born again, and those words which Christ uttered so long ago, they have not lost in importance.
- No, they are just as important tonight, just as necessary tonight, as when the Lord spoke there to Nicodemus, ye must, but ye may be, but you must be born again, all the necessity on.
- [23 : 08] To be born of the Spirit, to be born of the God. And this birth, my friends, is of the Spirit. They are born of the flesh, that which is born of the flesh is flesh, and that which is born of the Spirit is sin.
- And the Lord goes on to speak to Nicodemus about the new world, and the effects of it. And in the we blow it, we are it listed, when thou hearst the sound go off, and can't not tell you when it's coming, or where it goeth, so is everyone that is born of the Spirit, all the necessity of being born again.
- Born not of the will of the flesh, nor of the man, not of God, that incorruptible seed, which live and died forever.
- Oh, do you ask this question, am I born of God? Show me, some token or good, said the hymn writer, some token of thy special love, show me that I am born of God, and that my treasure is allowed.
- If that is your prayer, you are born of God. You are, indeed. If you want the Lord to show you this, if you have a concern, an exercise, and a cry, isn't that a sign of life?

[24 : 33] Isn't that a sign of the new birth? Where there is no crying, there is no life. I often have said, when an infant is born, the sign of life is the cry, the cry.

If there's no life, no cry, there's no life, is it? And so it is, my friends, in the soul that's born of God. If there's no cry after God, there's no evidence of the new birth.

But if there is a cry, if there is a cry of God, if there is prayer, it's a sign of the new birth. Prayer, true prayer, is the effect of the new birth, the effect of regenerating grace.

If the Lord has put in your heart that cry for mercy, if the prayer of the publican is your prayer and mine, oh, this is to be ready, my friends.

This is to be prepared, to be brought to where the publican was, to have that concern about their never dying soul, and to cry to the Lord for mercy.

[25 : 44] prayer. The Pharisee, in his prayer, he was satisfied with himself, he was not the foolish virgin, he thought he was ready. Yes, he had a natural profession, he was a great professor, but there was no need, no cry in his heart, no need for mercy.

He thought he was right, he thought he was prepared, but I was on to be deceived in his all important. But what about the publican?

Oh, he felt to be such a sinner. So healthy, sir, he could not so much as lift up his eyes again, but he stood a thong arm, and he smoked him on his breath, saying, God be merciful to me, or if you have been brought to where the publican was, that's a preparation, that's to be made ready.

If you've been brought to cry for mercy, because the Lord will have mercy upon all those who cry unto him, he will be found of those who seek him, he will indeed.

And as I said this morning, he has never said under the seat of Jacob, seek ye my face in vain. To him, do thou alone complain, thou canst not seek his face in vain.

[27 : 08] all that to be made is to be made a new preacher in Christ Jesus. This is to be made, to be the subject of a new creation, a new world, to have new eyes, new ears, new feet.

All this is to be made. be also with me. I know the Lord alone can affect this new world.

He alone can give us a heart to pray, but our son, to have no concern about things. Oh, may the Lord in mercy give to each of us that concern, that exercise, after our matter, stand with us for a never-ending eternity.

For we are dying mortals. Solemn thing to come down to die and not be ready. It was a solemn word that the Lord sent his servant, the prophet Isaiah, to Ezekiah with, was it not?

Ezekiah was a man of God. But the Lord said to him that solemn word, set thy hands in order, for thou shalt die and not live.

[28 : 32] Oh, what an effect he had upon Ezekiah did. It caused him to humble himself before God. He turned his face to the wall, and he cried, and he wept sore.

Oh, it was a solemn word for the servant of God to come with him with. And isn't it the solemn word we have to preach? All the flesh is and grass, and all the glory of man is as a flower of grass.

It is appointed unto men once to die, and after death the judgment is a solemn word. The wages of sin is death, but the gift of God is eternal for life through Jesus Christ our Lord.

And it's still the same pride that we have to preach as Isaiah speaks of all the flesh is and rock. The voice said, what shall I cry? And it's the same cry, my friends, all flesh is as grass.

All the glory of man is a flower of grass. The grass withereth and the flower of the word of our God shall stand again.

- [29 : 42] All to be ready then is to be born again and to be made a true believer in the Lord Jesus Christ. Those who are born of God are those who possess faith, faith in the Lord Jesus.
- John says that whosoever believeth that Jesus is the Christ, he is born of God. Oh, do we believe in him?
- Does thou believe on the Son of God? You remember how Christ in speaking to Nicodemus, he goes on to speak to him of the necessity of believing in him?
- And he reminds Nicodemus, and I believe the good work had been begun in Nicodemus. Although at the time he came to Christ he was very angry, yet the Lord, I believe, taught him.
- And he said to Nicodemus, as Moses, lifted up a serpent in the wilderness, even so must the Son of Man be lifted up, and why that whosoever believeth in him, should not but have eternal life.
- [30 : 56] Oh, this is essential, to have living faith, faith in the Lord Jesus Christ. Believe on the Lord Jesus Christ, and thou shalt be saved, was the answer that Paul and Silas gave to the Jaina when he came threatening him, and said, so, what must I do to be saved?
- You see, the good work had been begun, he'd been awakened, he had a concern, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved.
- Oh, this is essential, my friends, living faith, faith in the Lord Jesus. He that believeth is not condemned, but he that believeth not is condemned already, because he has believed not in the omnipotent Son of the Lord.
- To be ready also is to be washed in the precious blood of Christ. Do you feel the need, that precious blood, to cleanse your guilty soul?
- Do you feel your unpleasiness, my friend? we can't enter heaven in our unclean condition, as we are by nature.
- [32 : 24] But God, in his mercy and his grace, has opened a fountain. We read in Isaiah, no, in Dechariah, that in that day, there should be a fountain open for sin and for unclean.
- And that fountain is the blood of Jesus. O my friends, this is to be ready, to be washed in the precious blood of Christ.
- To be cleansed from all our sins. Nothing but that precious blood can make us sleep forever. O do you feel the need is cleansing flower?
- Do you have it with dear Tom Navy when he says black, I chew the fountain fly? wash me, Savior, or I die.
- Do you feel your blackness? Do you have cleanness? If you do, you'll value the fountain. It is for such as feel your own cleanness.
- [33 : 32] There is a fountain filled with blood with blood. Do you know what I mean? And sinners plant beneath that flood lose all their guilty stain. Oh, this is to be ready, my friends, to be washed in that precious blood, to be cleansed.
- ends. Paul said in writing to the Corinthians, and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.
- Do we know the power of the precious blood of Christ? Has it been applied to our guilty conscience? So do your children believe that blood?
- You remember how the Lord said, when I see the blood, I'll pass over you. You remember how the Lord told the Israelites to put blood upon the doorpost and upon the lintel, and how the destroying angel would pass over them.
- Whereas the Egyptians, the hosts of the Egyptians were visited by death, but where there was the blood sprinkle, the Lord said, when I see the blood, I'll pass over you.

[34 : 56] That was a token, a sign of their safety. And my friends, they that in the Lord can find. and sheltered in his room inside, shall see the danger overpass, and stand every storm, and never last.

Are we sheltering there? Are we sheltering beneath the precious blood of Jesus? Do we know it's power? The prayer of God goes on to say in that hymn, here, since by faith I saw the stream, O flowing wounds of life, redeeming love has been my theme, and shall be till I die.

O, that precious blood has never lost its power to save. It still cleanses from all sin.

It still speaketh better things than that of aim. O, my friends, do you know the power of this precious blood? Nothing else can fit us the hell.

Nothing else can wash away the deep stains of sin. But the precious blood of Jesus, and Peter, speaking of this, reminds those to whom he is writing, You are not beneath with corruptible things such as silver and gold from your vain compensation received by tradition from your fathers, but with the precious blood of Christ.

[36 : 26] The precious blood of Christ. All you fear that that precious blood are theirs for us. and that our sins are washed away without precious blood.

I believe many years ago I entered a little into the experience of which the hymn writer says, when he said, Now when I seek to find my sins, my sins can never come.

O, I felt before the Lord appeared to me my sins would seek me to come where hope and mercy will never come. But when the Lord appeared I felt they were gone drowned in the ocean of Israel.

And I believe I felt as it did the poem. Now when I seek to find my sins my sins can never come. For the stars in the east is from the west so far have they removed their transgressions from us.

Your sins and your iniquities will I remember no more from you. Oh, this is to be washed in the blood of the land.

[37 : 38] Isn't this the song of the redeemed in heaven? Those who have come out of great tribulation and who stand before the throne they have washed their robes in the blood of the land and they say unto him that has loved us and washed us from our sins be honour and glory and majesty and power.

all this is then to be ready to be washed in the blood of the land. David felt his need of this didn't he when he penned the 51st Psalm oh he felt his uncleanness he was made to feel what a sinner he was and he was made to confess his sin before God and bless him through repentance and he prayed purge me the kiss of the I shall be clean wash me and I shall be whiter than snow create me a keen heart oh God and we do a right spirit with it and what can make a soul whiter than snow nothing but the precious blood of God that love which was shed upon cowardice broth and in Getsemane's God oh think of what he suffered my friends that poor sinners such as you and I might be made ready for heaven that he might redeem people for his praise and then and I see

I must soon conclude that to be made ready is to be clothed with the righteousness of Christ to have all that wedding God there'll be no entrance to him my friends without that wedding God there'll be no entrance to him unless we're washed in the blood of the lamb it's only blood for souls that are the man shall that begin and we cannot in our feet leave dress appear before God can you remember that song how how the man who came in without a wedding God when the king came in and saw the guest he said friend how can he start him hither without a wedding God he had nothing to say he was condemned he was speechless he had no wedding God and he was cast out into outer darkness whither his weeping and wailing and nascent fear oh my friends have you this wedding

God the righteousness of Christ is he our own do we come in with the poet let me come a little lower do we desire to come in with the poet when he said my hope is built on nothing less than Jesus love and righteousness I dare not trust the sweetest of mine but holy lean on Jesus name oh if we are brought there our hope is there if Christ is our righteousness that should be ready Jesus thy love unrighteousness my beauty art my glorious dress this flaming world within the rain with joy to thy little wife all this is to be ready to have on this wedding God the Lord Jesus Christ takes his people's sins he takes their guilt their reparance he strips them of all their fancy goodness and all their fancy righteousness in order that it might clothe them with his perfect righteousness that glorious will he is made unto his people both wisdom righteousness sanctification and redemption so that the

Lord's people can save the Lord by righteousness and strength always he our righteousness are we complete in him this is to be ready for Christ to be made our righteousness for he who knew no sin was made sin for us that we might be made the righteousness of God in him this is to be read to be complete in him for speaking at peace about him he says not having my own righteousness according to the Lord but to having the righteousness of Christ that I may know again the power of his resurrection and the fellowship of his suffering to be made conformable for his death this was the one desire that Paul was reaching on pressing to the prize of the high holy of God in Christ and that is our desire if we are thus pressing it to be ready is it not those who are ready are those who press after

[42 : 57] Christ who looked in all may be outdated prayer and concern to be vain for they that were ready went in they went in to the marriage oh and what of message ending is the end of the righteous those that are ready it's action from the body ready with the Lord to depart and be with Christ which is far better Paul anticipating this said for me to live is Christ but to die is gain my friends death will be one or the other to us either gain or loss either eternal gain or eternal loss all think of the loss of a soul what's important man he became the whole world and lose his own soul or what should he give exchange for his soul and they that were ready went in with him to the marriage and the door washed the door and his presence to

Lord will Mr. Father will preach tomorrow evening who's to Stone Lake next Sunday our collection is last Wednesday amounted to 38 pounds one shilling next month next Sunday will be our monthly collection let's close with him number 698 June 671 pause my soul and ask the question aren't thou ready to be God am I made a wish to wash the dream of God and I read you to the church's way 698 2671 me that was a place you you

I that was Thank you.

Thank you.

Thank you. May we know who we are, Haunted Field

[48 : 16] God ryks air Jesus. God ryks gram, He my heavenly■, He hook na'■ απο■■■■, With Yenelo■■ AM Yenelo, He will champion, he will champion.

We will stand in the open place.

We will champion, he will champion.

To his will, he will champion. Oh, God, we will champion.

God's love is our holy Lord.

[49 : 52] misbooking the and■■■ es Amen.