

# The rich young ruler

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[ 0 : 00 ] We may turn now for a little while to the Gospel according to Mark, the tenth chapter. The Gospel according to Mark, chapter 10.

And we may read verse 21 of the tenth chapter, chapter 10, verse 21. We have there the account of the same incident as we had in the Gospel of Matthew in the nineteenth chapter.

And we have it also in the eighteenth chapter of Luke. We're just reading the twenty-first verse of the tenth chapter, which is now, Then Jesus beholding him loved him, and said unto him, One thing thou lackest, go thy ways, sell whatsoever thou hast, and give to the poor.

And thou shalt have treasure in heaven, and come, take out the cross, and follow me. And he was sad of that same, and went away grieved, for he had great possessions.

Now this is the narrative of the rich young ruler. We learn from the Gospel of Matthew, that he was a young man.

[ 1 : 46 ] And we learn from the Gospel of Luke, that he was a ruler. And I think we learn from the three Gospels, that he was a prosperous or a rich man.

So we refer to the passion mentioned here as the rich young ruler. He came to Jesus.

He came running. He came with some haste. He wanted to attend to it immediately. He would be. No doubt he was, he would be an excellent businessman.

And he didn't succeed in his business by leaving things live, and just leaving them till next day.

He had to attend to these things. He had to attend to his business, as any good businessman has to do. And so, we find him here, coming, running unto Jesus.

[ 2 : 59 ] He was in haste. Now he seems indicative indeed of something better to come. It would be a good sign, as we see people coming to church, coming to gatherings, coming, reading religious books, attending to spiritual matters.

Well, you say, you hope, always hope for the best. You say, that's really a good indication. That person is interested in spiritual matters.

But we have to be, well, on the one hand, we have to be hopeful. On the other hand, we have to be cautious. Because, because, there are many instances in scripture, where we find people, interested in religious matters, for a little time.

And then they appear, to leave off, such matters. And, even turn their backs, on it. In any case, this man came running, unto Jesus, and he didn't appear haughty, he didn't appear arrogant, he didn't appear self-confident, he didn't appear reckless, he didn't appear to despise tradition.

He came to him, and kneeled before him, kneeled to him, and asked him, good master, what shall I do, that I may inherit eternal life?

[ 4 : 26 ] Now, having had, so much inheritance, he wanted to add, something more to it. He knew, probably, from Old Testament scriptures, he understood, that there was, a life hereafter.

And while he would, have attended, to his, to his affairs, in this life, he could see, very clearly, that, there was, an area, which he, wasn't so certain of.

And that was, the area, of the life hereafter. And if there was, to be a life, and if there was, eternal life, what could he do, in order, to inherit this?

And just note, the way, he speaks, addresses the Lord. He says, good master, he kneeled, before him. He says, it was a posture, of reverence, a posture, of reverence.

The Lord, didn't find, any fault with him, for kneeling, before him, not at all. And he, he addresses him, good master.

[ 5 : 37 ] But oh, the Lord is so faithful, he sees the heart, he understands, the ignorance, of the human heart, he understands, the darkness, of the mind.

He realizes, how people are, have been captivated, and been captured, by the power of darkness, so that they can't, see aright.

And he comes, as he sees this man, coming, and saying to him, good master, he first of all, checks him. Now that's very unlike, what we ourselves, think very often.

if the question, were asked to you, of you, or of me, concerning this, probably both of us, would say, well, we'll let this, pass just now, in case, it might hinder, the progress, of any religious, transformation.

We better not, attend, or meddle, in these things. We better not, interfere, with these minor matters. But apparently, the Lord, was of a different opinion, entirely.

[ 6 : 48 ] He was of a different opinion. He said, why callest thou me good? Now, did he mean, that he wasn't good? No.

But he could say, immediately, that this man, did not appreciate him, as the son of God. He knew very well, that he didn't understand, that he was the savior, of the lost.

He, he considered him, as a man, and only, and as a man only, who was doing, wonderful works. You find the same thing, with, relation to, Nicodemus.

when he comes, he praises the Lord, and he tells the reasons, why he, and believes, that he has come from God. But, the Lord, you remember, how the Lord, answered him, concerning the new birth.

And, I think, it would do us all good, to, go through the New Testament, and, consider, the encounters, of people, with the Lord Jesus, in the days, of his humiliation.

[ 8 : 07 ] He seems, to have been, putting them off, rather than, asking them to come. That's how it appears, on the surface.

Well, for example, the Seraphim, the Seraphim woman, who comes, to him, and he says, that, he was only sent, to the lost sheep, of the house of Israel.

And, that it was not meat, for the, that it was not proper, for the children's food, to be, thrown to the dogs. You find, the man who came, with his child, when the Lord, after the Lord, was on the Mount, of Transfiguration.

And, he, he thought, that, by, saying to Christ, if thou, canst, help us, if thou, canst, and what does, the Lord do?

He, puts the orders, on him, if thou, canst believe. me. We find, the same way, with the, woman of Samaria, at the, at the well.

[ 9 : 21 ] He, she thought she had, she had escaped, detection, when the Lord, and sheaths, his sword, and plunges it, into her conscience, and says, I know, that you have no husband.

And to reveal, is to her, her past life. You know, why do you think, the Lord does, or did these things? Well, of course, we can't be dogmatic.

But one thing, we do know, and that is, that he always, did the right thing. But that doesn't answer, the question, that I've asked. Why? But one, possible answer, that we would offer, is this.

That when a person, that when a person, is made, a new creature, in Christ, he has to be, demolished, as it were. It is not, kind of, a repair, work, or, on an old building.

The thing has to be, turned, inside out. The place has to be, demolished. See, it is human nature, to think, that we, as a people, aren't too bad.

[ 10 : 42 ] And therefore, with a little bit, of repair, a little bit, of restoration, a little bit, of extension, that we may be, able, to make eternal life.

Now that is, the Roman view. Now people, some people here, might object, that it isn't. But it is, but it's not only, the Roman view. It is also, the view that is, next to the heart, of everyone, of us, as sinners.

See, the Roman, the Roman idea, of faith, the Roman Catholic, the Church, I mean. The Roman idea, of faith, is, that, an ocean, has to be crossed.

Well you can, with your own, small boat, you can cross, quite a ways, but you can't, make it, to the other side. So, you ask for help, so that God, will take you, on board, a bigger ship, in order, to cross, to the other side.

Now that is not, the teaching of scripture, scripture, but it's a teaching, that's very attractive, to the un-regenerate heart. It's a, it's a teaching, that is, that fits in well, with the way, a sinner thinks.

[ 11 : 55 ] And, so, these, that this man, was a religious man. We must remember that. And we have a lot, of religious men, and women, in our congregations, who do not know, the Lord Jesus Christ.

People, of fine character. People, people that you could, entrust with almost anything. You would not be afraid, to give them, a reference, if they wanted work.

You could give it to them, wholeheartedly, knowing, that they would not, let you down. But, friends, that is not, being you creatures, in Christ Jesus.

Far from it. Far from it. And the Lord, is so faithful. Good master, he said, why, why, do you call me good? Do you realize, what you're saying?

There is no one good. I am good. But not because, because you're calling me good. And you're not calling me good, but for, reasons of your own.

[12:57] Because, you heard that, I was doing good in the world. But, he says, there is no good, there is none good, but one, that is God.

Oh, I don't know, what your own doctrine of God is. But, I do know, that my doctrine of God, comes, tremendously short, of the doctrine of God, that is set forth, in God's word.

God. We, we play around with the word, we play around with the concept, and very often, it really means, that our concept of God, is something, that we ourselves mould, that we manufacture, that we can handle.

See, as long as you can handle a God, well, you can almost, you can do anything with it. Speaking with all reverence, if you can, if you can, create a God.

For example, the philosophers, they created gods. Do you remember, those of you studying philosophy, remember, Plato's good. And these men, speaking of a supreme being, and of a supreme good.

[14:05] Well, that is not God, of course. It is a God. The God, of my mind. The God, of my imagination. The God, of my understanding.

And I can work it. I can mould it. I can handle that God. Certainly. But, how different is this, from appreciating, the God, the creator, and the, God of providence.

The judge, of all, in whose, in whose, hands, everything is. You remember, how, the king of all, did not, as he drank out of, the vessels, of the temple, as he was going to do this.

How he was reminded, that he did not honour, the God, in whose, in whose hands, his very breath was. So, if you realise, that the very breath, that you breathe, the very muscles, the very power of your muscles, the very motions of your mind, everything in your being, is in, is in the hand of God, God eternal.

It's a frightening thought, on the one hand, and for those, who have found peace, with God in Christ, is, it's, in whose, in whose hands, everything is.

[15:34] You remember, how, the king of all, did not, as he drank out of, the vessels, of the temple, as he was going to do this. How he was reminded, that he did not honour, the God, in whose, in whose hands, his very breath was.

So, if you realise, that the very breath, that you breathe, the very muscles, the very power of your muscles, the very motions of your mind, everything in your being, is in, is in the hand of God, God eternal.

It's a frightening thought, on the one hand, and for those, who have found peace, with God in Christ, it's a most comforting thought.

It's a most comforting thought. Come, what may, from whatever side, you know, that God is there, and God is there, on your behalf, for your protection.

So, the Lord then says to him, he had no, he had no thought of, of this, that, possibly he wouldn't be able, to inherit eternal life, or that he wouldn't be able, to do what the Lord, would ask him.

[16:56] So, he tells him about, the commandments, and you would have noticed, where the Lord takes him. He takes him, to the second table, of the law. This is what the Lord, did with him.

He did not, as it were, argue with him. But, at this stage, he told him plainly, about the law.

But it was the second table, of the law. And as you remember, the second table, of the law, deals, with man's relationship, to man, or with man. The first table, of the law, deals with man's, relationship with God.

And, he, treats of things, that, could be, understood, by the man. He says, do not commit adultery, do not kill, do not steal, do not bear false witness, do not fraud, defraud not, honour thy father, and mother.

Now, these are things, that the man, could, would be able to know, whether he was doing this, or not. But, there is another aspect, and is this, that, the answer, the man gave, showed, very clearly,

that he lacked, the spiritual perception, that was necessary, to understand, the, the very deep, requirements, of God's law, in all, its spiritual nature, the law, spiritual.

[ 18 : 39 ] The idea, that the old, under the old testament, and outward conformity, was sufficient, for obedience, is not true. Outward performance, is not sufficient, for obedience, either under the new law, under the old, or the new.

That was never, considered, as full obedience. I'm not saying, that it was not considered, and I'm not saying, that it wasn't, eh, honoured by God.

for we are told, concerning this man, that the Lord loved him, and there is, there are many people, who believe, that that's something, to do, with the beauty, and consistency, of his outward life. But friends, however beautiful, these things are, however, fine, passion, he is in his character, as far as, his relationship, to other people, it is not sufficient, for salvation.

No. So, what does the Lord do, when he answers, all these things, have I observed, from my youth?

[ 19 : 56 ] He gives him, another instrument, of measuring his obedience. He placed, these commands, before him, and the man, honestly, answered, that he had, kept them all.

Now says the Lord, I'll give you, another, tester, another means, of testing, whether this is so. And he says, to him, one thing, thou lackest, sell, go thy way, sell, whatsoever thou hast.

Again, the same thing, the same thing, as before, the Lord answers, in such a, different way, from what, the person, anticipates.

Has the Lord, brought you, to a knowledge, of your sins, and a knowledge, of himself, in the way, that you exactly, thought that would happen? Well, it doesn't seem, to be that way, in the New Testament, nor in the Old.

That isn't the way, in which God, has been doing things, at all. He has been doing, things in his own way, not in yours, nor in mine.

[ 21 : 19 ] And so, the Lord here, brings about, a change, in the whole, conversation, the whole subject, and, brings in, something, entirely new.

After all, the man could say, I only went, with a simple question, how could I, inherit eternal life? That's all, I was concerned about.

And here, this master, this person, is asking me, to sell everything, that I have. Why, has it to do, to do with my, with my property?

Why has it to do, with my riches? Why has it to do, with my inheritance? The inheritance, that I have, was no doubt, honestly, honestly acquired, or inherited.

We do not know. There is no indication, that his inheritance, wasn't, properly, and honestly acquired. And his wealth, was, honestly, earned.

[ 22 : 30 ] But, the Lord, saw, that this man, though he was, inquiring about, eternal life, he was going to, add it, as an extension, to his present, and regenerate, and regenerate self.

Now that can't be done. You can't, you can't, attach, eternal life, to an, to an, regenerate person.

No, that can't be done at all. And this is what he wanted. And maybe, there are many people here tonight, who would like eternal life, but you would like it, on your own terms.

Well, I can tell you this, that if you ever get eternal life, you'll never get them, on your terms. It is you who has to come to terms with God.

The terms of God are clear. The terms of God are unconditional. And while people say, if God would be as willing to receive me, if Christ were as willing to receive me as I am to receive him, then there would be no delay.

[ 23 : 42 ] But just wait a minute. Are you sure that you're not saying this, if Christ were willing to receive me on my terms, I would receive him?

Well, he never will. He never will. It is only the fault is with you. You have to receive him on his terms. On his terms, on his terms alone.

So this man, you can almost hear him thinking, when he says, I came with a simple question. Well, you follow this in the confrontation with a woman of Samaria, and others too.

I came with a simple question, and here this person has to delve into my private affairs, has to delve into my personal riches.

What has it to do with that? Or in any case, what has eternal life to do with it? So the Lord, seeing the sore point and the sore spot, he doesn't avoid it, and he doesn't say, I better not offend him by mentioning his riches.

[ 25 : 05 ] The Lord could see that the riches had enveloped his soul, had encased his heart, that this was the greatest single obstacle, as it were, that he had, that he was obsessed with this.

He wanted the eternal life along with it. So the Lord places his finger on the very sore point, and he presses it.

He presses it, and he's not going to yield at all to this man. He wants this man to yield to him, to yield to him.

Now has the Lord placed his finger on a sore spot in your own experience, in your own heart, in your own life? Is there something hidden that no one knows?

And that is really what is keeping you away from thinking seriously about religion. You know that you have to give it up. You know that you have to abandon it.

[ 26 : 08 ] You know that you have to bid farewell to whatever it is. No one knows it, but you know it. Maybe others know it, but the commonality of people do not know it.

Now, friend, remember this. The Lord, you cannot serve. Neither can I. Serve two masters. We cannot. We cannot serve two masters.

The Lord is a jealous God. He's extremely jealous. He's a jealous God. You can't give your heart to another and think that you can't give your heart to Christ as well.

No. And he sees it. So, he comes, the man is perplexed.

He doesn't know what to do. He wished he had never gone to the market that day. He came to the market in order to inherit eternal life. And he no doubt, he had some money on him.

[ 27 : 11 ] We do not know how they carried the cash, but he had the possessions. And he had some confidence in his ability to meet the demands. Yes.

Well, friend, it would be wonderful tonight if God would convince yourself that you cannot win eternal life, that you cannot do anything in order to inherit it.

No, I'm not saying that you shouldn't pray. I'm not saying that you shouldn't come to church. I'm not saying that you shouldn't read your Bible or that you would read your Bible more.

Read your Bible. Or you say, I should pray yes too, but read the Bible. You remember the man in the Pilgrim's Progress where the man was found reading a book and he was clothed in wiles with a burden on his shoulders.

And no doubt, this was all, this was all on account of reading this book. So you read your Bible and see your picture there as a sinner.

[ 28 : 18 ] We are reading far, we're not reading enough of the Word of God. We are not attending to it enough. No, dear friends, we need the Word to keep us right, to give us a true picture of what we are.

Now I said, you should do all this, but remember, if you come out one day of your house or from your work or to church and say, no, I have managed it.

I have received eternal life. I have worked hard at this. I have worked incessantly at this. I read about it in many, many books and I have found just the way to do it.

I have managed it at last. What an elation of accomplishment it would be for you. But no, friend, you are outside. There's no place for you in the choir that sings the praises of the Redeemer for those who sing his praises and will give all the glory to him, all the glory.

they'll throw their crowns at his feet. It is to him and to him alone. So this, this man hears the Lord, one thing thou lackest.

[ 29 : 43 ] You can almost hear him saying, well, if it's only one thing, surely, surely, I can get away with that if it is only one thing. But then the Lord goes on and says, go thy way, sell whatsoever thou hast.

And you can hear the man, almost hear the man thinking, there are two balances before his eyes. The scales are there before his eyes. On the one hand, there is eternal life in the balance, in the scale.

On the other scale, there is his possessions. What will he do? You see them, you don't know which way they're going. In his mental processes at the time, he sees the scales.

I kind of took a war. Is it worth it? All my possessions. I wouldn't mind being a philanthropist. I wouldn't mind enjoying the sight of others being helped by what I do for them.

But give my all. That means I would be a pauper. I would have nothing at all left. No, friend. Is there anything in your life that is keeping you from the Lord?

[ 30 : 57 ] Now I know that you may think that that's very but it isn't. If it is, then this teaching is Armenian and it isn't.

There are certain things that are instrumental, as it were, of driving people away further and further from Christ and keeping them as barriers from thinking seriously about their souls because they're so wedded to them and they're so obsessed by them and obsessed by them that they cannot bear to think of even abandoning them at all.

but if they come with their other hand, with their other arm to bring in religion and keep this. No, says the Lord. You can't do it. Can you not realize that your heart is not right?

Your heart is set on earthly things and you want the treasures of heaven. Do you realize what eternal life means? Do you realize what all this means?

That there has to be a demolition? That there has to be a breaking down? Oh yes, no one ever received Christ the Lord, the Saviour, without being broken down.

[ 32 : 22 ] The broken down sinner. Broken down in literally, not with the relation of Sadat, but broken down actually in his soul.

There is nothing, I think, that gives more delight to a passion than a passion you have known for years and who is quite proud and self-confident.

And you meet that passion years afterwards, after the Lord has dealt graciously with his soul and his thinking is so different. His thinking is so different, he has been broken.

He has been broken. Has the Lord broken your self-confidence? Has the Lord broken in upon your soul? Has he?

It is indeed a delight. A passion go around and say, well I'm saved, that doesn't mean anything. Well it does mean a lot actually, but it doesn't mean necessarily what is said.

[ 33 : 30 ] And I am not saying at all that people shouldn't tell that they are saved, but if that is all the way in which our salvation can be known, then there is something lacking.

We should indeed witness and drop a word for the Saviour at every moment of opportunity that is given to us. And if we are looking for opportunities, the Lord fills out life with opportunities to say a word for him and to see the increase of his kingdom and his glory, the glory of Christ.

So the scales are there. You think that you know how people, probably they don't do that now, but long ago when shopkeepers were measuring things on scales and they were afraid they would give you too much, they were measuring potatoes or anything and they would do one after another then they would put one too heavy on, they would have to take it off and just wondering how they would get just the two pounds or three pounds or whatever you were going to buy.

So you can almost see the scales here, the balances back and forth, back and forth, the tug of war, the tug of war in the mental processes of this man's consciousness, of self-consciousness of things. And what does he say? He doesn't find any words. He doesn't find any words. The Lord, the Lord has given him a test.

[ 35 : 06 ] You know how today people give you instruments by which to do certain tests yourself. you can do the test yourself. Well, this is something like what the Lord did here.

He said, now I'll give you this test and you can administer it yourself. You don't need me to come around and say whether you have succeeded or not. You know yourself. And the man applied the test and there he is.

And what does he do? What does he do? He goes away. I was sad at that saying because all that he was going to have was the cross.

It was the cross of Calvary and his own cross. Come follow me. Take up thy cross. He found the cross was too heavy.

Oh, no, he said, I couldn't take up that cross. Never. and maybe you are here, you are very young, you would like to be a Christian, but what would your friends say to you at your office?

[ 36 : 16 ] What would they think if you weren't going to dances, if you weren't showing a worldly interest? What would your husband say if you're married? If you came under the power of the gospel and if you went after Christ, what would your husband say to you?

What would your wife think of you? What would even your children think of you? You remember how we have spoken very strongly many a times in front of your family and in front of your friends that while you were church, you were respectable and connected with your church, you weren't involved personally, no, you weren't among those who were fanatics, not at all, no, you were the kind of passion who could hold the lich in at arm's length, and be a respectable churchgoer without

getting involved.

Oh, friend, these things will not go on forever. It will not go on forever, and you see this man, he was sad, he was sad, and went away grieved.

Why? because he had great possessions. Well, you may not own much of what, of, much, percentage of what that man, that man possessed, but remember, you have this, and every un-regenerate person here hasn't, you have the possession of self-righteousness.

Oh, you say, I'm not self-righteous, I'm very humble, I go away round in any kinds of clothes, and I just am a very ordinary person, indeed, I'm the other way about, I'm not self-righteous.

[ 38 : 07 ] Are you sure that you're not self-righteous? Well, there's a test for self-righteousness, and I'll tell you the test. Bring your heart in confrontation with the cross of Calvary, with the work of the Lord Jesus Christ, with the one who there was put to shame for his people, and see how it responds.

Take your heart to the place where Christ says, if you do not eat my flesh and drink my blood, you have no life in me. You know, that's taken a very lowly place.

Oh, you say, I don't, I'm not that bad. No, I thought that. You're not that bad. No, why? Because you're encased in your own self-righteousness, your own self-righteousness.

But, someone says, I don't think that applies to me at all. I'm rather the other way, I'm lawless. Yes, but the strange thing is, friend, even this type of self-righteousness is a self-righteousness that can spread into lawlessness as well, though there is a distinction between them, yet it amounts to the same thing when it comes to the sacrifice of Calvary.

God. In other words, God has to convince you of your sinnership. God has to convince you of your sinnership.

[ 39 : 38 ] It doesn't mean to say that you have to cry out. It doesn't mean to say that you have to have one or two hour crisis. no.

The Lord works in mysterious ways in convincing people of their sinnership. And you see people, as they are convinced of their sinnership, they show indications.

They may not speak much about it. In fact, they say less about religion very often. But you see that there's some change coming over their heart.

The change shows itself. in their desire for the gospel. And as the children of God look on, they may try to hasten that.

But it's a very dangerous thing. Have you ever seen eggs to be hatched where they were using without the hatcheries and the eggs to be hatched and you would expect the chickens to be hatched today.

[ 40 : 54 ] But they weren't. And as children, very often, if they got the chance if no one's looking, they would try and break the shell and break too much of it. them.

So there is danger among the children of God in their desire, as it were, for the young Christian to come out of the shell, to push too much.

At the same time, we have to entreat, we have to encourage, we have to warn, we have to appeal, we have to command people to come out of the grave in which they are, and of the shell in which they are encased.

But it's only the Lord who can do it. But all for, not for one moment must you rest on that pillow. Many a soul sank to hell on that pillow.

It doesn't float in death, not at all. It sinks in death like lead, that very pillow on which people rest.

[ 42 : 04 ] The wonderful doctrine of predestination which is so clearly set forth in God's word has been used by your own people as a means of destruction to their own soul and maybe to the souls of others.

And they say, I can't do anything. Well, do you know this, that when a person is convinced that he's a sinner and that he needs salvation, he leaves off this kind of abstract reasoning and he does everything he can in order to be saved.

And then in all his breathless activity, he falls down having failed and that is a terrific subject for the grace of God.

God lifts him up in his wonderful grace, grace, in his wonderful grace. And this is what God is teaching people all their lives. But this evening I'm concerned more with those of you who are still in your sins, who are still without Christ.

Oh yes, one thing thou lackest, are you going away sorrowful? So if we had met this man on his deathbed, we would say, oh I think he's a changed man.

[ 43 : 23 ] Yes, because he was very sad and sorrowful, the kind of life he led. But there is no indication here that there was a changed man at this time, because along with his sorrow, the reason or the basic reason for it all was still hanging around his neck.

possessions, they were dangling there, hanging around his neck, as he goes away sorrowful. And that sorrow didn't save him.

You must look to the sorrow of another. Oh will they not then come as you are, in all your sinfulness or in all your goodness. It doesn't matter what you call it.

And call upon God to make you realize how needy you are, because he will not be mocked, he won't be fooled, not at all.

Christ, Christ has offered to you in the gospel tonight, in all his fullness. Don't say that you have enough understanding, otherwise you slight the prophetic office of Christ.

[ 44 : 37 ] Don't say that you have no sin, otherwise you slight the priestly office of Christ. don't say that you are submissive, otherwise you slight the kingly office of the Redeemer.

For the Redeemer, those who receive the Redeemer are those who are sinful, those who have nothing at all. Is there no one here at all tonight, so rebellious, so sinful, so dark and understanding that he needs the Savior?

Is there no one at all that needs the Savior of the lost? Oh, especially young boys and girls, don't let your lives pass by and flow by, boys and girls, don't let your lives pass by and flow by as a river, having spent your life in vain, why will you not give your lives to the Lord Jesus, the Lord Jesus Christ, as you see him above Jerusalem, oh, Jerusalem, Jerusalem, who kill the and the prophets, as one of those who are sent unto thee, how often would I have gathered thy children to get to me, as I hath gathered her chicken under her wings, but ye would not.

Now, I'm not saying that ye would not, there refers to those who wouldn't come. many scholars believe that the ye there refers to the doctors of the law.

Are we as ministers, are we as elders, are we as the custodians of God's word, are we those responsible for the teaching of the church, are we closing the dose of salvation on people, oh, that the Lord, the Lord, God forbid that we would.

[ 46 : 51 ] They were in the days of the Lord, they were holding the door fast, so that the people would not come to the knowledge of Christ.

Well, he is passing by, and he will pass by, and this will pass by, the same as other times, and you'll go home with all kinds of resolves.

Or, some of you will, others will say, I've heard that so often, I'm sick, tired, of hearing the same thing. Why don't they preach detached sermons?

Why don't they expound the word and leave it with us, without interfering with our personal lives, without appealing to us and to our conscience, when they don't just expound the word and leave it there.

if you only knew the people of God are entreating you in love and they know and the word of God knows that your heart is not right with Christ and that you are harboring something in your heart this evening, whatever it is, that you will be very much afraid to part with, because you know in your heart of hearts that it could live with Christ.

[ 48 : 17 ] Let us pray. Ever blessed one, we confess our sins and their inability before thy throne.

Will thou not, O Lord, snatch someone out or the fowler snail out of the net? Will thou not snipe someone out of the fire?

Will thou not save one soul, one poor, wretched, sinful soul? Lord, we are not worthy to be listened to, but we are pleading with thee, for we believe that thou hast sent the gospel, we believe that thou art askest to preach it, we know from thy word that thou art full of compassion, and we pray, Lord, that this night many souls be broken down before thee, and that they would betake themselves to the one who is able to save unto the uttermost.

God, will thou not sprinkle our efforts, our efforts are inadequate, our way of presenting the gospel is inadequate, whether the Christ that we try to present is adequate, and he is able to save unto the uttermost, and we pray that thou graciously forgive all our sins in Christ, Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.