

Matthew

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 29 September 1970

Preacher: Rowell, F Leslie (1902-1973)

[0 : 0 0] Hymn, 1132, June 719. Where two or three together meet, My love and mercy to repeat,
And tell what I have done.

There will I be, say, start to bless. And every burden so is rest, To worship at my throne.

132, June 719. Here we go.

CHOIR SINGS CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR
SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS
CHOIR SINGS CHOIR SINGS CHOIR SINGS

[3 : 0 8] CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR
SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR
SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS
CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS You shall
bring us home.

The part of God's word to which I would ask your attention this evening as the Lord should enable me is in the Gospel according to Matthew chapter 26 verses 40 and 41.

The 40th and 41st verses of the 26th chapter of the Gospel according to Matthew. And he cometh unto the disciples and findeth them asleep and saith unto Peter, What could ye not watch with me one hour?

Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

[6 : 1 6] Verses 40 and 41 of the 26th chapter of the Gospel according to Matthew. I was saying to my friend in the vestry just before we came into the chapel that there are occasions when one of my deacons engages in prayer with me before service and quite often he does beseech the Lord that he might use his word to our prophet whether it be for comfort or correction.

I think perhaps in the mind of the dear man there is an experimental knowledge and sense of the fact that correction can be a very painful thing. But on the other hand sometimes when I hear him say those terms I realize that there is a way in which it can be said the correction can be a very comfortable thing and a very confirming and comforting thing.

There was a man of old who prayed to God saying Be not silent unto me lest if thou shalt be silent unto me I should be like unto those that go down into the pit.

Now sometimes when the Lord speaks He does speak words of wonderful comfort and sweet assurance words of wonderful blessing and liberty of love words rich in grace but also there can be the same grace attending the word of the Lord when it seems to come with painful rebuke and reproof to those that have sin and therefore it seems to me friends that if we should pray for the Lord to speak to us we must remember that He is a sovereign and in His wisdom He knows far better what should be spoken to us than we could ask of Him.

We might perhaps turn to some nice passage say in the 23rd Psalm or in one of the 40 or 42nd chapter of the prophecy of Isaiah we might come to the 14th or the 17th chapter of the Gospel by John and we might say well that's the kind of thing that I want to know with power within my heart instead of that my friends today the Lord has laid upon my spirit this word watch and pry lest ye enter into temptation the spirit indeed is willing but the flesh is weak now as I come to this word this evening it does seem to me that we are coming friends here in this passage and in the passage I read from the Gospel by Luke to what might be described as the holy of holies I realize that the whole of the teaching of the word of God is holy and the whole of the description of Christ's life upon this earth is a very holy thing but surely the transactions that took place in the garden of Gethsemane and also upon the mount of Calvary must be the holiest of all and as I was contemplating this what seems to be an undoubted fact that here we are face to face with what if I might take the illustration from the old tabernacle or temple we might say this is the holy of holies as I was coming along those words of the Lord to Moses came very powerfully upon my spirit when as he drew near to the burning bush with a spirit of inquiry wondering at that great event that a bush should burn like that and not be consumed the Lord said to him take off thy shoes from off thy feet for the place whereon thou standest is holy ground my friends if it were just as easy as taking off our natural shoes in order that we might rightly come into this holy of holies the matter would be very simple indeed last night just before I went to bed

[10 : 28] I went and had a bath and as I was in the bath the thought of my mind went to this matter of taking off the shoes from off the feet you see friends we can wash off the stains of life the dirt that may accumulate as we journey along through life upon our persons but it's absolutely impossible for us to wash away the contamination of our soul there is only one way in which that can be taken away and that is through the precious blood of the Lord Jesus Christ that fountain that is open for sin and for uncleanness and there is only one that can make the need of that fountain known and there is only one who can bring the virtue of that fountain to our souls and that is the Holy Spirit of God we don't quicken ourselves we don't repent of our sins ourselves we don't confess our sins of ourselves but it is the work of the Holy Spirit of God to bring us to confession to bring us to repentance to bring us to know our need of spiritual cleansing and to bring us also to apply for it to the throne of God's grace at the hand of Jesus Christ and therefore friends I do trust that it may be with a sense of solemnity that we may approach unto this particular portion of the word of God even as

I believe by the word of the Lord Moses this dear man did approach with great solemnity unto that manifestation of God at the burning bush but also there is another passage of the word that seemed to come powerfully upon my spirit in connection with this approach to the Holy of Holies do you remember how the Lord Jesus Christ in speaking to his disciples he gave them many words a valuable counsel and friends they can be made a valuable counsel to die if the spirit of the Lord Jesus Christ apply the word to our heart and conscience then I'm quite sure those words that Christ did speak will not be a dead letter to us but they will be life and power within our souls and the Lord Jesus Christ on one occasion said to his disciples and to the people generally he says when you bring your gift to the altar now friends

I want to just pause here and I want to say here in these words we have a description of the great gift the great sacrifice the great offering here we have before us the time when the Lord Jesus Christ is going to deliberately lay himself upon the altar of offering here we have the gift before the altar preparing the preparation the preparation of Christ in the garden for the offering that he is going to make with the full knowledge in the heart the mind the spirit of the Lord Jesus Christ with full knowledge of that which lay before him now the Lord says to his disciples if thou dost bring thy gift to the altar and thou hast ought betwixt thyself and thy brother leave thy gift before the altar go be reconciled unto thy brother and then come and offer the gift now I feel friends that

I should have to just relate to you experience of my own spirit with regard to this today before there can be any application to any other person I feel that I must just tell you of something that has gone through my mind today on Saturday I heard that a friend of mine who I dearly love had been grievously hurt and I feel that the hurt had come from a person who I knew very well and who I know to be a child of God and I must admit that when my friend had been grievously hurt like that there was a spirit of resentment that rose up within my heart against the person who I felt had been the occasion of the offense now I want to make it quite clear friends that where there is an offense of this nature the Lord Jesus Christ does not hesitate to say it were better for men who should offend one of these little ones that a millstone should be hung about his neck and he should be cast into the sea than he should do that now I want you to realize the grievous nature of the offense and I would have you notice also the pain that it does occasion if you had seen the condition of my friend the tears that ran from their eyes when they told me about this matter you wouldn't doubt my friends about the pain that offenses do occasion it must needs be saith

Christ the offenses come but woe be to that man by whom they come well now friends my mind today as I journey turned to this particular incident and I realized that here I was coming with this word before you this evening I was going to bring this blessed gift Jesus before the altar and there I was going to try to hold up before you the glory of this gift and also of the altar that was provided for it the glory of the sacrifice that was going to be offered and something seemed to say within my spirit now unless in your spirit you can be reconciled to your brother you must not do this you must not do this you must not touch this holy thing unless there be a spirit of reconciliation within your heart toward that one who you believe to be a child of God who has offended and hurt one who is dear to you but you must oh you must be delivered from that spirit of resentment before you can go and even mention lay your hands upon this particular gift you see friends it seemed to come to my mind those words of the hymn writer when he said something about my soul would lay her hand upon that dear head of thine while like a penitent

[17:19] I stand and thus confess my sin now friends here Christ says leave the gift go be reconciled unto thy friend and although I was driving along I can assure you friends the car slowed up and oh I had to just pour out my heart to God and beg that the spirit of resentment might be taken right away from me with regard to that child of God who had so grievously erred you see friends the whole matter is this that we must commit this into the hand of the Lord judgment is mine says the Lord it does not belong to you it isn't for you to pass judgment upon these things judgment is mine I will avenge saith the Lord I will deal with the case I will bring the offending one to sorrow I can pour upon him the spirit of penance I can break his heart the one that has been so hard but also I can comfort that distressed one as you can never comfort them

I only sat down yesterday and wrote a letter to them and in the end I had to say I'm afraid my letter can be a very very little comfort to you in your distress and I realized that friends grace power ability love oh it's entirely in Christ it is in and through him that every grace and every favor comes to a poor sinner and I trust before I reached my friend's house here for tea this afternoon something of the power of God had so come upon me with this word that yes friends I in my spirit I could be reconciled to my brother and even pray for him that he might be delivered from that terrible judgment that the Lord Jesus Christ speaks of a millstone hung about the neck and cast into the sea rather than an offense should be given to a little one praying that that one might be delivered from that terrible terrible danger in which men place themselves when there they seek oh it is by sin reigning in them I'm persuaded whatever the excuse may be oh when they seek to hurt or harm one of the Lord's dear children well friends these are just a few comments that seem to be upon my mind and very painfully and powerfully so as I approach unto the words of this text now perhaps I might be permitted just to make one or two give one or two thoughts to you concerning this great and tremendous time when the Lord

Jesus Christ went to Gethsemane in the first place I want us to notice friends that he did take his disciples to Gethsemane and it was his custom so to go there it was a place that he often frequented this garden of Gethsemane and I do want us to remember that whilst we may have a memory of the past the Lord Jesus Christ of course had a perfect memory of the past but also he had a perfect knowledge of the future he knew exactly what was going to happen in the future days and yet it seems as though when he and his disciples were in the vicinity of Jerusalem and Bethany he purposely sought out this particular garden you see which was destined to be in the purpose of God the place of the display of great and terrible suffering and agony of his soul and he deliberately sought out that garden to take his disciples there that he might hold communion with them in that place you know friends there does seem to be a wonderful display of grace in this the Lord Jesus

Christ does he say within his devoted heart toward his disciples this will be the holy place this will be the place where the gift is brought before the altar and this will be the place where I shall not have to leave the gift before the altar and go and be reconciled to my brother because there is no sin that has been found in me but I would bring my disciples sinners that they are into that place and there I would teach them the why of wisdom and love and grace and salvation or don't forget my friends however painful in the mind of Christ must have been the anticipation of this hour nevertheless he could see of the travail of his soul and he could be satisfied there as he looks at those who have been committed to his hand he would do them all the good that he would do or even to taking them in that garden and teaching them there and communing with them perhaps for many hours at a time telling them of the things of God of the riches of his grace showing to them their own sin and bringing them at last to know their great need of the one who has appeared to them well it was in this garden of Gethsemane that he went and then I want us to notice another thing friends and that is that when the

Lord Jesus Christ went on this occasion it would seem to me the last occasion that is mentioned in the Bible in the Gospels with regard to Christ visiting Gethsemane when he went there he went for a particular purpose now I do want to impress upon you that this time when Christ went into the garden of Gethsemane was a time of great trouble to the dear Emmanuel that is particularly specified it's a time of great trouble to him I want you to notice how the Lord Jesus Christ says my soul is exceeding sorrowful even unto death tarry ye here and watch with me companionship is a wonderful thing in time of trouble I realise that it is part friends of our nature it is something that I think is known pretty well by all creatures animals they want to get away when they're in pain and get away from everybody and you know be separate from everything but it isn't so with regard to the creatures of the earth when they get into trouble they are glad of companionship glad of help glad of the presence of friends with them some of them have said perhaps when they've been drawing near to death you will remain with me won't you until I die you won't let me die alone you will be here when I die won't you there seems to be some longing in the human heart for companionship and friendship in an hour of great trouble and here the Lord

[24 : 17] Jesus Christ takes his disciples there's only eleven of them now the other one has gone out into awful darkness darkness my friends that is worse than the darkness of Egypt he's gone out into the darkness as this man and there's the eleven of them left here and he takes these eleven then three of them he takes them further into the garden and he puts them aside and then he goes alone and he pries now that's the thought that's been upon my mind the example of the Lord Jesus Christ in a time of trouble to his people sometimes friends I believe we speak by our actions as much as we do by our words perhaps more so we speak more by our example than we do by our exhortations you see the way we walk is so noticed by persons around us even more so than perhaps our conversation perhaps we remember more what we have seen a person do than we actually remember the words that came out of their mouth and here the

Lord Jesus Christ he goes into the garden and his disciples know the trouble the distress the sorrow the grief that is upon the heart of the Lord Jesus Christ as he goes there and I know that he goes for this express purpose of pouring out his heart toward his father now friends if you are in trouble remember the example of Christ oh you remember his words you remember doubtless his words where he exhorts you to pray where he tells you to pray without ceasing to be instant in season out of season but oh God forbid that you and I should forget the blessed example of Christ in this matter of prayer in the hour of his greatest trouble he takes himself and his troubles even before his father and there in that garden he bows down and he prays to his father I want you to notice the intensity of the prayer it isn't recorded in the gospel by Matthew so much but it is recorded in the gospel by Luke that being in an agony he prayed and he sweat as it were great drops of blood falling to the ground such was the intensity of his agony of his distress and his trouble as there he pours out his heart to his father notice my friends he addresses him as such abba father if it be possible if it be thy will let this cup pass from me nevertheless not my will but thine be done perhaps there may have been some of you friends who have been filling your lips with words that you have been speaking to the lord lately telling him about your trouble making your plans devising them showing them to the lord how you could get out of the trouble and how he could get you out of the trouble but my friends

I want you to notice how the emphasis of the prayer of Jesus is this nevertheless not my will but thine be done whatever be thy will for me lord whatever be its cost whatever be the pain and the suffering associated with thy will for me oh let thy will be done my friends if there ever was a display of perfect filial obedience we see it in the person of the lord Jesus Christ we should expect to see it there of course we should he is the perfect son the only begotten of the father full of grace and truth we should expect to see it there but oh what a wonderful display of filial devotion to the father's will there is found in the person of the lord Jesus Christ and then I would have you notice another thing friends and that is this that the lord Jesus Christ as he comes and takes his disciples into the garden here he encourages them to watch with him you know he says tarry ye here and watch with me oh how he would have them watch and cry as he does watch and cry because friends in this garden there is a wonderful watchfulness on the part of the lord

Jesus Christ for the welfare of his people that blood that dropped from the pores of his body as great sweat of blood there is a watchfulness here for his people he is watchful for their interest for their salvation for their atonement whatever may come however great the tempter's power may be and some have suggested my friends that in the garden of and calvary the tempter was more active against the person of christ than any other time in his life and i i see no reason to doubt that nevertheless i want you to remember how watchful christ was on behalf of his disciples and even as he pries nevertheless not my will but thine be done what is bound up in that you say well you've already mentioned the perfect submission of christ to his father's will you've admonished us that we should seek the grace of submission to the father's will and that we should seek it through jesus and seek it at the hand of the holy spirit working it within our heart a gracious tender child like submission to the father's will that we should seek to know what the will of the father is by his teaching and then as we know it we shouldn't resent it but we should be resigned to it and there my friends we should humble ourselves under the mighty hand of god that we may be exalted in new time as dear peter says yes all that friends but i do want you to remember here that the lord jesus christ is watchful for his disciples interest even as he praised nevertheless not my will but thine be done oh the cup is a terrible one filled with most awful ingredients there are some persons you know who seem to embrace the sicilian tenets that you know christ isn't the eternal son of god and that there wasn't such a thing as an atonement by blood this heresy of course has been ever so old it began in the early days of the apostles the evil of its teaching and it's something that has prevailed right down to today you'll find in all modernistic circles nearly every denomination of the professed church christian church is impregnated with this horrible sicilian error that my dear friends christ didn't make atonement for sins and he isn't the eternal son of god and so on well friends i want you to remember here that there's only one thing that can rightly and fully explain the agony of the lord jesus christ at this time and there's only one thing that can explain the horror that was in the mind of christ as that cup is presented to him and that is my friends that in that cup is the sin the guilt the foulness you see the condemnation that must come upon a number that no man can number that should be gathered out of every tongue and nation and kindred the great aggregate of their guilt there comprised in this one terrible cup that is now being presented to christ to drink and all friends this holy one who could not sin and ne'er did sin and can never look upon sin with any pleasure but it must always be an offense to him that one as he looks upon the cup not only knowing its implication to his body but knowing still more its solemn implication to his holy devoted soul he says oh if it's possible let this pass let this pass nevertheless not my will but thine be done how watchful for the interests of his disciples of the

church of christ lord thy word is best is this the only way in which these sinners can be redeemed is this the only way in which their sins can be forgiven is this the only way in which the wretched hardness and callousness and carnality of their heart can ever be broken and dissolved and they be brought to repentance and grief of soul with confession of their sin and pleading for pardon the only way my son the only way there is no other way there is none other name given under heaven whereby we must be saved oh friends this is the only way the only way oh let you know the heresy seekers of today as they go about and entice the mighty crowds to listen to their oratory oh my friends let them continue in that awful teaching and yes blind leaders of the blind they shall both fall into the ditch there is no other way no other way and there

[33 : 58] Christ speaks it as he's watchful for the interests of his disciples nevertheless not my will but thine be done oh friends what a mercy to hear such words as those from the lips of the Lord Jesus Christ oh what comfort I believe to some of us here even this evening perhaps in the midst of trouble to know that the troubled one did thus pray to his father then I want us to notice friends how the Lord Jesus Christ after he had gone aside and prayed to his father in this way he comes to his disciples as we read in the words of our text and he finds them asleep may I just pause here and make a comment or two upon the nature of their sleep I think it was in the gospel by Luke where we were reading that it says tells us the reason why they were asleep if not it's in Mark's gospel and that is that they were sleeping for sorrow now that was why they were asleep Christ was very wakeful in his sorrow but these disciples were sleeping for sorrow and perhaps my friends there have been times in your life when you have been so sad that you just couldn't sleep or at least you felt you couldn't sleep and this may have gone on for day after day the burden you were carrying perhaps for another the danger in which they were placed and you just couldn't sleep you spent many a restless night rolling about your bed and if you were a Christian person with the grace of God in your heart praying to God continuously throughout the night you just couldn't sleep then the time comes when poor frail weak nature can no longer be denied and there for sorrow you sleep not only for weariness but the weariness is occasioned by the sorrow there's a connection between the sorrow and the weariness and there for sorrow for grief for anxiety for burden for care that has weighed you down for such a long time you just have to sleep it's a wonderful relief really friends that it is so I believe it's a wonderful sign of the Lord's compassion that it is so that just simply the poor frail body has to yield as it were to the demands of rest in this way I can't tell you friends how thankful we ought to be that we can sleep well if there should be anybody here who suffers from insomnia I sympathize with you very deeply friends but I just can't sympathize out of an experience of it because

I have never suffered from insomnia I've been kept awake by sorrow I've been kept awake by grief but I'm not ill with insomnia but some of my friends are and some of my colleagues in the ministry are and I just don't know how they keep going under those conditions and I believe my friends there is a dual meaning of the word of that text so he giveth his beloved sleep I believe my friends God does give people physical sleep in order to relieve the burden and distress of the mind and body and also friends when the time comes that life is going to come to an end so the Lord giveth his beloved sleep he taketh them to himself according to that word when Christ said to those around him she is not dead but she sleepeth well here friends these disciples are sleeping for sorrow I want to make it quite clear to you that these disciples really did love

Jesus and I believe my friends their sorrows were occasioned by the sorrow of the one they loved some of you have known this with regard to sorrows of those you love like that one I mentioned I met on Saturday I couldn't help but be sorry but I'm afraid my friends I went further than sorrow with regard to my friend I entertained an indignant spirit when you say there can be holy indignation yes but the danger is that even in the exercise of holy indignation because we are unholy then my friends we turn from holy indignation to unholy indignation and sinful things take possession of our mind and a spirit of resentment against the one that has caused the hurt rises in our spirit and we sin before our God and that's the time when we need cleansing and pardon well here these disciples love Jesus you say well they express their love in strange ways when you think that they all forsook him and fled later on Peter denied his lord three times they express their love in a strange way you say friends have you got any stones to throw at the disciples have you do you know if you feel like that about it it seems to me that perhaps the most appropriate prayer that I could teach you tonight is the prayer of that dear man of God who said search me oh

God and know my heart try me and know my thoughts and see if there be any wicked way in me and lead me in the way of a lassi I confess to you friends I've got no stones to throw at the disciples I haven't got a stone to throw at dear Peter as I read the passages through the salenty of that man's position seemed to lie upon my spirit he says I know not the man do you know the scripture tells us my friends to know him is life everlasting everlasting if you don't know him you haven't got life everlasting and yet Peter says I know not the man always sin was grievous he came out of the blindness of his heart the cowardice of his spirit oh he was a guilty man I know but friends I've got no stones to throw at Peter no stones to throw at Peter when they tell him that he was one of them one of the company of the disciples one of the followers of

[40 : 28] Jesus I know not what thou to say he says what my friends to have no part or not with the church do you want to cut yourself right off from it have nothing more to do with it you want to part with it all together so I don't belong to them not going to belong to them why no sins there I know they make mistakes of course they do you can't read the seventh of the Romans my friends without realizing the reason of it either if you haven't read it lately go home and read it again see the kind of creature you are what dwells in your nature the two men that are in your person you know the law of the flesh and the law of the spirit the one conflicting with the other friends one lusting against the other the word of God describes it oh friends I've got no stones to throw at Peter you know I haven't really and here the Lord

Jesus Christ he comes to his disciples and he says he finds them asleep sleeping for sorrow ah they did love him but oh how weak they were they were disciples they had been called by grace and called to the office of the apostleship but nevertheless my friends they were only poor weak men was it something of the lesson that was taught them in the garden of Gethsemane by Christ that was made so profitable to them whereby afterwards when people want to praise them they rend their clothes and they say do not this great evil we are but men of like passions unto you is it from such a scene as this that they learn that lesson of humility ah friends I believe it is so you know I can't think that we shall ever learn more deeply lessons of humility than we shall my friends at such a scene as this in this holy of holies relative to the death of the Lord

Jesus Christ finding them asleep he said unto Peter what could you not watch with me one hour oh friends this is the end of boasting in it yes this is the end of boasting you say well Peter had been boasting yes and the Lord is going to teach him some solemn but necessary lessons about the evil of his boasting you remember friends how when Christ tells him something about his death he says I'll go to prison and to death with thee Lord ah says the Lord before the cock crow tonight thou shall deny me thrice oh no no couldn't possibly be I love thee too much ah says the Lord I know thy love you would have had no love to me if I had not injected into your soul I placed it within your heart you love me because I first loved you saith Christ that is what is in his word the Lord knows the nature and the extent of the love that is in

Peter and in the disciples heart to him but oh friends no good resting in self you know oh hold up my goings in thy path that my footsteps slip not ever much I love thee Lord I'm still a creature of flesh a creature of the die I still can go to sleep I can still deny thee even with oaths and curses that's the lesson that has to be taught ah friends what have we got and what can we possess and how can we go on except by the grace of God communicated to us ah could ye not watch with me one hour watch and pray watch and pray that ye enter not into temptation the spirit indeed is willing but the flesh is weak watch and pray what are we to watch concerning well friends the first thing that comes to my mind with regard to the watch fullness of the disciples of the children of God is their watching for the

Lord's appearing you may say well they've got to watch against many things yes but friends it seems to me that unless the Lord give us a desire and a sight to watch for the Lord's appearing we shall not be able to watch against the other things it is only as the excellency of the Lord Jesus Christ is laid upon the heart of a poor sinner that they will really watch against the dangers that are within them it is the love of Christ that does constrain to obedience and friends here is a word of gracious admonition I don't know what you do with such words of Jesus as these I'm sure friends some people will say well I've been doing this all my life I've been very watchful very careful doubtless you have friends you know I sometimes wonder whether what is called a spirit of discernment even in our churches cannot be a grave danger grave danger a spirit of discernment that arises from pride can be a most nefarious dangerous horrible thing horrible thing

[45 : 58] I say that my friends with very careful considerations of the words that I use oh a discernment that would separate between chief brethren that would divide churches that would castigate this godly man or that godly woman because they're not just so and so and so and it rises out of the pride of the heart of the person who uses such terms as those my friends it can be a most terrible and horrible thing I don't call that the true spirit of discernment no I don't my dear friends what are you going to do with this word watch and pray watch and pray well some persons will say yes I've been very watchful and other persons perhaps despairing friends have ever been really watchful they've been caught out so often in their follies fallen in the ways of sin and under the power of the tempter they seem as though they're the last word in fools with regard to the devil's temptations you see they come before such a word as this that says watch and cry and they say

Lord I despair of ever being able to really watch you know friends there's only one thing really we can do with such admonitions as these you know if we would be strong in the ways of the Lord there's only one thing you can do about it and that is my friends to have to come empty handed to him at the throne of grace I've said to my people many times at home I wonder whether there's anything gives me as many occasions to run errands to the throne of God's grace as do the admonitions of the word of God because my friends in the face of these gracious loving counsels of Christ that are so necessary in obedience to them they would be so Christ exalting and God glorifying but in the face of them I realize my own terrible inability you see that this good thing does not naturally dwell in me and there as I read the admonition immediately this poor sinner this poor weak sinner has to run another errand to the throne of grace and say

Lord help me Lord save me Lord deliver me from myself watch and cry ah says the Lord with the word of a king there is power there is power not only power that you shall hear but power that you shall do you see the words of great kings will be heard because of the authority that is with them there will be exactions accompanying the word yes my friends the king he will have power to enforce the word that he speaks but ah an ordinary king can't bring his subjects to obedience there are many of them rebelled against him there have come times when there has been a civil war and they have refused to hear his word and the result has been that the king has been toppled from his throne and somebody else has taken his place but with the word of this king ah there is power power to work in you to will and to do of his good pleasure are you thankful that he's got that power that he does exercise it he does come over those fearful mountains of separation and sin and come and visit my friends a poor weakling who's got no strength whatever to be able to do the commandment and there he comes and he works in you and in me to will and to do of his good pleasure ah friends our

Christ is made unto us wisdom and righteousness sanctification and redemption oh he works sanctification in song I think my friends sometimes in the ministry perhaps I've been guilty here I felt very solemn about this today I have tried to preach the wisdom of God and I have tried to preach the salvation of God and I have tried to preach redemption by God through Jesus Christ but I wonder whether I have rightly and fully preached Christ of the sanctification of his people the way whereby friends they are set apart from the world and sin and Satan's power and secured in Jesus Christ a work is wrought in them which shall be a work of holiness they shall long after it and pray for it and desire it and labour on toward it blessed are they that hunger and thirst are for righteousness righteousness found alone in all its fullness in Christ but all friends to know

Christ as our sanctification the one who by the Holy Spirit doth work in us to will and to do of his good pleasure watch and cry that ye enter not into temptation temptation temptations that arise by reason of what you are in your sinful nature temptations that arise because you live in the world in which you have to do you must of necessity have tribulation there if my friends you can come here on a Sunday and say you enjoy the services and you can go and run with the world for six days of the week and never know any offence of the world and never know any allurements of the world and never know any terrible subtlety of the world and never have to cry to your God for deliverance from the spirit of the world that is not only around you but has lodged itself within your breast again what do you really know of the power of such a word as this watch and pray lest ye enter into temptation which you say you haven't mentioned the devil no friends but not because I don't believe in him ah he's a terrible power terrible power terrible power do you remember friends that when

[52 : 10] Christ was assailed by the devil in the wilderness when at last he had been defeated he withdrew himself angels came and ministered unto the Lord Jesus Christ and I read in one of these gospel records of the seed in the garden of Gethsemane that angels came and strengthened him oh Christ knew Christ knew the power of the devil he met him face to face and foot to foot there my friends in his own almighty strength he overcame the devil he overcame the devil oh wonderful power of Christ some tempted soul present here this evening my friends do these few words with regard to Christ's great victorious power the accomplishment of the defeat of the devil the accomplishment of that promise that there should be one who should appear to bruise the serpent's head and bruise it unto death is it of some comfort to you to know that this Jesus has done that and that he is still able to do it and he is still doing it for his dear people's sake

I have prayed for thee that thy faith fail not he is an advocate with the father full of peace and truth oh what a wonderful mercy friends to have an interest in the prayer of Christ but I mustn't deviate there watch and pray that she enter not into temptation the spirit indeed is willing but the flesh is weak of course my friends if you haven't got a spirit that is willing if you haven't got a spirit that longs to be with Jesus and follow Jesus and to have the mind of Jesus and to do what Jesus would have you do if you haven't got a spirit like that of course this word doesn't really have any portion in you at all the spirit indeed is willing but the regenerated soul the spirit that is placed within the heart of a poor sinner by the Holy Ghost the spirit my friends which is compatible with what the apostle says let this mind be in you that was also in Christ Jesus that spirit is a willing spirit but oh the flesh how weak it is how weak it is you say well I don't know about the flesh being weak it seems to be terribly strong in sin well I'll tell you what it hasn't got it hasn't got any strength of good it's weak with regard to that may have a lot of strength for evil but it certainly hasn't got any strength of good

I've yet to find my friends in my flesh any good thing I've yet to find it and I don't believe I shall right through to the end and you and I are convinced of this my friends that the majority of my great troubles arise from the flesh and I go still further and I say this the majority of great troubles in the church of Christ arise from the flesh I have yet to find any good thing in my flesh do you wonder the words of Christ when he says watch and pray that ye enter not into temptation the spirit indeed is within but the flesh is weak just as I close friends and I must close just as I close I want to say this to you although this word has been a very searching word to my spirit and consequently under the limitation of the infirmity of my expression it may have been a very searching word to some of you here tonight

I want to say this the reason why Christ said these words to his disciples was because he loved them that's why he said it he said it because he loved them you'll never find my friends that Christ will wound you except that he loves you it's always because he loves that he wound why the apostle Paul speaking about chastisement you know when it's a wounding thing it's a painful piercing thing he says ye being fathers well you chasten your children will not the father in heaven chasten his children if you should be without this chastisement whereof all that is all the children they are partakers then are ye bastards and not so for the present it seemeth to be joyous grievous not joyous but afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby it's a demonstration painful though it is of the love of God toward his disciples yes friends this word was such and so are the other painful words that the spirit of God uses takes and uses and brings them into our heart and probes deeply there gives us my friends a rightful understanding of the holiness of

God's perfect law and there we are brought in as sinners before the mercy seat at last we have to prove friends that well like the hymn writer said other refuge have I none hangs my helpless soul on thee leave our leave me not alone still support and comfort me all my help on thee is stayed all my strength from thee I bring cover my defenseless head with the shadow of thy wing and friends a prayer of that kind breathe out of the heart the heart that is broken will never go unanswered the Lord will hear and he will answer the prayers of his people Amen Lord will Mr. L.R.

[58 : 25] Broome will preach here on Monday and next week let us go with hymn number 802 singing verse 19 I will read verse 18 it is a Lord that didst the saw all times the Bible train here must keep thy private court oh confer that grace again Lord resort the worthless knee of times in Gethsemane then sing it verse 19 800 through 10 you

Lord God Ländern CHOIR SINGS Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

[62 : 34] Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. fare Chapter 6 p th 830 from Christo Church District from Christ fair rest from His feet without yield to ground Yes, it will have no delight When the heart will bring you there When the heart will bring you there

All the suffering and the heart When the heart will bring you there In my heart and the heart In my sight of the heart Bring us in the grace of the Lord Bless you, bless you, God

Amen There is forgiveness with thee, Lord, that thou mayest be feared Is it not thy goodness that brings us unto repentance?

Lord, we desire forgiveness We pray for the grace of repentance We desire more to love thee And to have grace to serve thee Forgive all our sins, we pray this night for Jesus' sake Amen Thank you Thank you