Luke - Commentaries by Clarence E. Lunden

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Gospel—C.E. Lunden

In #4 Christ is the Savior of sinners. Christ is the Savior for me. Long I was chained in sins darkness, Now by his grace I'm free. Christ. Turn to the Gospel of Luke chapter 8, verse four of chapter 8, Gospel of Luke. And when much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden under. It was trodden down, and the fowls of the air devoured it, and some fell upon a rock, and as soon as it was sprung up it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. Another fell on good ground and sprang up and bear fruit in hundredfold. Verse 11. Now the parable is this. The seed is the word of God. Those by the wayside are they that hear, then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they which when they hear, receive the word with joy. These have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which one they have heard go forth, and are choked with cares. And riches and pleasures of this life. And bring no fruit to perfection. But that on the good ground are they which in an honest. And good heart. Having heard the word, keep it and bring forth fruit with patience. Now we have in this chapter that the word of God, the seed, is the word of God. The word of God. Likened to the seed is that which gives life. And that's all we have to present to you, dear friends. Tonight is the word of God. Because it's the only way by which you can have eternal life. He says to us, Verily, verily, I say unto you. He that heareth my word. And believeth on him that sent me half everlasting life, and shall not come into judgment, but is passed from death unto light. We are warned solemnly in the Old Testament that he that despises the word shall be destroyed, but he that regardeth the commandment shall be rewarded. Now, what we have in this portion that we've read this evening is the way in which the word is received. Is first received, likened to one who receives the seed. By the wayside. It's a natural picture of that country that the Lord uses. It's a country of hills and valleys. And at the bottom, in the valleys, there were little spots where the grain was grown. Where the seed was sown, the ground was tilled. And outside was the wayside. And along. Along the side there were thorns and in other places there were stones. Now the earth in Scripture is often likened to man's heart. And the heart is what receives the word of God, if there is to be any blessing. It must pass through the conscience that it must reside in the heart. And so the question before us tonight is, how will this seed be received by you? And dear friends, I'm speaking you to you tonight as though you were all unsaved. Because this is a gospel meeting. I know that most here are saved, that the message is for the Sinner. How are you going to receive the word of God as the seed is sown by the wayside? The birds of the air come and pluck it up. Those are the wicked spirits. And though it's sad sometimes when the gospel is preached and after the meeting. Even some of the Saints of God are used of the enemy to pluck up the seed. To divert the attention to other things. Little do we realize how solemn the issues of the Gospel and of the Kingdom of God are. This evening may be the time when souls will pass from death unto light. May we not in any way interfere with this with any lightness? What a solemn thing it would be, dear friends. You have heard the word of God, and the seed in your case be sown by the wayside, and you go out bearing no fruit. No life there because there's no place for the seed to lodge. In your heart. But then the seed also is sown on Stony ground.

Now that's like the flesh, you know, It always resists the word of God. And even in the Christian, when we hear new truth, oftentimes we resist the word of God until the Spirit of God. Returns again, as we heard today with Peter three times to remind him that he was God was speaking to him in order that we might receive the Word of God and believe it. How good it is for this, for the Spirit of God to speak again, because it says in Job 33 that God speaketh 1 shade twice, and man perceiveth it not, and he tells how he speaks in pain and sorrow, sickness on the bed and so on. God speaks in many ways to souls. But the question is. Receive the word. And is sown on Stony ground. Now it has. Not much earth and it may spring up. And there may be a profession. And by the way, in each of these cases there is a profession because there is a conscience that is exercised the moment the word is heard. And dear friends, tonight if you never heard the gospel before and you walk out of this room tonight. Unsaved. You'll be a different person as to your responsibility towards God. Because. You will have made some kind of profession. Having heard the gospel of the grace of God. And what is the gospel of the grace of God? Is it not that Jesus died for sinners? Is it not that He came from those heights of glory down into this world of sin, so that you and I, poor sinners, ruined and undone as we were singing, might have salvation through that precious blood that was shed at Calvary Cross? Is that not the gospel of the grace of God? That God so loved the world that He gave His only begotten Son. But whosoever believeth in him should not perish, but have everlasting life. Do you have this life, or do you have a profession of it? Has the seed fallen in Stony ground, and that flesh of yours resisting the word of God? Yet outside there's a profession of it, and it's a sprung up. But as soon as the sun comes up, tribulation and trial Withers away. But still there's a profession. And you hide yourself in some religious denomination. So that you can have an eased conscience. But the seed has fallen on Stony ground and there's no fruit. You can go on with your religion, but you won't have Christ unless you take him as your own personal savior tonight. But then the seed is also sown among thorns. And you can picture the farmer as he spreads the seeds. Some that goes beyond the field that's been plowed. And it reaches the thorns. And as the thorns, as the seed comes up, so do the thorns. And they choke it. Now what are the thorns? And I would like you to especially notice what it says in this 14 verse. And that which fell among thorns are they which, when they have heard, notice that. When they have heard. Go forth. Oh, what meaning there is to everyone of these expressions go. For when they have heard, go forth. And are choked. Notice with cares. With riches and pleasures. Three things. The seed that sown among thorns is choked by cares, riches and pleasures. Now how does that affect you tonight, that scripture? We're living in a day where there's great prosperity.

And men are surrounding themselves with cares to such an extent. That they have no time for the word of God and it's choked and there's no fruit, no life. 21St chapter of Luke and the 34th verse. The Lord is speaking here even to his disciples because Judas was there, you know, and he said and take heed to yourselves. Lest at anytime your hearts be overcharged with surfeiting and drunkenness and cares of this life. So that day come upon you unawares, for as a snare shall come on all in the dwell on the face of the whole earth. Now, dear friends, the Spirit of

God tells us in this passage that the snare that will come upon this earth. At the time. When Jesus comes will be the cares of this life. It's put, in other words, in Philippians. There we are told that men. Mind earthly things as an object. Earthly things, and when the true church is called away, all those who are of Christendom, that is, those who have made the profession of Christianity and are left behind. Will be called Earth dwellers. Earth dwellers. Why they didn't want heaven. Do you want heaven tonight? You want to stay here. You're going to stay here if that seed is fallen by the wayside. On Stony ground are among thorns. You are going to stay here. The cares of this life. Oh, you say, well, we all have cares, but it says being overcharged with the cares of this life. And what does that mean? It means to leave God out. To leave God out. What else does it say? Choked with cares? And riches, riches, anything that the heart is set upon here instead of Christ, riches. Three things. Cares, riches, pleasures. You know, there never was a day unless it was before the flood. I don't know about that. That there never was a day. When there was more energy and money spent on pleasure than there is today. And the Spirit of God is warning, it's those who have fallen among the thorns. And they bear no fruit. And I asked you solemnly tonight, dear friend, of which class are you in? Of these three, or are you in these three classes? Have you allowed the enemy to come and take that precious seed that gives you eternal life? Take it away. Fallen by the wayside? Or has that flesh in you resisted it, that Stony heart so that there's no fruit? Or have you allowed the thorns to choke? So there's no fruit, no life, no salvation. But now notice in the next verse, 15th verse. But that on the good ground. Oh, I love this verse. The very first moment I read this verse. It just became a part of me, but that on the good ground. Are they? Are you one of these? In an honest and good heart, having heard the word, keep it and bring forth fruit with patience. We have instruction here, we have fruit here, but it's brought forth with patience and that's the character of the day in which we're living. You know the enemy is trying to wear the people of God out, but. We need patience and we need more patience, and it won't be long before the Lord will come and take us home. We need patience, but bring forth fruit with patience. Now this is the work of the Spirit of God in the soul producing fruit. Of course, the thought is eternal life here.

Giving life to the one who simply believes God's Word. And so we repeat again the four ways in which the Word of God is soul. It's sown by the wayside. The birds of the air pluck it up. As soon as you leave the room, you're occupied with other things. Instead of getting down before God and confessing Jesus Christ as your own personal savior. There was a young man who used to come to the meetings. He still does now, but. He left for a while and he told one of the young people, he said I don't want anymore of that trash. And he left and he was in the barracks. He was an officer in the in the Air Force. And he had a companion in this room who was a Baptist, and he read his Bible every night, and he made fun of him reading his Bible. And finally after a while, this Baptist brother turned to him and he said, have you ever read it? He said no. Well then, what are you making fun of something you have never read for? Well, he said. Read it to me then. So he read him the 1St chapter of Romans. He was convicted on the spot and he said, will you get down with me? That I might confess Christ as my Savior. And He confessed Christ as his Savior that very night, Tuesday night. The next large day evening, I happened to be in that particular meeting and I was speaking and this young man walks in. Nobody knew about it. And after the meeting was over, to their astonishment, he said, May I say a few words? And he got up before several young people there, besides the rest. And he publicly confessed Jesus Christ as his own personal savior and that lovely the Spirit of God working through the word of God. And that's what we have here tonight, the word of the living God. Well, that isn't the end of the story. I believe there are four of the family converted now. Oh, how precious the Word of God is. How powerful the word of God, living and powerful and sharper than any two edged sword. And so we have the word then, in an honest and a good heart, bringing forth fruit. Fruit and that to life eternal. And we ask you tonight, dear friends, in which class are you? Have you received the word of God in good ground? Now I want to turn you to an Old Testament passage to use it as an illustration for what we're Speaking of. We'll turn to 2nd Kings, the 5th chapter. What we're taking up tonight is so well known to everyone that many of you know it by heart perhaps, but we have to remember that there are many younger ones here, some who perhaps have never heard it before, and those who are well taught will have to bear with us tonight, the 5th chapter. Of second Kings. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria, and he was also a mighty man in valor, but he was a leper. And the Syrians have gone out by companies, and had brought away captive out of the land of Israel a little maid. She waited on Damons wife, and she said under her mistress with God, my Lord, were with the Prophet that is in Samaria, for he would recover him of his leprosy. And one went in and told his Lord, saying thus and thus, saith the Maid, that is not of the land of Israel. And the king of Syria said, Go to go and see, and I will send a letter unto the king of Israel. And he departed and took with him 10 talents of silver, 6000 pieces of gold. 10 Changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter has come unto thee, behold, I have therewith sent name and my servant to thee, that thou mayest recover him of his leprosy.

And it came to pass when the king of Israel had read the letter, that he ran his clothes and said. Am I God to kill and to make alive? This man does send unto me to recover a man of his leprosy. Wherefore consider, I pray you, and see how he seeketh the quarrel against me. So Elijah, Elijah the man of God, had heard that the king of Israel read his clothes. But he sent to the king, saying, Wherefore hast thou rent thy clothes? I didn't. Come now to me, and he shall know that there is a prophet in Israel. No name and came of his horses. And with his chariot he stood at the door of the house. Elijah. And the life to send a message on him saying go and Washington Jordan 7 times nice place that come again to thee, and thou shalt be clean. The lemon was wrought and went away and said. Behold, I thought, He will surely come out to me and stand and call in the name of the Lord his God. Drop his hand over the place and recover the leopard. I'm not abandoned farther rivers of Damascus better than all the waters of Israel. May I not wash in them and be clean? So he turned and went away in a rage. Any servant. Came near and spaced unto him, and said, my father. If the prophet did, they do some great things. Which thou not have done it how much rather than when he sat under the wall? And declaring. Then when he down and gripped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like under the flesh of a little child. And it's closed. Well, we have here a very simple story of a leopard. Telepathy is a picture to us of sin, an incurable disease. I know the medical world says they have medicines now that can arrest it, but it really is an insurable disease that's in the blood. And so it's still. Your friends, you know there's nothing that can wash away yourself. But the blood of God? Nothing. 900 didn't know that. He didn't know that. It was only the God of Israel that could take up his case, the leper. Only God sent me electricity. He could come with his job. What does it say here? Just first took within 10 lbs of silver. 6000 pieces of gold. 10 James Arraignment. All dear friends. All the gold in the world that for the way one thin. No man can by any means redeem his brother or bring to God a ransom for him. The redemption of their soul is precious. And it's Jesus forever. It's only the precious blood of Christ. It can put away sin. As he put away your stand. As we put away all your sins and guilt. You know, dear friend, tonight, unless you have Jesus Christ as your own personal Savior, your loss. And that for all ephemera. Has it ever come home to your soul what it means to be lost? Lost. I was lost for a little while when I was fighting forest fires once. But I I got out of it. And there may be some here who have been lost, possibly a day or two or several days. Can you imagine what it would be to be lost?

To be lost for eternity without Christ and without God. The Christ who loved your soul so much that he came all the way from heaven down to Calvary's cross and shed his blood, His precious blood that you might be saved. No, but beside being lost, dear friend, you're condemned. If

you're without sight. Because of the guilt. That lays on your soul. I don't care how young you are, how fair you are to look upon your loss, and you're condemned without Christ. And you're on your way to hell. With a never dying soul. To experience forever the wrath of estimating God, when tonight. You can allow that seed to fall into the good ground and receive Jesus Christ as your own personal faith. Would you do it tonight? The old knowledge of the accepted time now. Is the day of salvation. When that young man was convicted by Romans chapter one. He got down on his knees now, and he confessed Christ. He's been a happy Christian ever since. Won't you do it tonight? Now we feel a little made here. Isn't it strange the means that God uses for the salvation of souls? I was in the home of a very wealthy family. And they were inquiring about the gospel after I'd mentioned it. And. As I was sitting in their living room. The lady of the house excused herself for a moment, and she came back with the Bible. I said where did you get this? She said. You guess. Her maid had brought it to her. Thank God for the maids who know Jesus Christ as their Savior. Yes, thank God. For the man that stands at his workbench. And does an honest day's work. Confessing Jesus Christ even in his occupation. Because, dear friends, when you get to heaven, it isn't going to be the gospel preachers. It will be that individual work, day by day, that are going to bring the souls home to Lauren. Oh, I know it's the precious flood of sight, but God uses little maid. Didn't they use Esther to move 127 provinces of the Kingdom of a Haju era? Yes, he used his little name. He uses that he means that he places. And know how good it would be for you and me as Christians to be in that state of soul at all times, on our job, at our work, wherever we may be at school. Be ready to be used. And she just gives a simple testimony that there was a God in Israel that could heal leprosy. Can't you tell someone they're, they're young people tonight that there's a God who can save you to sit there from his sin and to tell that story? Very simple listen. In fact, the Sinner doesn't need a complicated story. All he needs is a simple one. She was a captive maid. Captive made. She waited on Naamans wife. Now this man Naman was a great man with his master. I suppose he was a very outstanding warrior. A man who had. No doubt won many great battles for his last. But you know all the valor, all the ability that nature provides. Never can take care of that matter of leprosy.

No, leprosy cannot. Be healed except by God alone. And dear friends, no matter what position you may be in this world, no matter what position you may be over others. You're a Sinner and you're on your way to hell without Christ. And there's no other name given under heaven among men whereby we might be saved. They're not precious name of Jesus. Have you taken Jesus as your Savior? Do it tonight and don't be late. And don't delay to go out of the room before you take Jesus Christ as your Savior. New young people who have been brought up in Christian homes. The face of your father will never save your precious soul. It takes your own personal faith in Jesus Christ. Because if thou shalt confess with thy mouth Jesus as Lord. And believe in thine heart that God has raised him from the dead thou. Shall be saved. No other way than that. The confession. Living in the heart. Bring salvation. To the soul. But he was a leper all that ****. It spoils everything, doesn't it? It spoils everything. With all the honors this man had, but he was a leper. And you know, there are those who go on in their occupations day after day, year after year. They hear the gospel. Pay no attention to it. They have their mind set on one thing. That is. Their business. Or their pleasure, or whatever it might be. There was a man who had retired from his business. And he moved next to a Christian, and the Christian tried to speak to him. He was a brass executive. And this Christian had worked for the steel company, and they had some things in common. But he tried to whip this to him once. The salt. The man walked by on the other side of the street after that. One day he got cancer of the leg. And. This brother could often observe him walking down the street and kicking his leg out to get some relief from that awful, dreadful drawing of that cancer in his leg. Pretty soon he stopped walking down the street. And his wife happened by and his brother said to his wife. How is your husband? He said he's in bed. I think he wants to see you. And so this friend of mine went over to see him, and he took his Bible. And this man who didn't want anything to do with Christianity? He said read me out of your book. And he read him the gospel of the grace of God. He said. But he said that's wonderful story, but he said it doesn't apply to me. He said I have never done anything wrong. I've always paid my bills, I've always carried on my business justly. I provided for my family for years to come. And sending my children through college. What can you expect of a man? He said I have not done anything wrong. Wisely, my friend said to him, I'm going now. And I'm making one request.

When I leave, I want to tell the Lord what you told me. He came back the next day. And he said, I'm glad to see you, Brother Lyle. He said why do you call me brother? Because because I couldn't tell the Lord what you told me to tell Him what I told you. Because he says I know I'm a Sinner through and through. And I am saved by the precious blood of Christ. The seed had fallen into good ground and had borne its fruit. Has it with you? Are you going to wait till you're on a deathbed to receive Christ as your Savior? Are you going to waste those precious years that lie ahead, perhaps in your life? Wasting it on the flesh. With no returns whatsoever. Poor investment, isn't it? Poor investment. So are you going to take Jesus Christ tonight as your savior? Trust in that precious blood. Have every spot removed, not one spot remaining. Because the blood of Jesus Christ, God's Son, cleanses from all sins. Well, he brings all of this marvelous crappings, gold and silver. And you know the streets in Syria, they still are. I think many of them are made of cobblestones. And can't you just picture this whole group of, I suppose, soldiers? Who Serv. Wagons loaded with, you know, gold. Heavy rumbling down those stone roads. It must have made a tremendous racket as they went down. With all this perfume, what for? To be healed of leprosy. And is that just not like the center today? He thinks that he has to do something. He has to do this, and he has to do that, and he has to do the other thing until he gets so confused that he doesn't know what to do. The blood of Jesus Christ plays us from all sins. That's all. Oh, how simple the gospel message. Want to take it tonight? All its name and it brought is only a hindrance to him. And a stumbling block for Gehazi, which we haven't read about. That's all. But now we come to. The Kagan, the King says, while this man seeks a quarrel with me, think of the king of Israel, who is supposed to represent God on the earth. He didn't even know there was a prophet in Israel that could heal of lepership. But the Prophet hears about it, he said. You send him to me. And he will learn that there is a God in Israel that can heal leprosy. Over Naaman comes. He doesn't even open the door to speak to him. Why ah, dear friends, you and I have to humble ourselves before a holy God. We have to take our true place and in the 14th chapter of Luke. If you're bidden to a supper while you take the low plate, don't take the high plate because someone may have to say to you you'll have to take the low plate because you've taken somebody else's seat. But if you take the low place, then the master of the feast will say, Friend, come up higher. And he'll honor you. Those are the ways of God. Naaman had to come down. And catch a picture that great general. I suppose he was decked with metal. I don't know. And he had all of these servants. But he had to humble himself in front of all of them. Humble thyself under the mighty hand of God, and He will exalt you in due time. You know, dear friend, that you have to do with God, not with man. You realize that you are a Sinner, lost and on your way to a lost eternity that you have to do with God. Humble yourself.

Take your true place before God if there should be blessing. And So what happened? Elijah sent a message on him saying go wash in Jordan 7 times and my flesh will come again to thee and thou shalt be clean. There's the gospel message. In the Old Testament, of course. Thou shalt be clean. Isn't that what he wanted? To be clean of his leprosy? The Washington Jordan 7 times. Oh, we have better rivers at home. Jordan was a muddy river. You know we have better rivers at home. Can I watch there and be clean? He went away in a rage. But again, we find that God uses strange. Messenger. Not a little maid this time, but the servant. Sir, it's interesting to notice the servants in scripture. We find in the second chapter of John. That nobody knew where that water came from. That was turned to wine. Except the serpent they knew. Why did they

know? They were close to the master, That's why they knew. They knew. The servants knew. Oh, what a priceless thing it is to be a serpent. In any little way to be near the master, to know his mind. And the servants say, My father, they entreat him, They take their true place, but they entreat him. If the Prophet had, did they do something great thing? Oh yes, he would have done that. He had already brought gold, I suppose, perhaps half $1,000,000 worth, I don't know. If they had said to do some great thing, would you not have done it? Yes, and that's what touched his conscience. How much rather than when he says to the wash. And they play. What? And what does it mean to wash? What does it mean to be washed in the precious blood of Christ? It simply means to confess Jesus Christ as your own personal Savior. Have you done it? You children here tonight, have you done it? I say to you, dear children and young people of Jesus came tonight and he may would you be left behind? Killed us young people, would you be left behind? Have you confessed Jesus Christ as your own personal Savior? Where would you be left behind? Then when he down. That great man went down. And that's the way the blessing down. Dipped himself seven times. He went in once. No, he wasn't planned. He went in twice. He went in three times, he went in four times. 5 * 6 * 7 times. Obedience to the Word of God. Is what brings blessing. You obey the word of God seven times. Spiritual perfection. The culmination of blessing. And what happened? Exactly what was told him. And his flesh came again, like unto the flesh of a little child. And it was clean. In other words, new birth. A picture to us of new birth. Entirely new. Burke oh how good this is. Obedience to the Word of God brings this result. Did God say it by the prophet? Yes. Do you believe it? Naman did. It's a simple word. It's the word believed simply by faith. Because faith comes by hearing.

And hearing by the word of God. And he was clean. Now turn this me to a scripture in Matthews Gospel, the 7th chapter please. Verse 13. Enter ye in at the Strait gate, For wide is the gate, and broad is the way that lead us to destruction. And many there be which squin there at, Because straight is a gate, narrow is the way which leadeth unto life, and few there be that find it. Verse 21 Not everyone that says unto me, Lord, Lord, shall enter into the Kingdom of heaven. But he that doeth the will of my Father, which is in heaven. Now, dear friends, what is the will of His Father, which is in heaven? This question was asked of the Lord on the 6th chapter of John's Gospel. We won't turn to it. This is the will of God. That you believe on him whom he has been. That's the will of God. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils, And in thy name done many wonderful works. Notice that. Wonderful work. Cast out devils, Judas did. But where is he today? Yes, God can give power to men to do these things. But that doesn't mean their soul has been changed. There has to be repentance. A complete change, a complete revolution of the soul. And then will I profess unto them, I once knew you, but I don't know you anymore. Is that what it says? That's what people would like it to say. Then they can say you can be saved and lost again. But it doesn't say that. But does it say read it carefully? Then will I profess to you. Unto them. I never knew you. What those who cast out demons? Those who did wonderful work, Yes. I never knew you. Casting out demons and doing wonderful works will never save your soul. What is it that saves the soul? It's the blood of Jesus Christ, God's Son. Shed on Calvary's cross and death. That's what saves the soul and faith that believes it. Faithfully. Then will I profess unto them, I never knew you. Depart from me. Ye that work iniquity. It's a little picture of what's going on today all around us under the name of religion. It's the works of iniquity if it isn't faith in Christ. And Savior. You can have all the marks of religion. But if it isn't, faith in Christ. It is if it isn't simply trusting and acting according to his precious word. Its works of iniquity. And iniquity, oftentimes in the New Testament is a picture of religious evil, the worst form of evil that could be. Because it's directly sinning against God. And his known word. And so where are you tonight then, dear friend? Is the seed? Has the seed fallen in good ground? Good. Can bear fruit. 100 bowls. Or as the seed fallen by the wayside and as you go out the door tonight.

You'll say, well, that was the truth, all right, but I've got other things. I have other things to do. I haven't time for it now. Is that your attitude? Or as the flesh risen up and say, well, I'm not going to believe that I'm going to. Make a research first on my own. What men are doing? You know more than God, You know more than His word. You know that word is forever settled in heaven. Nothing else is down here. You'd better believe it. Or you're lost. Lost. Lost for all eternity. Banished from the presence of a holy God. And the blackness of darkness forever.

Toledo Conference: 1976, Nearness to Christ

Address—C.E. Lunden

Look thoughtful. The shot was a 35th verse. But wisdom is justified of all her children. And one of the Pharisees desired him that he would eat with him, and went into the Pharisees house and sat down to meet and behold a woman in the city, which was a Sinner. Once he knew that, Jesus sat at me. In the Pharisees house brought an alabaster box appointment. As good as his feet behind him, weeping, and began to wash his feet with tears. And then wipe them with the hairs of her head. And fixed his feet and anointed them with the ointment. Now when a Pharisee which had been in thought, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that touches him, for she is a Sinner. From Jesus answering, said unto him, Simon. I have somewhat to say unto thee, and himself masters say on. There was a certain creditor which had two debtors. The one owed 500 cents and the other 50. And when they had nothing to say, he frankly forgave them both. Tell me, therefore, which of them will love him most? The diamond answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon. First thou this woman, I entered into thine house. Thou gave us me no water for my feet. But she has washed my feet with tears and wiped them with the hairs of her head. Thou gave us me No Fear, but this woman, since the time I came in, hath not ceased to switch my feet. My head with oil thou didst not annoy but this woman. Hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many. Are forgiven for she loveth much. But to whom little is forgiven, the same lovest little. And he said unto her, Thy sins are forgiven. And they decided meet with him began to stay within themselves. Who is this that forgiveth sins also? And he said to the woman, Thy faith has saved thee, Golden tea. I believe we have a picture here of the kind of material that forms the Church of God, and that is the Sinner raised by grace. And added to that, we have the center in the presence of Jesus now. We notice here. That there was love of God toward her, as has been expressed in the Epistle of John. That love of God came down in Jesus. He expressed it as a man, although he is God. This woman would never have dared Andrew Simon Powell had he not known. Something. Of that love we find this woman saying nothing, and yet there was a direct communication between this woman and the Lord. Our brother expressed the thought of the love of God towards us in that. Christ died as God gave his Son for us. Who mentioned after the love of God in US? Had a wilderness, His own spirit. Now I realize the Spirit of God has not given until Pentecost. That I believe we have in pictures here that were just before us. Something that has to do with the ways of the Kingdom of God, as we have expressed in Luke's Gospel. And if the Spirit of God is placed before the Spirit is given to bring these practice truths together all in one picture, we should benefit by it. Here's a woman who is a Sinner. She knows he's a Sinner. He knows except for Jesus, she does not belong in that house. He was not an invited guest, but you know, she was free.

Or Jesus was he was free and decide. There was the love of God. In her. There is No Fear of that judgment. He realized who he was. He realized, I believe, that she was in the presence of God. And you know God judges sin that this woman was at ease in his presence. The light, they have eased more than at ease. He was busy with what could characterize every one of us. Who by nature and practice are sinners, and now redeemed to God. Her attentions were directed upon Jesus. Simon's attention were directed toward the woman. He could find out all about her fault. He knew all about this. We knew what kind of a woman she was that this woman thought were directed towards Jesus. Now we find this was true and the remarks were made about David. We find David was a man after God's own heart. And we find as we read those lovely psalms, 6 Psalm 1/19 for instance. How his heart was directed. Toward the Lord, who really was Jesus, we find that this woman was one of Wisdom's children. What does this mean? Well, he belongs to that company who knew something about dependence upon God. Now, we're not here this afternoon to condemn Simon. Only God knew his heart. Perhaps Simon had realized something in his life. We don't know. Invited Jesus to his house. That was something. The Lord is. We don't know, but he was there. And so let's take for the moment the fact that. Both Simon and the woman represented here this afternoon. And the Lord says to Simon. And. 40th verse, he said I have somewhat. To say unto thee, And he says, Master. They are all beloved. The Lord have somewhat to say to us this afternoon. I might be a Simon. You might be like the woman who could pay your attention to Jesus. But remember that. The Lord has something to say to Simon. And he says, Master, stay on. Simon. Take no attention to the Lord as to the common courtesies of that land. And the Lord reminds him of this. And possibly. We have been reminded in these meetings. Of some things that should exercise our souls. Beloved, you and I have been called in the highest calling. God should ever call and in his speech and to be together in a company like this with so many. And have such a happy time as one thing. But Monday morning is another thing, and you know the disciples were on the Mount of Transfiguration. And everything was wonderful. The glories were there before him. That when they got to the bottom of the mountain, they couldn't even cast out the demons that they had the authority and power to do.

Rather than the sense of being together. These precious meetings will never give us power. From Monday morning. There has to be something. Of what we see in this woman and her attention. Only upon the diamond. There was a certain creditor which had two debtors. The one owed 500 cents. And the other 50. That the Lord is giving Simon the credit. For this fifty, I don't know. We know who owed the 500. And as we get older, some must learn who owes a 500 to. And when they had nothing to say. And that includes us all. Well, they have nothing to pay. He frankly forgave them both. Tell me, therefore, which of them will love them both. Ah, that's what we had in the Epistle of God. Which will love him most? Well, the one who has the sense of this and their soul. And who is it that has a sense in their souls of loving your mouth? Is it Diamond who's occupied with the woman and her failure, or is it the woman who's occupied with only Christ? And. Discovering how much he's been forgiven. Because, beloved, as we are occupied with Christ and I'll be practical in reading the gospel. We will discover how much we owe. Oh, how much we owe, and in, frankly, for giving it all. And pray if it's right. Will be that which rises from a heart and have a sense of this. Of how much we owe. The woman says nothing, and now what does she do? And he turned it with the woman. Notice. He turns to the woman. And he said unto Simon. See if thou this woman. Why, that's all Simon was occupied with, and yet the Lord says, See if thou this woman. What is he Speaking of? Not what Simon was occupied with. He wanted Simon to see what the woman was occupied with. Searest thou this woman? But for the church now remember. A moral picture of the Church. I entered into thine house. Thou gaveest me no water for my feet. If she has washed my feet with tears. Wipe them with the hairs of her head. I rather spoke to David, realizing that there was nothing that he could offer whatsoever of thine own have we given me. As I known have we given me. And here we find this woman. He takes all his glory, wipes his precious feet. He couldn't walk like he walked, not in the measure. Although we're told to walk as he walks, you know he's gone. He couldn't walk in the measure in which he walked. In fact, her walk had not been good. But you could be occupied. With those streets that had walked all the way. To meet her. And she could realize the value of it to her own soul, what he had done for her. And so he said, he said. Thou gave us me no kiss, the feel of affection. The seal of affection. As the little hymn says, and we love thee, blessed Lord.

A return? Does he want a return of affection from his people? Indeed he does. But this woman, since the time I came in, has not ceased to kiss my feet, To kiss my feet. My head with oil thou didst not annoying, but this woman has anointed my feet. With ointment. Wherefore I stay under thee first, then which are many are forgiven. She loved much. But to whom little is forgiven, the same lovest little. Is that the end of the story? No, beloved, because we have here a Sinner in the presence of Jesus, and he's speaking directly to her at the close. He's speaking directly to her. And he says to her. Thy sin. Are forgiven. You know, when I was first moved the Lord, I didn't realize this. And I prayed every night that my sins might be forgiven me. Until I realized it's all been forgiven. Should all been forgiven? I knew the Lord before that, but I didn't know all my sins were forgiven, but all our precious to be in His presence and to have Him say beloved. I spoke this with some of the younger ones here. Because I've had some gathered to the precious name of the Lord Jesus, several come to me and say I didn't know. I don't know what I'm really saved or not. I don't know. Not Stalin, but in the presence of Jesus he says to you. Thy soul. Are.

Conference: 1977, Three Pictures of Man

Address—C.E. Lunden

We'll start reading that the 12Th verse, Luke 5, verse 12 and it came to pass when he was in a certain city, behold, a man full of leprosy, who seeing Jesus fell on his face and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying, I will be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man, but go and show thyself to the priest, an offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more when there are fame abroad of him. And great multitudes came together to hear and to be healed of him by him of their infirmities. And he withdrew himself into the wilderness and prayed. And he came to pass on a certain day, as he was teaching, that there were Pharisees, doctors of the lost, sitting by which were come out of every town of Galilee and Judea, Jerusalem, and the power of the Lord was present to heal them. And he brought, and behold, men brought in a bed a man which was taken with a palsy, and they saw it means to bring him in to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst. Before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven me. And the scribes and the Pharisees began to reason, saying, Who's this which speaketh blasphemy? Who can forgive sins but God alone? But when Jesus perceived their thoughts, the answering said unto them. What reason ye in your hearts, whether it is easier to say thy sins be forgiven? Or to say or rise up and walk, but that she may know that the Son of Man hath power upon earth to forgive sins. He sat under the sick of the palsy. I say unto thee, Arise and take up thy couch, and go into thine house. And immediately he rose up before them, and took up

that whereon he lay, and departed to his own house, glorifying God. And they were all amazed to make glorified God, and were filled with fear, saying, We have seen strange things today. And after these things, he went forth and saw a public, unnamed Levi. Setting at the receipt of custom. And he said unto him, Follow me. And he left all rose up and followed him. Levi made him a great feast in his own house, and there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do you eat and drink with Republicans and sinners? And Jesus answering, said unto them, They that are whole need not a position, but they that are sick. I came not to call the righteous, but sinners to repentance. 36 birds. And he speak also parable unto them. No man putteth a piece of a new garment upon an old. If otherwise, then both the new makers are rent, and the piece that was taken out of the new agree of not with the old. And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved, no man also having drunk old ones. Straightway desireth new, for he saith the old is better. John's Gospel, the 1St chapter That the 4th. 3rd chapter. Sorry, we read the third verse. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Fifth verse. Jesus answered, Verily, verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. We have in this passage in Luke.

3 pictures. Of man. And they all apply to each one of us. In the first instance we have a man who was unclean. He needs cleansing. The next we have a man who's absolutely helpless, and in the third instance we have a man. Who is just there, ready to be called? And he answers. Isn't that lovely? Just ready to be called and answered. Now, dear friends, tonight I wonder. If there's anyone in this room who doesn't know the Lord Jesus Christ as their Savior, If they realize that they're unclean in the presence of a holy God. Supposing you were introduced to heaven tonight. And the doors opened. Would you go in? Are you ready for those courts as we were singing of light? Are you washed in the blood of the Lamb? Because there's no other way of entrance than that precious blood of Christ. No. Man must be cleansed. He's unclean. That's what leprosy is, a picture of what a foul disease it is. When they take men and they separate them from society, and they take them way off on an island somewhere, there they are alone in their misery. And if I'm saved in their wretchedness, what's the difference? 01 might be miserable in physical circumstances, but they're wretched if they're out of communion with God. Wretchedness comes from doing your own will. And it separates you from God for all eternity. But you know, in the Old Testament we find a leper. Who was all covered with leprosy. He was to go to the priest. What was he to go to priest about? What would the priest want a man that was covered in the leprosy for? Ah, according to the holy word of God, he was to pronounce him clean. Strange, isn't it? That a man that was all covered with leprosy, when he was brought to the priest, he was bound to call him clean. Why? Because of things were written before time were written for our learning. What is this? The Lord Jesus wants you to come to Him tonight and to acknowledge that you're a guilty, lost Sinner. And if you come to Him and receive Him as your own personal savior, you will be clean. And justice fit for those courts of light as that thief on the cross who went to be with Jesus that very day. No other preparation needed, and there's no other name given under heaven among men whereby we must be saved. And that precious name? Of Jesus. No wonder the Bride and the Song of Solomon says Thy name is as ointment poured forth, therefore do the virgins love thee. It's not only the name, but it's Port Florence. All the love of that name is poured forth in this room Tonight is the Savior of sinners. Are you going to receive that precious name of Jesus? Because God has exalted him and given him a name which is above every name. And there's a day coming when every knee shall bow, and every tongue will confess. That Jesus is Lord, to the glory of God the Father. Now I ask you tonight, have you confessed that precious name of Jesus as your own? Are you washed in that precious blood that he shed at Calvary's cross when he made atonement? And when he took away all the guilt of those who would receive him as their savior. And what does he say here? A man full of leprosy, who is seeing Jesus, fell on his face and besought him, saying, Lord, if thou wilt, thou canst make me clean. I'm not going to try to evaluate the motives of this man's heart other than this. He had a need and he came to Jesus. That's all. He had a need and he came to Jesus.

There might have been reasonings there that I don't know anything about, but he had a need and he came to Jesus. And that's simply the gospel. Do you have a need tonight? Have you received Jesus your Savior? You're unclean. Yes, you are. You know very well that you wouldn't want to stand in the presence of God. As you are. You know very well, dear friend, if you're unsaved, and that's the purpose of this meeting. The Gospel, the glad tidings. Would you? Would you stand in the presence of God as you are? You know Job, when he went into the presence of God, he said I'm vile. What about Isaiah? I'm a man of unclean lips. What would you say as you entered the presence of God? And you will enter the presence of God? And tonight he can be your Savior, the Lord Jesus can, but there's a day coming when the one who now. Is offered to you, dear one, as a savior. It will be your judge. Because in the 17th chapter of Acts, God is appointed a day when He will judge this world in righteousness by that man whom he is ordained, and he's given witness to all men that he's raised him from the dead. Do you think Pilot would be happy to hear that the Lord Jesus is going to be was raised for the dead? I'm sure he wouldn't. Do you think you're less guilty than Pilate if you reject Jesus? It's just what your own heart is like to reject the Son of God who died that you might live. And so here's a man, if thou will, thou canst make me clean. He knew he could make him clean, and he just wondered if he would. And he will, He will. Come unto me, all you'd labour, and are heavy laden, and I'll give you rest. Though their sins be a scarlet, the children quote to us in Sunday school. As you'll be white as snow. I'm sure you've heard these things so often. And every time you hear them, there's one more count against you of rejecting the Savior, and they're just a little more hardening the heart to receive Jesus as your own personal Savior. And he put forth his hand and touched him. All beloved friends tonight, just picture the Son of God from heaven coming down, taking a body, walking over and touching a defiled leper. You know, when a man had leprosy, especially of the head, he was to he was to be put out of the city. And he was to walk around the city, and as he went he would put his hand over his mouth. When he met someone, he would cry. Unclean, unclean. Another picture. What the sinners should do in the presence of God. And you know when a man had leprosy, he was a castaway. He had none of the privileges of the people of God in the land he was outside. What a picture. What a solemn thing it is, dear friends, to be a leper in the presence of God, a castaway defiled with no hope. But Jesus. Just Jesus, that's all. Is that enough for you, Jesus? He touched him, saying I will be. Thou clean. No one asked your dear friends tonight, is there anyone else that could touch you and say be? Thou clean, you know there was a time when. Naaman was sent to the. King. And of Israel and to be cleansed, he said to my God, am I God to cleanse a leper? This man is raising some trouble for me. I can't cleanse a leper.

No, he couldn't either, but there was a prophet that could, and he has a picture of the Lord Jesus who can cleanse the leper, the defiled man. Now I said be thou clean and immediately the leprosy departed from him. Now is it going to be so with you here tonight immediately and it will be so. Faith recognized it. Believe on the Lord Jesus Christ and thou shalt be saved in thy house. If thou shalt confess with thy mouth the Lord Jesus, blame in thine heart that God had raised him from the dead. Thou shalt be saved. You believe that? Whence immediately? And it can be so with you tonight. Now a testimony to the priest that Moses commanded in the 16. First we have another picture. It's a picture just like this room tonight. With people from every part of the country. Gathered together different walks of life, a large company only these were

mostly. Pharisees and Doctors of the Law. And what does it say about them? The power of the Lord was present to heal them. Period. That's all. Period. Do we hear of any cleansing here? No, there was number need. Because we read in the latter part of this chapter. I came not to call the righteous, but sinners to repentance. Are you a Sinner tonight? As you stand in the presence of the Holy God, are you a Sinner tonight? You are on his sight, how about yours? In order to be saved, you will have to take God's side against yourself and own what you are in His presence. In no other way. Now we have a man who is afflicted with palsy. It's not defilement now. That's just one picture of what man is. But now here's a man who was bound and with his sin, you know, the story is told once of a blacksmith. Who in the olden days before there was the electric welding? Or gas welding they used to Weld in the forge it put the metal in the in the forge and and heat it to till the the metal began to sparkle white hot and then they did with the anvil and welded together. And this man was so good at it that. They had to make the change for the present. That one day he found himself in the prison and he couldn't get out. He'd made the chains that bound him in the prison and they were so strong he couldn't break them. Now that's a picture of a Sinner who is bound in the cords of his sins. And dear one, it's been said that this book will keep you from sinning. But it says someone has said also that sin will keep you from this book, and isn't it true? And if you're going on In Sin tonight, I dare say you're not reading this book. Because this is the only book that will tell you deep down in your soul that you're not right with God. And be sure your sin will find you out. Be sure of that. This man is bound. He has no liberty. The Lord interprets it differently from the Pharisees. Because the issues of the Kingdom of God are moral, not just physical.

This man is bound in sins. Now, you know, redemption doesn't only buy us back, but it sets us free. And that's what this man needs. He needs to be set free. There's no question here of defilement. We have that in the first picture. But here we have the question of palsy. Until the Lord raises the question of sins. Now we find those who are interested in this man, and I'm sure there have been some interested here who have brought others to these meetings so they can hear the gospel of the grace of God. It's just like these men who brought this man in a stretcher in the crowds were in the doorway and so they couldn't get in. Curiosity seekers. But there's no hindrance. You know where there's faith. No hindrance. And up on the roof they go, and they tear the roof open, and they let this man down in the midst before Jesus. Oh how precious this picture is, bringing one precious soul into the midst before Jesus. Have you ever tried it? Have you ever had that happy privilege bringing one precious soul? Into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. Well, that wasn't what he was brought, therefore was it? Oh yes, it was. He didn't know it made the friends didn't know it either. But he found it out and he got A2 full blessing. He had all his sins forgiven him. Beside that he rose up and walked, and he just carried his bed. And that's the result of the gospel, the grace of God that takes us above the circumstances of this life. Immediately he rose up before them and took up that Ronnie laid and departed to his own house, glorifying God. Well, dear friend, if you've never glorified God before, when your soul is saved, you will. Do you know what it will mean to you? It will mean from death to life. That's what Romans 5 and 24 tells us. Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent Me half everlasting life, and shall not come into judgment, but is fast from death unto life, that's what it will mean to you. Oh, how precious. Think of that woman who reaches through the crowd just to touch the garment of Jesus. Immediately turn who touched me? All the disciples said what a question with this great crowd thronging me. He said Who touched me? And immediately she realized that he knew it was the Lord. Jesus not only healed her, but he was interested in her. Yes he was. He was interested in her. He was interested in the one who touched him. And he completes the story as he tells her that her faith saved her. It was a precious blood of Christ though. There's no salvation than the other, but there must be faith that goes along with it. You know what the apostle, as he went through this world, preached. Oh, he preached many things, and we have these lovely records of his ministry, but he says that he had not. Failed, that is. His purpose was to preach repentance towards God and faith toward our Lord Jesus Christ. That's the basis of all the blessing, and there's no use of reading the book of Ephesians or Colossians. As your portion, dear friends, until you have received Jesus Christ as your own personal Savior. No, that's the basis, the foundation. There must be repentance.

You remember in the 21St chapter of Matthew, a certain man had two sons. And he said the first son go work today in my vineyard. He said I will not. Now that's the natural man and his answer to God. But he repented and went, oh, thank God. He repented and went. Thank God that he's given any of us to repent and go. But there was another son, too, and he said, son, go work today in my vineyard. He said I'll go, Sir, but he never went. Now which of them, the Lord said, did the will of his master? The first. Even the Pharisees owned that the publicans and harlots go into the Kingdom of God before you. Why? Because they repented. They repented. There's no salvation without repentance. But repentance is not salvation, dear friends. Salvation is Christ. Receiving the Lord Jesus Christ as your own personal Savior, trusting in that shed blood at Calvary's cross. The one who hung there on that cross, those three hours of darkness, bearing all of our sins and woe. Putting it all away forever, so that you and I might enter without spot or stain in those courts of glory. Have you received Him as your Savior? Are you washed in the blood of the Lamb? Well, the Pharisees have a lot to say, but what good is it? They just reason. And, you know, they're religious people. Remember this. If you're a child of God and get out of communion, you're liable to take the place of the Pharisee and speak against the people of God and the work of Christ. That's the danger. All was the danger. Lord Asylum thing it is to be in a religious position like the Pharisees whom everyone looked up to as leaders in the religious world. And still not to have Christ as their Savior. Christ is the touchstone. There's no other. There's no other name, there's no other center, no other person but Jesus. That's all. Reason as you will. Make it simple, Christ. Is the Savior of sinners. And now we have another man. Who's this? He's the one who wrote the Gospel of Matthew. And he's just sitting there doing his ordinary work. And the Lord Jesus says follow me. Up he gets, He leaves the leaves everything to follow Jesus. Is it worth it? Is it worth it? You know, Speaking of this paralytic that we've just mentioned. I was standing on the corner in Peoria, IL waiting for someone. And I saw a person. They are a young man in a wheelchair. I didn't notice there was a nurse standing behind him over against the pillar. And not having a tract, I just went over and I thought I would speak to him about his soul. And so the first thing I mentioned, he answered like that with something from scripture just like that. It's a good thing I didn't give him a track because he couldn't have used it. I'll tell you. That we talked a little bit. We I found him just rejoicing in Christ as his Savior. And yet he was. He didn't have long for this life. Paralyzed, couldn't move, had to be moved about and carried. But he was rejoicing in Christ his Savior. He'd had all his bands united, if you know what I mean.

As far as his soul was concerned. When I was about to leave him, he said, Sir, he says, I suppose you didn't notice that I was blind. Think of it. Here's a man, he had nothing, nothing but Jesus. And what do you have tonight? What do you have? I know there are those here who know the story of Albert and Gresham. Oregon then abet all of his life. And someone offered him some money one day and he said I don't need it. I have Jesus and I have my bed and that's all I need. Think of it. Jesus, how much does He mean to your soul tonight? Well, I know he meant something to this man that we're reading about. Because he left all and followed him. And if he means anything to you, you'll do the same. Yes you will. What else does he do? What else does he do to prove that Jesus means something to him? He fills his house with sinners who are interested in salvation so that Jesus can sit at the table with them. And they can feast together. Oh, I'd like to be in there. Oh, what a feast. To have Jesus sitting at the table with sinners, that's the way it'll be in heaven, and he won't be sinners then. Washed in that precious blood.

Now, in the other Gospels it says that Levi made him a feast. Here it says he made him a great feast. Why does it say that in this Gospel? Because it's the rejected Son of Man, I suppose. And everything in Luke is great. You know, over 30 times we get the word great in Luke because it's the greater glory. The glory of the Son of Man is the greater glory, so everything here is great. And you know in that coming day when the Son of Man reigns, everything will be great. But down here for the Center, everything is great. Who receives him as their savior? Question is why do you eat and drink with publicans and sinners? Why? Jesus answering, said unto them, They that are all need not a physician, but they that are sick. Think it over. Why did Jesus come into this world? Because everyone was. Had no needs. No, it's because you have a need in your soul that can never be remedied. Without Christ. You know there's a day coming, we're told in the book of Amos, I believe. Well, they're going to go from one end of the earth to the other looking for the word of God, and they won't find it. You don't believe that, do you? But God said it, and it'll be true. The truth is literally far in the streets and you don't know what it will be tomorrow. There are nations on the earth today that where men would give hundreds of dollars to be able to get a copy of the precious word of God. You hold it in your hands and you haven't even taken Christ as your Savior, have you? Have you? Why not? The old now is accepted time. Now is the day of salvation. Boast not thyself of tomorrow, for thou knowest not what a day may bring forth. There's no hope of tomorrow down here, but there is up there. If you put all your hopes down here for tomorrow, you may lose out, dear friends. You may lose out. There was a young man years ago who was crippled. And his cousin, a big, strapping football player, came to see him. And the crippled boy gave him the gospel. He laughed in his face and fell over death. This happened in Canada.

Strapping strong, healthy football player What happened? Why, dear friends? He that often being reproved and hardeneth his heart. God's judgment will be upon him. Oh, what a solemn thing it is to hear the word of God over and over again and reject it and not receive it. But now we're going to notice these verses, the 36th verse moral principles here. And expect also terrible unto them. Now apparel is a a dark saying. It's calculated to fasten on the conscience and never leave it. No man put us a piece of a new garment upon an old. The women know that. You have an old. Rotten piece of cloth and put a good strong piece on it and the first tug, why it will pull the rotten to pieces. That's the principle here. They they're not compatible at all. If otherwise, then both the new make of the round and a piece that was taken out of the new agree if not with the old. Now you can reply this to the law if you like, but I'm not going to apply it that way tonight. I'm just going to picture this man before God. His character. You know, dear friends, your character in Adam isn't very good. You're lost, you belong to a ruined race, and you're under guilt. You need a new one. And if you take Jesus Christ as your savior, you will have a new character. That's the 8th chapter of of Romans. If any man have not the spirit of Christ or character of Christ, he's not of him. Is not of him. But if you take Jesus Christ as your savior tonight, you will have a new character before God. It'll be Christ. Now you can't take that new character. You can't just get a little bit of Christianity, you know, and apply it to the old nature in Adam. No, you'll have to be born again. There has to be an entirely new man. You can't put the new on the old. There has to be something entirely new, and that's of God. And what else? An old man put us new wine into old bottles. Now these bottles were made of skin. They would take a a goat or a sheep, A lamb possibly. And they would tie. The after the carcass was taken out of the skin and they would tie the legs off and so on, and they would use it like a bottle to make wine in. That's what was called a bottle. And it lasted just one year until the line was the wine was prepared for that season. Now he says no man put his new wine into old bottles. You don't take and put new wine into last year's bottles. It won't work. Get a point? The old bottle won't hold a new wine, in other words. The old bottles just for one year. The new wine is for eternity. Don't try to put it in the old bottle, get a new bottle. Get a new bottle. Now notice. New wine must be put into new bottles and both are preserved. No man also having drunk old wine straightway desireth new for he Seth the oldest better. Is that what you're saying tonight? The old is better, Is it? Have you tried the new? You know the old is going to go when you leave this world. It's going.

What about the new? And if you have in Christ, you don't have the new, but what will you have? The blackness of darkness forever. No one hates to speak of that. Separation, eternal separation from the one who made you for every joy. If you want it. Because in his presence there are pleasures forevermore. Do you want it? You can have it tonight. All believe on the Lord Jesus Christ. Trust in that precious blood that was shed at Calvary's cross. The blood of Jesus Christ, God's Son, cleanseth us from all sin. Have you been cleansed as we have been singing tonight? And now I want you to turn to John with me, the third chapter. We find in the end of the second chapter there were certain that the Lord would not commit Himself to because He knew what was in man. He knew the heart of man. And that next chapter, as we've been taught, should start. But there was. But here's another man, Nicodemus. He's a different man. Something has happened. The Spirit of God has been working with this man. Unless the Spirit of God works in your soul and never be any blessing. Something has happened to this man. He comes to Jesus by night. He's not a safe man, Not yet. No, but he came to Jesus by night. Something has happened in his soul that led him to come to Jesus. Dear friend, tonight you may not know anything about the gospel, you may have just heard one word, but come to Jesus tonight. He's your only hope. Don't come because you know all about it. Come because you need Jesus. Come like the leper came. Come like. Those other pictures we have in Scripture, those who came to Jesus, the woman who touched his garment and all because of their need. What did she know about it? She knew He could heal her. That's all that she knew. He did come to Jesus. That's where you want to come to. And so he asked the Lord a question. He says. He talks about the miracle now God was with him. He was a teacher, he recognized all this. But the Lord just brushes it all side. And he said, verily, verily, truly, truly, I say unto you, except a man be born again, he cannot see the Kingdom of God. And dear friend, unless you're born again there, you just won't even be able to see. Those things that we belong to, the eternal destiny of your soul and blessing, you'll never even see it. Because man that understandeth not is like the beasts that perish. They will never see. They'll never know. You must be born again. You must be born again. Now in the next fifth verse, except a man be born of water and of the Spirit, you cannot enter into the Kingdom of God. And what is it that characterizes the Kingdom of God and Luke's gospel particularly righteousness. Do you have it? Peace for your conscience. Joy in the Holy Ghost, you have these things. They're not visible. No, but that's the character of the Kingdom of God. Do you have these things? Righteousness, peace, and joy in the Holy Ghost. Well, dear friends. You'll never see it, and you'll never enter it except by water in the Spirit. And what's the water? Why is this precious word of God? And it's the Spirit of God that's pleading with your precious soul tonight. To take Jesus Christ as your personal savior. Are you going to do it?

Now turn with me to John 2. And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there, and both Jesus was called in the disciples to the marriage. When they wanted wine, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what? What have I to do with thee? Mine hours not yet come. His mother Seth unto the servants. Whatsoever he saith unto you, do it. I never sat there. 6 water pots. Of skin. Oh no stone. Notice it carefully. Stone permanent. After the matter of the purifying of the Jews. Containing 2. Or three Perkins apiece. I worked in the pottery once, and I watched the Potter on the wheel as he formed these vessels. They weren't all the same. They were supposed to be nearly the same, but they weren't all the same. Some contained more liquid than others. According as the Potter himself wanted them to be. The way he wanted to make them. Their other artists, you know, and they make them after their skill. Containing two or three firkins apiece. A permanent stone vessel, no longer a skin vessel. That lasts one year. Now here's a

here's a vessel that's permanent that contains two or three firkins apiece. And here's the water now that goes into the vessel notice. Jesus said to them, fill the water pots with water. And they fill them up to the brim, and he set them to them, Draw out, and bear unto the governor of the feast, and they bear it. When the ruler of the feast had faced the water, it was made wine, and knew not whence it was. But the servants withdrew the water, knew the governor of the feast, called the bridegroom, and said unto him Every man at the beginning to set forth good wine. When men have well drunk than that which is worse. But thou hast kept the good wine until now. Now we find that the servants have the secret They knew. They knew the source because they were close to their master. Oh how beautiful a picture we have. And dear friends, where did we start tonight? We started with a leper that was defiled. We we end up with water pots. With new wine, what more can you ask? Have you accepted Jesus Christ as your Savior? Have you? I believe God has given your soul tonight a true picture of what you are in his presence. You're defiled. You're helpless. You're in need. You're a Sinner because Levi was a Sinner, you know? That's the point there. He was a Sinner. And you're a Sinner. And without the blood of Christ, you'll always be under that guilt all eternity. That the blood of Jesus Christ, God's Son, cleanseth from all sins. Oh how good have a permanent water pot fashioned by himself. Filled with that. Which he can turn into wine. Just a word to the parents, are you filling those little water pots each day? My father knew nothing about the truth of separation, but we had the word of God every morning and every evening. In our home, are you filling those water pots with water? You can't turn them to wine. He can. And faith will count on God to do it. Oh dear friends, tonight have you Christ as your Savior.

Are you trusting in that precious blood? Do so tonight.

Des Moines Conference: 1968, Luke 23:33, Titus 3

YP Address—C. Lunden

The number 83 in the back of the foot. 83. The path of the bull. And paid in debt the dreadful score, the guilt that lay on me. I looked at him till sight, and dear the Savior to my heart. To him I look who calms my fear, nor from himself with part. I look until his precious love, my every thought control. Its vast constraining influence prove our body. Spirit, soul to him I look while still I run. My never failing friend finish, he will the work begun. And grace in glory and. Behold the life. I don't know if you can see that. The first scripture I would like to turn to this afternoon is the 23rd of Luke. Luke 23. Three verse 33. And when they were come to the place which is called Calvary, there they crucified him. Verse 34. Then said Jesus, Father, forgive them, for they know not what they do. 44th verse And it was about the 6th hour, And there was darkness over all the earth until the 9th hour, and the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, And having said thus, he gave up the ghost. Now if you'll turn with me to the Book of Titus, The Epistle of Titus. In the third chapter. Verse three, Titus three and verse 3. For we ourselves also were sometimes foolish. Disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God, our Savior toward man appeared. Not by works of righteousness, which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior. That being justified by His grace, we should be made heirs according to the hope of eternal life. Now turn with me to Galatians. The second chapter.

The verse 20. I am crucified with Christ. Nevertheless I live yet not I, but Christ liveth in me, and the life which I now live in the flesh. I live by the faith of the Son of God, who loved me and gave himself for me. I believe, dear brethren, dear young people, that we have here in these scriptures the basis. Of all that would follow in our Christian lives. First of all, salvation, and then the new position that we've been put in in connection with that salvation, the Spirit of God indwelling the believer. And now we're entitled to say, as we have read in this verse in Galatians, I am crucified with Christ. The believer is seen now an entirely a new position. We don't know Christ after the flesh. The old order of things are gone. As far as the believer is concerned, and he is entirely a new position. His life is different. Flesh and blood shall not inherit the Kingdom of God. But we have life in the spirit. And we will for all eternity. Have life in the spirit. It's a new character of life. And sometimes this may be difficult for young believers to see. That the whole picture has changed now. And we read what we once were. What characterized us before we were saved, but how that now there's a new position entirely we've been placed in? And our life now is in the spirit. And the Holy Spirit indwelling the believer, prompts him to those things which are just contrary to the old order. Beside that, we're a heavenly people. And you know, worldliness, beloved, is just in direct opposite to heavenly mindedness. The things of this world that attract the natural heart are just absolutely contrary. To that which is our proper portion, and yet how easily our poor hearts are attracted to all that's around us. And how we need to be found with this picture before us that we read in the 23rd chapter of Luke of the place our blessed Savior took. Yes, He took it for us. That now we're entitled to say I am crucified. With Christ, yes. We didn't have to pass through the agonies of the cross. We couldn't. But the Lord Jesus did for us. He took our place. And the love of Christ now constrains us to act. We have a new life. A life that wants to please him. Are you able to say with the apostle? These words that we have read. In Galatians, are you able to repeat those with the apostle Paul? I am crucified with Christ. Nevertheless, I live yet not I. But Christ liveth in me. And the life which I now live in the flesh. I live by the faith. Of the Son of God who loved me and gave himself. For me now, when I was first saved, I remember this verse quoted often by others, and I learned it myself. But you know, there's a great deal of truth in this verse. I wonder if we realize what it means.

The life that I now live in the flesh. The faith of the Son of God. What is this? Do you know, dear young people, that faith comes by hearing and hearing by the word of God? And so that the life we now live as believers. Is always if it's true, Christian character is according to what the Word of God teaches. Again, we say it's love that prompts all this. It's the cross of Christ. It's what he has done for us. Oh, how often the apostle brings us into his ministry. Bring us back again to the very foundations of Christianity. And you know, beloved, a distance creation and all the wonders. That is the textbook of the believer now. No, it's the cross of Christ. We get that in First Corinthians. Brought before us very vividly. There were the Saints where? Were endowed with wisdom, knowledge, perhaps wealth. All of these outward manifestations in favors of God, too, in a way. And yet they were walking as men, carnal, because they didn't realize that the character of this new life in the Spirit. But that's what we have. And now this is the power of the new life. To take this place at the very start of our Christian life. I am crucified with Christ. To take our place at the very beginning with a sense of what it means, not according to the old things that characterized us that we read of in Titus, that entirely new line of things beginning at the cross, and what we see in our blessed Saviors. We read the Gospels that characterized this new life in Christ. Now I want you to turn with me to a scripture in the Old Testament. It's in Deuteronomy 26. Now, before we read this chapter, I'm going to read a verse. You don't need to turn to it unless you want to, but it's the proverbs. The 30th chapter and the fifth verse. I'm going to read it to you. Every word of God is pure. That means it has a definite purpose for us. He is a shield unto them that put

their trust in him. Add thou not unto his words, lest that he reprove thee, and thou be found a liar. Every word of God is pure. Now we will read this. Part of this chapter in the 26th of Deuteronomy. And it shall be when thou art come into the land which the Lord thy God giveth thee. For an inheritance. And possess it, and dwelleth therein. Take of the first of all the fruit of the earth, which thou should bring of thy land. That the Lord thy God giveth thee, and shall put it in a basket, and shall go on to the place which the Lord thy God shall choose to place his name there. And thou shalt go on to the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God. That I am come unto the country which the Lord swear unto our fathers, forgive us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak and say before the Lord thy God. Assyrian and ready to perish was my father, and he went down into Egypt and sojourned there with a few, and became their nation, great and mighty and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard *******. And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked at our affliction, and our labor, and our oppression. And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and great terribleness, with signs, and with wonders. And he brought us into this place, and has given us this land.

Even the land that floweth with milk and honey. And now behold, I brought the first fruits of the land which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and shall worship before the Lord thy God. And thou shalt rejoice in every good thing which the Lord thy God hath given thee. And unto thine and unto thine house thou. And the Levi and the stranger that is among you. Now we first noticed the work of Christ on the cross. Father, forgive them. We noticed that through believing. By faith that we have everlasting life. And that we've been put into a new place. And we can say with Paul. I am crucified with Christ. Now there is a new life that I live by the faith of the Son of God. And what is the first thing that characterizes this new life now? Why that God gets his part? Oh, it must always be so. You know, when the children of Israel entered the land as a people, the question arose in the Book of Judges. Who should go first? And the answer was Judah. She'll go first. That's praise. God. God must have his part. 1St. Now we have read in this chapter sort of a little resume of. Of the life pattern of a believer, where he was Syrian and ready to perish, his father was he was under oppression, and the Lord came in his mercy at the cry and delivered. And I take it that most of these dear young people in this room are saved this afternoon. Now you've been brought into that good land, and you've been given to possess it. We have here the the picture. Of the Christian possession. What is true today? All the blessings. That God has given to us as Christians. In that new position, seated in the heavenlies in Christ Jesus. Ah, dear young people. May I say this to you? Have you brought the first fruits in the basket? That it might be late at the altar, have you? Have you come to the place where he's chosen to set his name there? And have you taken the first fruits and presented them to the Lord? What are the first fruits? Well, I suppose the thought is that which is taken out of the old to start the new. It's the thought of the Lord Jesus coming down. Into this world. He became a man. He identified himself with man. And now identified with Abraham's seed, He's on high. We're associated with him, but a new race. He's the first fruits, and it speaks of this connection with the resurrection you know in the first chapter of the 15th chapter of First Corinthians. Christ the first fruits afterwards, they that are Christ that is coming. Ah, he is the first fruits. He has the first place. And now God has given and chosen the place. Where he set his name. And it's there, and it's only there, beloved, that you and I are to bring the first fruits. All that this means the blessedness and the glory of this person who has introduced the new Order. And that wave, that that wave sheath that was.

Presented to God as we have in the 23rd of Leviticus, now in the 23rd Leviticus, the people of God. When the new crop came in, they were not to eat of it. They were not to touch it until they first had given God his part. Oh, how important this is. Did you notice the last verse that we read here? That they were to rejoice, and all that God had given them. Dear young people, if you have not taken your place. Is identified with the Saints. To remember the Lord in his death. No wonder you're not rejoicing, really. In what God has given you. Because it's those who have taken that place and brought that basket. Of first fruits. That now they're free to rejoice in all of God has given them. Are you holding back from something? Are you Are you not taking that place that you know you should and responding to that love of Calvary's cross? The Savior who bore all your sins in His own body on the tree, are you holding back? Is your heart not responding to this love? So we noticed then. It shall be when thou art come into the land which the Lord thy God. Give us the. And what do you have that you haven't been given? Foreign inheritance. It's yours in Christ. And possesses that it belongs to you. If you put your foot on it, you place your foot there. If you by faith lay hold of it, it's yours. Oh, what marvelous grace. And. Dwell us therein. A brother gave out a verse at the close of the last meeting and didn't read it. I hope he will. It's in the 91St Psalm, because there we have abiding and dwelling, dwelling in the secret place of the Most High. It isn't flitting about here and there. It's abiding and dwelling. That's the portion of the believer. Abiding and dwelling. Oh, how good this is. And why not? Is there any portion greater more blessed than this? And you know, dear young people, it doesn't seem so when we allow Satan to attract our eyes and our hearts. And we see present things, and the tinsel of it all, and it draws our hearts away from these good things that are eternal. But the other beloved is only the pleasures of sin, for a season is gone. But these things are eternal. Thou shall take of the first of all the fruit of the earth, which thou should bring of thy land. That the Lord thy God giveth thee, and shall put it in a basket. Should go on to the place. Which the Lord thy God should choose to place his name there? And thou shall go unto the priest, that shall be in those days, and say to him, I profess this day unto the Lord thy God, that I am come unto the country. Which the Lord swear unto our fathers for to give us. You know, there's nothing like faith that pleases God. Have you come to this country? Are you sure? Are you sure? On the ground of what God's word declares that you have come to this country? This good land, and you possessed it. You're dwelling there. Now if you bring this basket of first fruits, and you make this confession. You notice in the last verse that we read. We read the 10th again, and now behold, I have brought the first fruits of the land. Which thou, Lord, has given me? And now I shall set it before the Lord thy God, and worship. Before the Lord thy God. Now we don't come to worship, you know.

We come to bring the basket of the first fruits. We come to remember the Lord Jesus and his death. And then that produces worship in the heart. It's a sense of His love that produces worship in these poor hearts of ours. And so then the result is And thou shalt rejoice now that isn't that what your heart desires? Every human heart desires to be happy. There is such a thing as temporary gladness in this world, but what God is Speaking of is that deep joy that will never pass away. Happiness. Rejoicing. Now this is what brings stability in our lives. This is what gives us power to act in the things that we know to be right. First of all, to be conscious of a savior's love. And then to have that happy privilege of responding from these hearts of ours to that love in this way, to give Christ his place first. Then now will you turn with me? Until the 22nd chapter of Deuteronomy. And there are a few thoughts there that. We find that. Practical things for us, shall we say something like the salt that we had this morning? The salt. Yes, the salt is needed. And. This may also have its effect now in our relationship, in our relationships with one another. And also that which has to do with personal purity in our lives as Christians. So we'll read the 1St 4 verses first. 22nd of Deuteronomy Thou shalt not see thy brother's ox, or his sheep go astray and hide thyself from them. Thou shalt in any case, bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not. Then thou shall bring it unto thine own house, and it shall be with thee until thy brothers seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his *** and so shalt thou do with his raiment, and with all lost thing of thy brothers, which he hath lost and thou hast found. Shalt thou do likewise? Thou mayest not

hide thyself. Thou shalt not see thy brothers. *** or his ox fallen fall down by the way, and hide thyself from them. Thou shalt surely help him to lift them up again. Now that little word hide thyself occurs here at least three times. And how much it reveals of what's in this natural heart and if allowed to act. Oh, how sad the result. Hide thyself. Now we find as Christians that we're in a more elevated position than the world. The motives of the heart are different. When the Lord Jesus came here, he didn't come to exalt himself, He came to serve. And that's what should characterize every believer. To think of others. And their interests? Is it so With us in our beloved, we're living in a world of selfishness. Self seeking. Pleasure. But the Lord Jesus found his delight and his pleasure in serving. The Father and his people. That's where he found his delight and we see him in that 4th chapter.

Of John's Gospel. Telling his disciples as he was. Providing eternal blessing for that poor woman. Always says to his disciples, I have meat to eat, that she know not of. He found his delight. In The Blessing of Souls. That servant on the 25th of Matthew. That the Lord commands. There were two of them. One had was it 10 talents and the other five? I don't remember, 5 and two possibly. Thou good and faithful servant, enter thou unto the joy of thy Lord. Now what joy was this servant to enter into? The same joy that he had begun to know down here. And it's new. It's new beloved. It's no, it isn't nature. We read him tight as what we were. We were full of envy, hating, hateful and hating one another. And that's the flesh that's hiding yourself. Hiding yourself from the interests of your brother. And now we have this exhortation here in the Old Testament. And remember, every word of God is pure. The Spirit of God is seeking out, ferreting out in these poor hearts of ours. That which is so natural to us and that is self, self, self, self all the time. Isn't it so? Sell. And something our brother has lost. And we find it, we're to take care of it for him. Is that responsibility in regard to our brother? Yes, indeed, dear young people. Have we a sense of this in our souls. Of responsibility? In what kind of responsibility? That kind of responsibility. That is connected with what's spoken of Indiana Peter as the obedience of Jesus Christ. It is the law of liberty that James speaks of. You know, some in the in the early days like Luther didn't see too much in the book of James. But oh, how much profit there is in the book of James for the Christian. We meditate on it. It's in the book of James we learn about the law of liberty. We don't have that elsewhere, do we? We have that expression also. The fruit of righteousness is sown in peace for them that make peace. We have that expression of his own will be gathered, he us by the word of truth. Oh, how much we learned from the book of James, these precious, precious things. Yes, the Law of Liberty. The law that is is to us is that which we delight to do because we have a nature now. The life which I now live, I live by the faith of the Son of God who loved me and gave himself for me. That's the life. That's the present life of the believer. Now we go to the next verse. The fifth verse, the woman shall not wear that which pertaineth unto a man. Neither shall a man put on a woman's garment, for all that do so Our abomination unto the Lord thy God. Every word of God is pure. God hates mixtures. And He has divided the light from darkness. He has made the various divisions. Each having its own character and he doesn't want it confused. Now the wise believer. Will take this verse and act on it according to God's mind. Because otherwise. He is literally practicing what Scripture speaks of as idolatry, abomination. Is interchanged in Scripture with that word idolatry. Think of it. That's self seeking. Self seeking. And you know the old saying, it only takes a little straw to tell which way the wind blows.

Do you want to rejoice in all the things the Lord our God has given us? It's obedience that makes for happiness. In this world. Now we go on to the. Eighth verse. I suppose the sixth verse might suggest the thought of resurrection, I don't know. But there is truth for us there, but in the eighth verse. When thou buildest a new house. Then thou shalt make a battlement for thy roof that thou mayest not. That thou bring not blood upon thine house, if any man fall from this. Now a battlement on a roof is a sort of a protection. So that no one will fall. I suppose if we thought of the way that the buildings were built in Israel and Syria and those countries. They would have sort of a flat roof upon which they would sit out. Oftentimes in the evening the family would sit out in the on the roof and if there wasn't a protection around the sides, possibly there were guests there because there often were someone might. Fall from that roof and hurt themselves. Now it gives us the sense of responsibility in this verse. In connection with our house. Is there the constant witness, beloved, in our houses in connection with the gospel of Christ? Do we take this seriously that the world about us is lost? And God may have sent that person to our house that they might find a Savior. What a solemn thing it is for you and me not to be in communion. So that we be enabled to tell that poor soul the way of salvation. What a solemn thing this is for him to leave our house. Is it worth falling when there's no battlements up? No battlements, no protections. It's the responsibility of the householder to have battlements. It's the Christian's responsibility. To have the battlements up. So that if anyone falls, it's his own responsibility. It's a solemn privilege to be a Christian. Privilege, but a solemn 1 because we're living in a world where men are dying. Is it to every second to pass into eternity? What a solemn thing it is. And it's the believer. That is, left here is the light to reflect Christ. And to be as it were, that salt. Of the earth. It will soon be taken away, but the little while that's left. Ah dear young people, when you start a new house, when you're married and you start a new home, put up the battlements right now. That no one will fall. But there will be a witness there. So if they do fall, it will be because. Of their own carelessness. Oh, how good it is to have the battlements up. Now, there are different ways. Sometimes there may be a text on the wall that's good, but that isn't enough. The believer's life should be a constant witness. Besides, there may be the speaking to someone, but I believe the battlements of the Christian life are one of the strongest battlements that you can put up in your house. The consistent Christian life walking by faith. In separation from evil. Those are the strongest betterments on the House. Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard. Be defiled. Now this is a question of defiling the vineyard. The place where you're working.

We're living in the days when men like to play with their minds. Reasonings. Were to bring every reasoning to the obedience of Jesus Christ, were to cast down reasonings. Cast the mall down. There is only one pure seed. Peter speaks of it being born again. That incorruptible seed, It's Christ. It's that. It's the word of God. It's true, but it's Christ. Because in Leviticus there was only one thing that couldn't be defiled and all those defiled. Leviticus 11 and that was the sowing seed that was to be sown. That's the blessed Savior who came down from the glory and came a man. And went to the cross. He could not be defiled. Yes, that's the pure seed, and that's the one that we're to preach. And we're not to use our reasoning minds. We're not to mix all kinds of seeds with this one. There's only one the reasoning of man's mind must go the simple, clear gospel presented in the power of the Spirit, not in the reasonings of men's minds. It will only defile the vineyard. Oh, May God preserve us in the simplicity which is in Christ Jesus. The truth itself and the power of it by the Spirit is sufficient. Not only for the building of our souls, but for the salvation of souls. The truth itself, not the reasonings of man's mind, not the divers seeds. God hates mixing. There's only one. One seed. 10th verse. Thou shalt not plow with an ox and an *** together. Now it doesn't the question of sowing a seed, but it's a question of plowing. Plowing. We have here the question of associations. Associations. And when was there a time in the world when there was more of a stir about associations as there is today? Why there's an organization for everything. And it's all going to end, finally, when it will all be gathered together in one head. And men will be forced in that great delusion that will grip them in an iron grip to worship. A man and the Lord tells his people in the book of Isaiah say not a confederacy. Ah, dear fellow believer, let's beware of associations. The Spirit of God has gathered us in one body and that's all we need. All we need. We don't need to make any of our own. We don't need to. Remember, God says, Associate yourselves, and ye shall be broken in pieces. So God says. No, we don't need any inventions of our own. Oh, May God

keep us in the simplicity of the truth of Scripture. But now we have associations that are bad here. You know it isn't good for an ox, a big ox with all his strength to be plowing with an ***. No, it won't work. One will do all the work and the other will be just a hindrance. How many a Christian has found themselves in an unequal yoke? And in an unequal yoke, possibly that they couldn't break. For their lifetime, how many a young Christian has married with an unbeliever? And they found themselves in a virtual prison all their life.

Do you know, dear fellow Christian, if you're contemplating such a union, remember this. That you might. Be able to drop to the level of your partner in their thoughts and ambitions. But you can never, never bring them up. To the position that you are in as a Christian because they don't understand it. Oh, how sad to see an unequal yoke. When a young Christian because he's been trifling. And where he should have stayed away from even the suggestion of such a thing, he finally finds himself in an unequal yoke for life. What a sad thing this is. Now the Word of God expressly declares this here, and we have more of it. In the second chapter of. The Second Corinthians. The 6th chapter. But we won't turn to that because we haven't time for all of this. You know a word to the wise is sufficient. Don't form an unequal yoke. If you're in that position now where you're about to break it because God's claims come before anything else. Break it so I just still have time. Before you find yourself tied for life in that which will only bring you continual sorrow. And you can't rejoice. In all that the Lord your God has given you. But then there might be an unequal yoke, you know, in business. And you know, beloved, it doesn't make any difference. How you coat a thing an unequal yokes is an unequal yoke, and whether it be in partnership with one unsaved or 1000 unsaved, it makes no difference. It's an unequal yoke. If your yoke was unbelievers, you are in an unequal yoke. Remember that. And you won't enjoy and rejoice in the things the Lord your God has given you. If you're in an unequal yoke in business. Well, God tells you this for your happiness. This is discipleship. This is walking in the path of pleasing to the Lord himself. Where you can have power and testimony and witness down here for your blessed Savior that died for you and gave himself for you. Don't you want a dear young people? But then there are other unequal yokes, you know. Marriage is business. And. That I remember a sister who said to me once she was brought up. In the place of privilege that we speak of. And when she got married, she went to another place. And I said to her once, why do you go there? She said. Well, there's nothing for my children. Where I was brought up among the gathered Saints, there's nothing for my children. But ah, beloved. You know what happened? The son married a Catholic and the last time the daughter was seen she was sitting at a bar drinking. Nothing for her children at the place where the Lord has gathered his people to his name. Think it over, dear young people. And fathers and mothers. Too well, there's everything there. The Spirit of God is there. Christ is in the midst. Have everything there. It's faith that lays hold of it. But then there's also that side of saying, well, you know, it's all right to. Questions or questions and we can have fellowship with them and their work. No matter, even though we can't break bread with them. But remember this. There comes a point where you're associating yourself with that, which is.

Belongs to that which the Apostle Paul calls the mystery of iniquity. It's the organization of wickedness in this world, and it may have a front on it that looks good. But let's be separate from that which is not according to God's word. We may find that others are doing a wonderful work and let them do it and pray for them, pray for the salvation of souls. But let's be careful of associating ourselves with anything. That's not according to the word of God. I live by the faith of the Son of God, who loved me and gave himself. Thou shalt not wear a garment of diverse sorts as of woolen of linen together. Well, you know, there were those in the Old Testament that were given us as examples lot. And others who wore a garment of mixed. Cloth, woolen and linen mixed together. Now Woolen speaks of that which causes sweat. It's the energy of the flesh. Lenin speaks of that which is provided in righteousness according to the word of God. That which is the true character of the believer. As he's seen in Christ. It's that life that he lives by the faith of the Son of God. But the woolen is that which would speak of the flesh, its energies. Now we're not to mix these two. We might find that it looks like as though we can get get somewhere. We do, but we're not to do it. Get somewhere where if the judgment seat of Christ, when God will bring everything in review. When the secrets of men's hearts will be judged and rewards will be given. Like another has said, what I desire is not quantity but quality. That which will stand at the judgment seat of Christ, dear young people, are these things not worth thinking about? Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou covers thyself. Now in closing, we'll just turn to numbers. 14 I think it is 15 possibly. Numbers 15 that will explain this verse a little bit. Numbers 15 and 37. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations. And they put upon the friends of the borders a ribbon of blue, And that shall be unto you for a fringe that you may look upon it. And remember all the commandments of the Lord, and do them. And that you seek not after your own heart and your own eyes, after which she used to go a ******* that she may remember and do all my commandments, and be holy unto your God. I'm the Lord your God, which brought you out of the land of Egypt to be your God. I'm the Lord your God. Now what I draw for my own soul in this dear, young people, is just this. Holiness. You know when you have the blue introduced, it's heaven. The fringe of blue on the outer borders of the garments. It's the character of the believer. Down here in this world. But mind you, it's not merely for the display of others. That's not it. It is that she may look on it. That she may look on it what for? That she might be holy. Why? Well, when we think of the blow, we think of the One who is coming for us, our blessed Savior, the coming of the Lord to take us home, And what will characterize every believer in all of our deportment the moment we cross the threshold. Ah, beloved, there won't be anything but holiness. Now God wants us to remember this, that that's where we belong in heaven.

And that's what gives a sense of holiness down here. It isn't that I try to do this or I try to do that, but I have my eye fixed on that blessed Savior who is coming for me. It's the hope of the church. Supposing you had. Your your dearest friend, your lover, coming to visit you. Wouldn't you want to be in the proper attitude and dress and everything else in keeping with it when he came or she came? Wouldn't you? Indeed you what? Holiness becometh thine house, O Lord. O May God keep us from those things that characterized us before we were saved. That awful flesh that comes in and spoils everything that we can't rejoice before the Lord our God. He wants us to be happy as young people and as older ones. So we sing that little hymn 278. 278. If someone can raise the tune for us.

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